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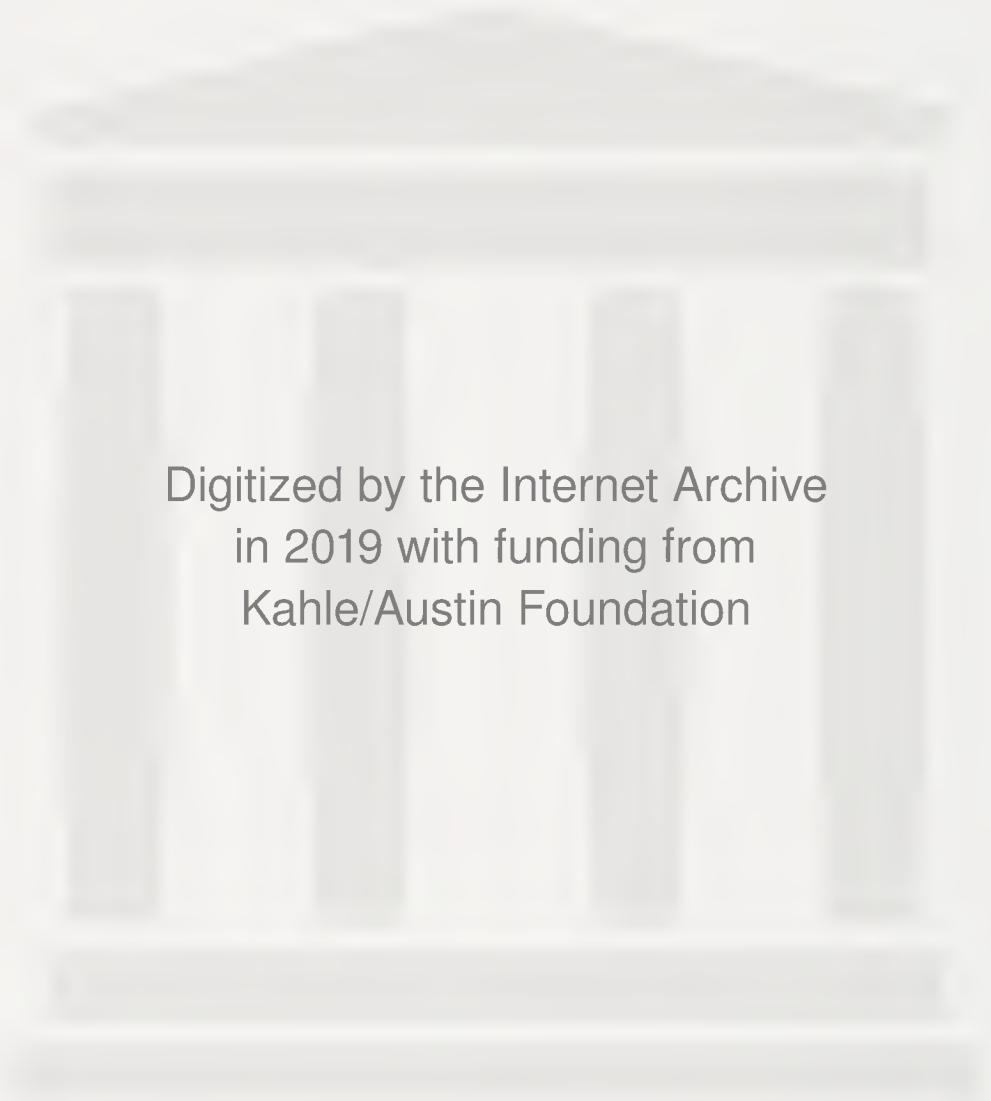
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SUPPLEMENTUM EPIGRAPHICUM GRAECUM

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SUPPLEMENTUM EPIGRAPHICUM GRAECUM

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PREFACE

The present volume covers the epigraphical harvest of 1992, with the usual additions from previous years which we missed, and from studies published after 1992 but pertaining to material from 1992. As to the latter the coverage is certainly not complete given the virtual impossibility of keeping up with the vast scholarly over-production. In some cases publications which appeared in 1992 reached us so late, that we had to restrict ourselves to a brief mention and a promise to return to them in the next volume of SEG (cf. e.g. the lemmata nos. 802 and 892bis in the present volume).

Since H.W.Pleket has reached the respectable age of 65 and as a result officially retired from his professorship at Leiden University, we have decided to ask Dr J.H.M.Strubbe whether he would be willing to act as third editor and thereby to continue the link between SEG and Leiden University; the latter is important for many reasons and especially since Leiden continues to finance the position of assistant-editor of Dr R.A.Tybout. We are grateful to the University Board for that decision and to our colleague Strubbe for his acceptance of the position of editor. Pleket's retirement as Professor does not imply that he will cease to contribute to SEG; for the time being he will share the responsibility with Strubbe for all the lemmata concerning areas outside Attica and the Peloponnese, which continue to be Stroud's realm, and for the corresponding parts of the indices and the concordance.

As to the basic aim of SEG, our system of abbreviations and collaboration between individual contributors to BE and SEG, we refer the reader to the preface of volume XXXIX. Mrs C.M.J.Pleket-Bot and Dr S.B.Aleshire continue to invest much time and expertise in the production of our manuscript. In Berkeley we are most grateful to Mary B.Richardson and Joanne Heffelfinger for their valuable assistance in editing and proof-reading. We are particularly indebted to E.Kapetanopoulos for his expert aid with many items in the W.Peek *Nachlass*, see our lemma no. 47.

We remain extremely grateful to our advisory editors for their valuable help. They scrutinize those parts of our manuscript which pertain to 'their' area (Bingen: Cyprus, Egypt, Nubia, Kyrenaika and the Near Eastern regions; Lazzarini: Sicily, Italy and the other regions of IG XIV; Herrmann: Asia Minor) and help us out with bibliographical problems. We also thank a great many colleagues who send us their offprints, on request make available to us copies of inaccessible publications and point out mistakes or omissions in earlier volumes (cf. our lemma no. 1861).

We acknowledge our gratitude to the Union Académique Internationale, which provides part of the operating expenses, and our publisher who covers another part of these costs and otherwise serves our purposes well by his kindness, efficiency and alertness.

We repeat our request, made in the preface of earlier volumes to our colleagues from all over the world, to send us copies, offprints or xeroxes of their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other obscure media. Xeroxes and offprints can be sent to R.S.Stroud, University of

California, Dept. of Classics, Dwinelle Hall, Berkeley, CA 94720, USA and/or H.W.Pleket, University of Leiden, Dept. of History, Postbox 9515, 2300 RA Leiden, Holland.

December 1995

H.W.Pleket
R.S. Stroud

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ABBREVIATIONS

AArch Syr.	=	*Annales archéologiques de Syrie*
ADAJ	=	*Annual of the Department of Antiquities of Jordan* (Amman)
AEMÖ	=	*Archäologisch-Epigrafische Mitteilungen ausOesterreich - Ungarn*, vol. I-XX (Wien 1877-1897)
AER	=	V.Kontorini, *Ἀνέκδοτες Ἐπιγραφὲς Ῥόδου*, vol. II (Athens 1989)
Agora XV	=	B.D.Meritt, J.S.Traill, *The Athenian Agora* vol. 15.*The Athenian Councillors* (Princeton 1974)
Agora XVII	=	D.W.Bradeen, *The Athenian Agora* vol. 17. *The Funerary Inscriptions* (Princeton 1974)
Agora XIX	=	G.V.Lalonde, M.K.Langdon, M.B.Walbank, *The Athenian Agora,* vol. XIX: *Inscriptions: Horoi, Poletai Records, Leases of Public Lands* (Princeton 1991)
Agora XXI	=	M.Lang, *The Athenian Agora* vol. 21. *Graffiti and Dipinti* (Princeton 1976)
Aleshire, *Athenian Asklepieion*	=	S.B.Aleshire, *The Athenian Asklepieion: The People, Their Dedications, and The Inventories* (Amsterdam 1989)
Aleshire, *Asklepios at Athens*	=	S.B.Aleshire, *Asklepios at Athens: Epigraphic and Prosopographic Essays on the Athenian Healing Cults* (Amsterdam 1991)
Altertümer von Hierapolis	=	W.Judeich, *Inschriften* in *Altertümer von Hierapolis* (Jahrbuch des deutschen archäologischen Instituts; Ergänzungsheft 4; Berlin 1898)
Amyzon	=	J. and L.Robert, *Fouilles d'Amyzon en Carie*. Tome I: *Exploration, Histoire, Monnaies et Inscriptions* (Paris 1983)
Anathema	=	*Anathema. Regime delle offerte e vita dei santuari nel Mediterraneo antico,* Atti del Convegno Internazionale, Roma 15-18 Giugno 1989 (= *Scienze dell' Antichità. Storia, Archeologia, Antropologia* 3/4 (1989/1990) [1991] (Università degli Studi di Roma 'La Sapienza'))

Ancient Macedonia V	=	*Ancient Macedonia*. Papers read at the fifth International Symposium held in Thessaloniki, October 10-15, 1989, 3 vol.; in memoriam Manolis Andronikos. Institute for Balkan Studies (Thessaloniki 1993)
ANRW	=	*Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung*, hrsg. von H.Temporini und W.Haase (Berlin - New York 1972 →)
AP	=	*Anthologia Palatina*
ARAM PERIODICAL	=	(cf. our lemma no. 1484) = *The Decapolis*: ARAM third international conference, University of Oxford 28-30 September 1992 (Oxford: The ARAM Society for Syro-Mesopotamian Studies, 1992)
Arch (Sofia)	=	cf. Marouzeau 1986
Arena, *Iscrizioni* III	=	R.Arena, *Iscrizioni Greche arcaiche di Sicilia e Magna Grecia* III: *Iscrizioni delle colonie Euboiche* (Pisa 1994)
ATL	=	B.D.Meritt, H.T.Wade-Gery, M.F.MacGregor, *The Athenian Tribute Lists* (4 vol.; Cambridge-Princeton 1939-1953)
BAR	=	*British Archaeological Reports* (International Series, Oxford 1975 →)
BE	=	*Bulletin Épigraphique* in *Revue des Études Grecques*
Bean-Mitford, *Journeys -- Rough Cilicia, 1962-1963*	=	G.E.Bean - T.B.Mitford, *Journeys in Rough Cilicia, 1962-1963* (Denkschriften Akad.Wien, Phil.-Hist.Kl. Band 85; Wien 1965)
Bean-Mitford, *Journeys -- Rough Cilicia, 1964-1968*	=	G.E.Bean - T.B.Mitford, *Journeys in Rough Cilicia, 1964-1968* (Denkschriften Akad.Wien, Phil.-Hist.Kl.Band 102; Wien 1970)
Beazley, ABV	=	J.D.Beazley, *Attic Black-figure Vase Painters* (Oxford 1956)
Beazley, ARV^2	=	J.D.Beazley, *Attic Red-figure Vase Painters*, 3 vol. (Oxford 1963^2)
Beazley, *Paralipomena*	=	J.D.Beazley, *Paralipomena: Additions to Attic Black-figure Vase Painters and Attic Red-figure Vase Painters* (Oxford 1971)
BEFAR	=	Bibliothèque des Écoles Françaises d'Athènes et de Rome

Bernand, *Inscr. métriques*	=	E.Bernand, *Inscriptions métriques de l'Égypte gréco-romaine* (Paris 1969)
BGU	=	*Aegyptische Urkunden aus den koeniglichen Museen zu Berlin. Griechische Urkunden* (Berlin 1895→)
BNF	=	*Beiträge zur Namenforschung*
Cabanes, *L'Illyrie*	=	*L'Illyrie méridionale et l'Épire dans l'antiquité.* Actes du coll. intern. de Clermont-Ferrand, 22-25 Oct. 1984, réunis par P.Cabanes (Clermont-Ferrand 1987)
CAH	=	*Cambridge Ancient History*
CD	=	G.Daux, *Chronologie Delphique (Fouilles de Delphes III,* fasc. hors série; Paris 1943)
CEFR	=	Collection de l'École Française de Rome
CEG	=	P.A.Hansen, *Carmina epigraphica Graeca saeculorum VIII-V a.Chr.n.* (Berlin-New York 1983 →)
CID	=	*Corpus des Inscriptions de Delphes* (Paris 1978 →)
CIG	=	*Corpus Inscriptionum Graecarum* (Berlin 1825-1877)
CIJ	=	J.- B.Frey, *Corpus Inscriptionum Iudaicarum*, I-II (Rome-Paris 1936-1952); *CIJ* I^2 is a reprint of Frey, with additions by B.Lifshitz
CIL	=	*Corpus Inscriptionum Latinarum* (Berlin 1863 →)
CIMRM	=	M.J.Vermaseren, *Corpus inscriptionum et monumentorum religionis Mithriacae*, 2 vols. (The Hague 1956 and 1960)
CIRB	=	*Corpus Inscriptionum Regni Bosporani* (Leningrad 1965)
CIS	=	*Corpus Inscriptionum Semiticarum* (Paris 1881 →)
Clairmont, *Gravestone and Epigram*	=	C.Clairmont, *Gravestone and Epigram* (Mainz on Rhine 1970)

Clinton, *Sacred Officials* = K.Clinton, *The Sacred Officials of the Eleusinian Mysteries* : Transactions of the American Philosophical Society 64.3 (1974)

CMRDM = E.Lane, *Corpus Monumentorum Religionis Dei Menis*, 4 vol. (Leiden 1971-1978)

Coll. Froehner = L.Robert, *Collection Froehner. Inscriptions grecques* (Paris 1936)

Comptes = D.Knoepfler (ed.), *Comptes et Inventaires dans la cité grecque*. Actes du Coll. Intern. d'épigraphie, 23-26 Sept. 1986 (Neuchâtel-Genève 1988)

Corinth 8.1 = B.D.Meritt, *Corinth* vol. 8 part 1: *The Greek Inscriptions* (Cambridge, Mass. 1931)

Corinth 8.3 = J.H.Kent, *Corinth* vol. 8 part 3: *The Inscriptions 1926-1950* (Princeton 1966)

C.Th. = *Codex Theodosianus*

Cults II = A.Schachter, *Cults of Boiotia 2: Herakles to Poseidon* (BICS Suppl. 38.2, London 1986)

CVA = *Corpus Vasorum Antiquorum*

DAA = A.E.Raubitschek, *Dedications from the Athenian Akropolis* (Cambridge, Mass. 1949)

DAMM = L.Robert, *Documents de l'Asie Mineure méridionale* (Genève-Paris 1966)

Davies, APF = J.K.Davies, *Athenian Propertied Families, 600-300 B.C.* (Oxford 1971)

De Anatolia Antiqua I = J.des Courtils, J.-C.Moretti, F.Planet (edd.), *De Anatolia Antiqua (Eski Anadolu). Travaux et Recherches de l'Institut Français d'Études Anatoliennes* (Bibl. de l'Institut Français d'Études Anatoliennes Istanbul) (Paris 1991)

Delphes.Centenaire = J.-F.Bommelaer (ed.), *Delphes. Centenaire de la "Grande Fouille" réalisée par l'École Française d'Athènes (1892-1903)*. Actes du Colloque Paul Perdrizet, Strasbourg, 6-9 Novembre 1991 (Leiden 1992)

Develin, *AO* = R.Develin, *Athenian Officials, 684-321 B.C.* (Cambridge 1989)

DGE = E.Schwyzer, *Dialectorum Graecorum exempla epigraphica potiora* (Leipzig 1923; 3rd ed. of P.Cauer, *Delectus Inscriptionum Graecarum propter dialectum memorabilium)*

Dimitsas, *Ἡ Μακεδονία* = M.Dimitsas, *Ἡ Μακεδονία ἐν λίθοις φθεγγομένοις* (Athens 1896)

Dura-Europos = *The Excavations at Dura-Europos. Preliminary Reports* (New Haven 1929 →)

EAD = *Exploration archéologique de Délos*

EAH = *Τὸ Ἔργον τῆς Ἀρχαιολογικῆς Ἑταιρείας*

EAM = T.Rizakis - G.Touratsoglou, *ΕΠΙΓΡΑΦΕΣ ΑΝΩ ΜΑΚΕΔΟΝΙΑΣ (Ἐλίμεια, Ἐορδαία, Νότια Λυγκηστίς, Ὀρεστίς); Τόμος Α΄: ΚΑΤΑΛΟΓΟΣ ΕΠΙΓΡΑΦΩΝ* (Athens 1985)

EEP = L.Robert, *Études épigraphiques et philologiques* (Paris 1938)

EPRO = *Études préliminaires aux religions orientales dans l'empire romain*, publiées par M.J.Vermaseren (Leiden)

F.Delphes = *Fouilles de Delphes*

FGrH = F.Jacoby, *Die Fragmente der griechischen Historiker*, 3 vol. (Berlin 1923-1958)

Follet, *Athènes* = S.Follet, *Athènes au IIe et au IIIe siècle* (Paris 1976)

GD = Ph.Bruneau - J.Ducat, *Guide de Délos* (Paris 1983[3])

GIBM = *The Collection of Ancient Greek Inscriptions in the British Museum* (Oxford 1874-1916)

Gonnoi = B.Helly, *Gonnoi* , 2 vol. (Amsterdam 1973)

Guarducci, EG = M.Guarducci, *Epigrafia Greca*, vol. I-IV (Rome 1957-1978)

GV = W.Peek, *Griechische Vers-Inschriften*, I (Berlin 1955)

HA	=	*Historia Augusta*
Heberdey-Kalinka	=	R.Heberdey - E.Kalinka, *Bericht über zwei Reisen im südwestlichen Kleinasien* (Denkschr. Akad.Wien, Phil-Hist.Kl. 45, 1897)
Holleaux, *Études*	=	M.Holleaux, *Études d'épigraphie et d'histoire grecques* (6 vol., Paris 1938-1968)
IAG	=	L.Moretti, *Iscrizioni Agonistiche Greche* (Rome 1953)
I.Akoris	=	E.Bernand, *Inscriptions grecques et latines d'Akoris* (Bibliothèque d'Étude. Tome CIII, Institut français d'archéologie orientale, Caïre 1988)
I.Apameia und Pylai	=	T.Corsten, *Die Inschriften von Apameia (Bithynien) und Pylai* (IGSK Band 32, Bonn 1987)
I.Assos	=	R.Merkelbach, *Die Inschriften von Assos* (IGSK Band 4, Bonn 1976)
I.Cos	=	W.R.Paton - E.L.Hicks, *The inscriptions of Cos* (Oxford 1891)
I.Cret.	=	*Inscriptiones Creticae*, ed. M.Guarducci (Rome 1935-1950)
ICUR	=	*Inscriptiones Christianae Urbis Romae, saeculo septimo antiquiores*, ed. J.B. de Rossi (et alii) (Rome 1861 →)
I.Délos	=	*Inscriptions de Délos*, publiés par F.Durrbach (Paris 1926-1937)
I.Didyma	=	*Didyma II: Die Inschriften von A.Rehm*, hrsg. von R.Harder
I.Eph(esos)	=	*Die Inschriften von Ephesos*, hrsg. von H.Wankel, R.Merkelbach et alii, Band I-VII (IGSK Band 11-17, Bonn 1979-1981)
I.Erythrai	=	H.Engelmann und R.Merkelbach, *Die Inschriften von Erythrai und Klazomenai*, Teil I und II (IGSK Band 1/2, Bonn 1972/1973)
I.Fayum	=	E.Bernand, *Recueil des inscriptions grecques du Fayoum*, I-III (Leiden 1975-1981)
IG	=	*Inscriptiones Graecae* (Berlin 1873 →)
IGBulg	=	*Inscriptiones Graecae in Bulgaria repertae*, ed. G.Mihailov (Sofia 1956-1966)

IGC = H.Grégoire, *Recueil des inscriptions grecques chrétiennes d'Asie Mineure* (Paris 1922)

IGDS = L.Dubois, *Inscriptions grecques dialectales de Sicile* (Coll. Éc. Fr. de Rome vol. 119, Paris-Rome 1989)

IGLS = L.Jalabert, R.Mouterde, J.-P.Rey-Coquais, M.Sartre, P.-L.Gatier, *Inscriptions grecques et latines de la Syrie*, Tome I-VII, XIII 1 and XXI 2 (Paris 1911-1986)

IGR = *Inscriptiones Graecae ad res Romanas pertinentes* (Paris 1911-1927)

IGSK = *Inschriften griechischer Städte aus Kleinasien* (Bonn 1972 →)

IGUR = *Inscriptiones Graecae Urbis Romae,* ed. L.Moretti (Rome 1968-1990)

I.Hadrianoi = E.Schwertheim, *Die Inschriften von Hadrianoi und Hadrianeia* (IGSK Band 33, Bonn 1987)

I.Heraclea Pontica = L.Jonnes, *The inscriptions of Heraclea Pontica*, with a *Prosopographia Heracleotica* by W.Ameling (IGSK Band 47, Bonn 1994)

I.Histriae = *Inscriptiones Daciae et Scythiae Minoris Antiquae, Series Altera: Inscriptiones Scythiae Minoris Graecae et Latinae*, vol. I: *Inscriptiones Histriae et Viciniae* (Buckarest 1983)

I. Iasos = W.Blümel, *Die Inschriften von Iasos* (IGSK Band 28, 1/2, Bonn 1985)

I. Ilion = P.Frisch, *Die Inschriften von Ilion* (IGSK Band 3, Bonn 1975)

I. Iznik = S.Şahin, *Katalog der antiken Inschriften des Museums von Iznik (Nikaia)*, Teil I and II, 1/2 (IGSK Band 9 and 10, 1/2, Bonn 1979-1982)

I.Kalch(edon) = *Die Inschriften von Kalchedon*, hrsg. von R.Merkelbach mit Hilfe von F.K.Dörner und S.Şahin (IGSK Band 20, Bonn 1980)

I.Keramos = E.Varinlioğlu, *Die Inschriften von Keramos* (IGSK Band 30, Bonn 1986)

I.Kios = T.Corsten, *Die Inschriften von Kios* (IGSK Band 29, Bonn 1985)

I.Klaudiupolis	=	F.Becker-Bertau, *Die Inschriften von Klaudiupolis* (IGSK Band 31, Bonn 1986)
I.Knidos	=	W.Blümel, *Die Inschriften von Knidos*. Teil I (IGSK Band 41; Bonn 1992)
I.Kyme	=	H.Engelmann, *Die Inschriften von Kyme* (IGSK Band 5, Bonn 1976)
I.Kyz.	=	E.Schwertheim, *Die Inschriften von Kyzikos und Umgebung*, Teil I: *Grabtexte* (IGSK Band 18, Bonn 1980); Teil II: *Miletupolis: Inschriften und Denkmäler* (IGSK Band 26, Bonn 1983)
I.Labraunda	=	*Labraunda. Swedish Excavations and Researches*: III 1 and 2. *Greek inscriptions*, part I and II, ed. J.Crampa (Lund-Stockholm 1969-1972)
ILAlg	=	*Inscriptions latines de l'Algérie* (Paris-Alger 1922→)
I.Lampsakos	=	P.Frisch, *Die Inschriften von Lampsakos* (IGSK Band 6, Bonn 1978)
I.Lindos	=	C.Blinkenberg, *Lindos. Fouilles et Recherches*, vol. II: *Fouilles de L'Acropole. Inscriptions* (Berlin 1941)
ILS	=	H.Dessau, *Inscriptiones Latinae Selectae*, 3 vol. (Berlin 1892-1916)
I.Magnesia	=	*Die Inschriften von Magnesia am Maeander*, ed. O.Kern (Berlin 1900)
I.Magn(esia) am Sipylos	=	T. Ihnken, *Die Inschriften von Magnesia am Sipylos* (IGSK Band 8, Bonn 1978)
I.Mylasa	=	W.Blümel, *Die Inschriften von Mylasa*, Teil I: *Inschriften der Stadt* (IGSK Band 34, Bonn 1987); Teil II: *Inschriften aus der Umgebung der Stadt* (IGSK Band 35, Bonn 1988)
I.Olbia	=	*Nadpisi Olbii (1917-1965)* (Leningrad 1968)
IOSPE	=	*Inscriptiones antiquae orae septentrionalis Pontis Euxini Graecae et Latinae*, ed. V.Latyshev (Leningrad 1885-1901)
I.Perg(amon)	=	M.Fraenkel, *Die Inschriften von Pergamon*, 2 vol. (Berlin 1890-1895)
I.Philae	=	A.Bernand, *Les inscriptions grecques de Philae*, Tome I (Paris 1969) and E.Bernand, *Les inscriptions grecques et latines de Philae*, Tome II (Paris 1969)

I.Priene = *Inschriften von Priene*, ed. F.Hiller von Gaertringen (Berlin 1906)

I.Pr(o)usias = W.Ameling, *Die Inschriften von Prusias ad Hypium* (IGSK Band 27, Bonn 1985)

I.Prusa = T.Corsten, *Die Inschriften von Prusa ad Olympum*, Teil 1 (IGSK Band 39, Bonn 1991); Teil 2 (IGSK Band 40, Bonn 1993)

I.Rhod.Per. = W.Blümel, *Die Inschriften der Rhodischen Peraia* (IGSK Band 38, Bonn 1991)

I.Sardis = cf. s.v. *Sardis* VII 1

ISE = L.Moretti, *Iscrizioni storiche ellenistiche* I (Florence 1967) and II (Florence 1975)

I.Selge = J.Nollé - F.Schindler, *Die Inschriften von Selge* (IGSK Band 37, Bonn 1991)

I.Sestos = J.Krauss, *Die Inschriften von Sestos und der Thrakischen Chersones* (IGSK Band 19, Bonn 1980)

I.Side = J.Nollé, *Side im Altertum: Geschichte und Zeugnisse*. Band 1: *Geographie, Geschichte, Testimonia, griechische und lateinische Inschriften* (1-4) (IGSK Band 43, Bonn 1993)

I.Smyrna = G.Petzl, *Die Inschriften von Smyrna*, Teil I: *Grabschriften, postume Ehrungen, Grabepigramme* (IGSK Band 23, Bonn 1982); Teil II, 1 (IGSK Band 24, 1, Bonn 1987); Teil II 2 (IGSK Band 24, 2, Bonn 1990)

I.Stratonikeia = M.Ç.Şahin, *Die Inschriften von Stratonikeia*, Teil I and II 1/2 (IGSK Band 21 and 22, 1/2, Bonn 1981-1990).

IThSy = A.Bernand, *De Thèbes à Syène* (Paris 1989)

I.Tomis = I.Stoian, *Inscriptiones Daciae et Scythiae minoris antiquae. Series altera: Inscriptiones Scythiae minoris graecae et latinae*, vol. II: *Tomis et territorium* (Buckarest 1987)

I.Tralleis und Nysa = Fj.B.Poljakov, *Die Inschriften von Tralleis und Nysa*. Teil I: *Die Inschriften von Tralleis* (IGSK Band 36.1, Bonn 1989)

IvO = *Inschriften von Olympia,* ed. W.Dittenberger, K.Purgold (Berlin 1896)

Jordan, *Navy* = B.Jordan, *The Athenian navy in the classical period. A study of Athenian naval administration and military organization in the fifth and fourth centuries B.C.* (Berkeley 1975)

JRA = *Journal of Roman Archaeology*

Kabyle II = V.Velkov (ed.), *Kabyle*, Tome 2 (Acad.Bulg. des Sciences. Institut et Musée Arch., Sofia 1991)

Kaibel, EG = G.Kaibel, *Epigrammata Graeca ex lapidibus collecta* (Berlin 1878)

Karouzou, *Cat. Sculpt.Nat.Mus.* = S.Karouzou, *National Archaeological Museum, Collection of Sculpture, A Catalogue* (Athens 1968)

KP I, II, III = J.Keil - A.von Premerstein, *Bericht über eine Reise ---; Bericht über eine zweite Reise ---; Bericht über eine dritte Reise ---* (Denkschr. Akademie Wien 53, 1908; 54, 1911; 57, 1914)

La Carie = J. and L.Robert, *La Carie II. Le plateau de Tabai et ses environs* (Paris 1954)

L'Africa Romana IX = A.Mastino (ed.), *L'Africa Romana.* Atti del IX Convegno di studio Nuoro, 13-15 dicembre 1991 (Sassari 1992)

Laodicée du Lycos = L.Robert, *Laodicée du Lycos. Le Nymphée, Campagnes 1961-1963*, par J.des Gagniers, P.Devambez, L.Kahil, R.Ginouvès, avec des études de L.Robert, X.de Planhol (Paris 1969) (Robert's contribution on pp. 247-387)

Laum, *Stiftungen* = B.Laum, *Stiftungen in der griechischen und römischen Antike. Ein Beitrag zur antiken Kulturgeschichte* (2 vol.; Leipzig 1914)

LBW = Ph.Le Bas - W.H.Waddington, *Inscriptions grecques et latines* (Paris 1870; Rome 1968; Hildesheim 1972)

L'Eau et les Hommes = *L'Eau et les Hommes en Méditerranée et en Mer Noire dans l'Antiquité.* Actes du Congrès Intern., Athènes 20-24 Mai 1988 (Athens 1992)

LGPN = P.M.Fraser-E.Matthews (edd.), *A Lexicon of Greek Personal Names* (Oxford 1987 →)

LIMC = *Lexicon Iconographicum Mythologiae Classicae* 1- (Zürich 1981 →)

LINGU. BALK = *Linguistique Balkanique*

LSAG^2 = L.H.Jeffery, *The Local Scripts of Archaic Greece* (Oxford 1961); revised edition with a supplement by A.W.Johnston (Oxford 1990)

LSAM = F.Sokolowski, *Lois sacrées de l'Asie Mineure* (Paris 1955)

LSCG = F.Sokolowski, *Lois sacrées des cités grecques* (Paris 1969)

LSCG Suppl. = F.Sokolowski, *Lois sacrées des cités grecques,* Supplément (Paris 1969)

LSJ = *A Greek-English Lexicon*, compiled by H.G.Liddell - R.Scott - H.S. Jones (Oxford 1977)

Maiuri, *Nuova Silloge* = A.Maiuri, *Nuova Silloge Epigrafica di Rodi e Cos* (Florence 1925)

MAMA = *Monumenta Asiae Minoris Antiqua*, vol. I-IX (London 1928-1988)

J.Marcadé, *Recueil* = J.Marcadé, *Recueil des signatures de sculpteurs grecs* I-II (Paris 1953-1957)

Marek, *Stadt* -- = Chr.Marek, *Stadt, Ära und Territorium in Pontus-Bithynien und Nord-Galatia* (Istanbuler Forschungen Band 39; Tübingen 1993)

Meiggs-Lewis, *GHI* = R.Meiggs - D.Lewis, *A selection of Greek Historical Inscriptions to the End of the Fifth Century B.C.* (Oxford 1969)

Mélanges Lévêque = M.-M.Mactoux - E.Geny (edd.), *Mélanges Pierre Lévêque* (vol. 1-6, Paris 1988-1992)

Michel, *Recueil* = C.Michel, *Recueil d'Inscriptions grecques* (Brussels 1897-1900)

Milet = *Ergebnisse der Ausgrabungen und Untersuchungen seit d. Jahre 1899,* hrsg. T.Wiegand (Berlin 1908 →)

MPI = R. and A.Ovadiah, *Hellenistic, Roman and early Byzantine mosaic pavements in Israel* (Rome 1987)

Münsterberg, *Beamtennamen* = R.Münsterberg, *Die Beamtennamen auf den griechischen Münzen* (Subsidia Epigraphica 3; Hildesheim-New York 1973)

MUSJ = Mélanges de l'Université Saint-Joseph (Beyrouth)

New Documents = S.R.Llewelyn (with the collaboration of R.A.Kearsley), *New Documents illustrating early Christianity. A Review of the Greek inscriptions and papyri published in 1980-81*. Volume 6 (The Ancient History Documentary Research Centre, Macquarie University, 1992)

Nikephoros = *Nikephoros. Zeitschrift für Sport und Kultur im Altertum.* (1988 →) [1989 →]

Nouveau Choix = Institut Fernand-Courby. *Nouveau choix d'inscriptions grecques* (Paris 1971)

OGIS = W.Dittenberger, *Orientis Graeci Inscriptiones Selectae* (Leipzig 1903-1905)

Olympionikai = L.Moretti, *Olympionikai. I vincitori negli antichi agoni olimpici* (MAL ser. VIII, vol. VIII fasc. 2, Rome 1957)

OMS = L.Robert, *Opera Minora Selecta*, vol. I-VII (Amsterdam 1969-1990)

PAE = *Πρακτικὰ τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*

PAES = H.C.Butler et alii, *Publications of the Princeton University Archaeological Expeditions to Syria*, 4 vol. (Leiden 1907-1949)

Payne, *Necrocorinthia* = H.Payne, *Necrocorinthia* (Oxford 1931)

Pfuhl-Möbius = E.Pfuhl - H.Möbius, *Die ostgriechischen Grabreliefs*, 2 vol. (Mainz am Rhein 1977-1979)

PIR = *Prosopographia Imperii Romani saec. I, II, III* (Berlin 1897 →)

Portes du Désert = A.Bernand, *Les portes du désert* (Paris 1984)

Pouilloux, *Forteresse* = J.Pouilloux, *La forteresse de Rhamnonte* (Paris 1954)

P.Oxy. = *Papyri Oxyrhynchi*

Pritchett, *Topography* VIII = W.K.Pritchett, *Studies in Ancient Greek Topography*. Part VIII (Amsterdam 1992)

Pritchett/Meritt, *Chronology*	=	W.K.Pritchett, B.D.Meritt, *The Chronology of Hellenistic Athens* (Cambridge, Mass. 1940)
Proceedings Olympic Games	=	W.Coulson - H.Kyrieleis (edd.), *Praktika Symposiou Olympiakon Agonon, 5-9 Septemvriou 1988* (Proceedings of an International Symposium on the Olympic Games, 5-9 September 1988; Athens 1992)
QDAP	=	Quarterly of the Department of Antiquities in Palestine
RC	=	C.B.Welles, *Royal Correspondence in the Hellenistic Period* (New Haven 1934)
RDA	=	L.Dubois, *Recherches sur le dialecte arcadien,* 3 vols.(Louvain-la-neuve 1983)
RDGE	=	R.K.Sherk, *Roman Documents from the Greek East* (Baltimore 1969)
RE	=	*Paulys Realencyclopädie der classischen Altertumswissenschaft* (Stuttgart 1894 →)
RECAM	=	*Regional Epigraphic Catalogues of Asia Minor* (vol. II: S.Mitchell, *The Ankara District: The Inscriptions of North Galatia;* BAR International Series, vol. 135, Oxford 1982)
Recherches --- *Thasos*	=	J.Pouilloux, *Recherches sur l'histoire et les cultes de Thasos*, I (Paris 1954) and C.Dunant - J.Pouilloux, *id.*, II (Paris 1956)
RRMAM	=	D.French, *Roman Roads and Milestones of Asia Minor*, 2 vols. (BAR Int.Ser. vol. 105, 1981; vol. 392 (I) and (II), 1988)
Sardis VII 1	=	W.H.Buckler - D.M.Robinson, *Sardis VII. Greek and Latin Inscriptions* (Leiden 1932)
SB	=	*Sammelbuch griechischer Urkunden aus Ägypten*
SBF	=	Liber Annuus. Studium Biblicum Franciscanum (Jerusalem)
Schwenk, *Athens Alex.*	=	C.J.Schwenk, *Athens in the Age of Alexander* (Chicago 1985)
SCIV	=	Studii şi Cercetari de Istorie Veche şi Arheologie
SECir	=	G.Oliverio, G.Pugliese Carratelli, D.Morelli, *Supplemento Epigrafico Cirenaico*, ASAA 39/40 (N.S. 23/24 (1961/1962)) [1963] 219-375

SEG = *Supplementum Epigraphicum Graecum* (Leiden 1923 →)

SGDI = H.Collitz, *Sammlung der griechischen Dialekt-Inschriften* (Göttingen 1884-1915)

SIRIS = L.Vidman, *Sylloge inscriptionum religionis Isiacae et Sarapiacae* (Berlin 1969) (Religionsgeschichtliche Versuche und Vorarbeiten, Band XXVIII)

SP = *Studia Pontica* (cf. below)

Staatsverträge = *Die Staatsverträge des Altertums*, vol. 2, ed. H.Bengtson (Munich 1962); vol. 3, ed. H.H.Schmitt (Munich 1969)

Studia Pontica = *Recueil d'inscriptions grecques et latines du Pont et de l'Arménie*, publ. par J.G.C.Anderson, F.Cumont, H.Grégoire

Studies Theocharis = *Diethnes Synedrion gia tēn archaia Thessalia. Stē mnēmē tou D.R.Theocharē* (Demosieumata tou Archaiologikou Deltiou 48; Athens 1992)

Suppl.Epigr.Rh. I = G.Pugliese Carratelli, *Supplemento Epigrafico Rodio*, ASAA 30-32 (1952-1954) [1955] 247-316

Suppl.Epigr.Rh. II = G.Susini, *Supplemento epigrafico di Caso, Scarpanto, Saro, Calchi, Alinnia e Tilo*, ASAA 41-42 (1963/1964) [1965] 203-292

Suppl.Tit.Cam. = G.Pugliese Carratelli, *Tituli Camirenses. Supplementum*, ASAA 30-32 (1952-1954) [1955] 211-246

Svenbro, *Phrasikleia* = J.Svenbro, *Phrasikleia: An anthropology of Reading in Ancient Greece* (Ithaca 1993)

Syll.^{3} = W.Dittenberger, *Sylloge Inscriptionum Graecarum*, 3rd ed. (Leipzig 1915-1924)

Symposion 1982 = F.J.Fernandez Nieto (ed.), *Symposion 1982. Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Santander 1.-4. September 1982)* (Köln-Wien 1989)

Symposion 1985 = G.Thür (ed.), *Symposion 1985. Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Ringberg 24.-26. Juli 1985)* (Köln-Wien 1989)

Symposion 1988 = G.Nenci-G.Thür (edd.), *Symposion 1988. Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Siena-Pisa, 6-8 Juni 1988)* (Köln-Wien 1990)

TAM = *Tituli Asiae Minoris*, vol. I; II 1-3; III 1; IV 1; V 1 and 2 (Vienna 1901-1989)

Termessos I, II = B.Iplikçioğlu (with G.Çelgin and A.Vedat Çelgin), *Epigraphische Forschungen in Termessos und seinem Territorium* (Sitzungsberichte Österr.Akad.Wiss., Ph.-Hist.Kl. Band 575 and 583; Vienna 1991 and 1992)

Termessos III = B.Iplikçioğlu (with G.Çelgin and A.Vedat Çelgin), *Termessos 1991 Epigrafya Araştirmalari* in *Araştirma Sonuçlari Toplantisi* X (1992) [1993] 219-225

Termessos III A = B.Iplikcioğlu (with G.Çelgin and A.Vedat Çelgin), *Epigraphische Forschungen in Termessos und seinem Territorium* (Sitzungsberichte Österr.Akad.Wiss., Ph.-Hist.Kl. Band 610; Vienna 1994)

ΘΗ = *Θεσσαλικὸ Ἡμερολόγιο*

Tit.Cal. = M.Segre, *Tituli Calymnii* (*ASAA* 22/23, 1944/1945 [1952])

Tit.Cam. = M.Segre, G.Pugliese Carratelli, *Tituli Camirenses*, ASAA 27-29 (1949-1951) [1952] 141-318

Todd, *GHI* = M.N.Tod, *A Selection of Greek Historical Inscriptions*, 2 vol. (Oxford 1933-1948)

To Archaiologiko Ergo = *Τὸ Ἀρχαιολογικὸ Ἔργο στὴ Μακεδονία καὶ Θράκη* (Ὑπουργεῖο Πολιτισμοῦ, Ὑπουργεῖο Μακεδονίας καὶ Θράκης, Ἀριστοτελεῖο Πανεπιστήμιο Θεσσαλονίκης; Thessalonica)

Tracy, *Cutters* = S.V.Tracy, *Attic Letter-Cutters of 229 to 86 B.C.* (Berkeley 1990)

Travlos, *Pictorial Dictionary* = J.Travlos, *Pictorial Dictionary of Ancient Athens* (New York 1971)

Waelkens, *Türsteine* = cf. *SEG* XXXVI 1191.

Wilhelm, *Neue Beiträge* and *Attische Urkunden*	=	A.Wilhelm, *Neue Beiträge zur griechischen Inschriftenkunde* in A.Wilhelm, *Akademieschriften zur griechischen Inschriftenkunde* (= W.Peek (ed.), *Opuscula* Band VIII: Adolf Wilhelm, *Kleine Schriften* Abt. 1: *Akademieschriften* Teil 1; Leipzig 1974)

NOTE ON TRANSCRIPTIONS

[αβ]	= letters restored by the editor as once having been inscribed but now lost
{αβ}	= superfluous letters added in error by the inscriber of the text and excised by the editor
⟨αβ⟩	= letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
(αβ)	= letters which complete words left in abbreviation in the text
⟦αβ⟧ ⟦ .. ⟧	= letters or spaces deliberately erased in antiquity
α̣β̣	= letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
[. . 5. . .]	= lost or illegible letters equal to the number of dots for which no restoration is proposed
[-----]	= lost or illegible letters of an uncertain number
v	= one uninscribed letter-space
vacat	= the remainder of the line has been left uninscribed
ed. pr.	= the first editor of the inscription under discussion
ph.	= photograph
dr.	= drawing
|	= denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
→ ←	= denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

ATTICA

1. Eleusis. Decree Concerning Sacrifices at the Mysteries, ca. 500 B.C. *IG* I^3 5 (I^2 5). *SEG* XXXVIII 1.* K. Clinton, *Myth and Cult: The Iconography of the Eleusinian Mysteries: Skrifter Utgivna av Svenska Institutet i Athen, 8°* 11 (1992) 83, reiterates his arguments, see *AJPh* 100 (1979) 1–9, that the ἑορτή in L. 5 is the Mysteries rather than the Eleusinia.

On 116–117, Clinton argues that the fact that Poseidon and Artemis appear one after the other in L. 4 of this decree reflects their worship in the single temple mentioned by Pausanias 1.38.6.

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2. Athens. Regulations Concerning the Eleusinian Mysteries, Before ca. 460 B.C. *IG* I^3 6 (I^2 6+9). *SEG* XXXVI 3;* XL 290. K. Clinton, *op. cit.* (our lemma no. 1) 49, notes that the restoration of Face C, LL. 24–26, sometimes cited in support of the argument that children other than hearth-initiates were initiated into the Mysteries, is not secure.

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3. Athens. Decree Concerning the Praxiergidai, ca. 460–450 B.C.? *IG* I^3 7 (I^2 80). *SEG* XL 1,* 49. M. Christopoulos, *Kernos* 5 (1992) 35–36, discusses the meaning of the word κωίδιον (L. 13) and its significance for our knowledge of the ritual at the festival of the Plynteria. See also our lemma no. 246.

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4. Athens. Decree. Alliance with Egesta, 458/7 or 418/7 B.C. *IG* I^3 11 (I^2 19). *SEG* XL 2.* Cf. A. Brugnone, *Kokalos* 34/35 (1988/9) [1992/3] 344. G. Németh, *Acta Classica Univ. Scien. Debrecen.* 27 (1991) 9–14, after considering the possible restoration of the archon in L. 3 as Epameinon, 429/8 B.C., accepts the reading of Chambers et al. [Ἀντ]ιφῶν.

A.S. Henry, *ZPE* 91 (1992) 137–146, rejects the arguments of M.H. Chambers (*SEG* XXXIX 1) that measurements of spacing of letters rule out the sequence βρον as too wide to fit the available space in the name of the archon in L. 3. He also finds no support in the computer-enhanced photographs published by Chambers for the reading ΙΦΟΝ. Chambers' explanation of the silence of Thucydides regarding an alliance with Egesta in 418 B.C. is also regarded as inadequate. Henry prefers to retain the date of 458/7 B.C. on epigraphical and historical grounds.

M.H. Chambers, *CJ* 88 (1992) 25–31 (ph.), briefly restates his readings in L. 3 and their historical and epigraphical consequences, cf. *SEG* XXXIX 1. On 29–31 in response to Henry he argues that measurements in the anomalous L. 14 should not be regarded as relevant to the spacing in the archon's name in L. 3. The photographs speak for themselves and the reader has to make up his own mind.

H.B. Mattingly, *Historia* 41 (1992) 129–138, accepting the reading ['Αντ]ιφῶν in L. 3, explores the implications for the letter-form and archon dating of *IG* I^3 17 (our lemma no. 5), 21 (our lemma no. 6), 31 (our lemma no. 7), and 40 (our lemma no. 10).

M.H. Chambers, *ZPE* 98 (1993) 171–174, repeats his counter-arguments to A.S. Henry's objections to the reading of ['Αντ]ιφῶν in L. 3. The silence of Thucydides 6.6.2 about this alliance requires explanation no matter when it was made, 458/7 or 418/7 B.C.

A.S. Henry, *AHB* 7 (1993) 49–53, reprints the restored text of Chambers et al., as given in *ZPE* 83 (1990) 38–63; *SEG* XXXIX 1, with translation. He objects to the fact that L. 4 as printed has only 47 letters; the suggested restoration of LL. 5–7 is flawed in several respects; it is better to leave this section unrestored and to assume that the terms of the oath came later in the decree or on a separate stele. LL. 7–8 contain syntactic faults in the restoration: [πρέσβυν] in L. 10 should be πρεσβευτής; [ὀμνυθῆι] as aorist passive subjunctive is a non-existent form; it should be ὀμοθῆι or ὀμοσθῆι. In L. 17 Henry favors π[ρέσβες τῶ]ι[ν Ἐγεσταίον ἔλθοσιν hο κῆ]ρυχς. On 53 he rejects the view of Mattingly and others that the only two surviving variations of ἐς αὔριον, i.e. ἐς τὸν νομιζόμενον χρόνον in L. 15 and *IG* I^3 165, should be dated in approximately the same period.

D.M. Lewis, *CR* 43 (1993) 460–461, "It is natural, but unscientific, to try out new techniques on the most difficult cases without illustrating how they work on less controversial matters. There is, I fear, just enough here by the way of accepted letter-strokes which have not come out in the enhancement and of unexplained 'noise' in the results to leave one uneasy about the scientific basis of the case."

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5. Athens. Decree Concerning Sigeion, Date? *IG* I^3 17 (I^2 32). *SEG* XXXIV 6,* 8. H.B. Mattingly, *Historia* 41 (1992) 109–131, again places this decree in 418/7 B.C. and reconstructs its motivation as bestowing a reward on Sigeion for its loyalty and a guarantee of full protection against its mainland enemies. 'Αν[τιφῶν ἦρχε] L. 5.

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6. Athens. Decree Concerning Miletos, Date? *IG* I^3 21 (I^2 22). *SEG* XXXVII 4,* 6, 981; XXXIX 324. H.B. Mattingly, *Historia* 41 (1992) 131–132, briefly reargues the case for a date in the archonship of Euthynos, 426/5 B.C. or in 425/4 B.C. In the summer of 425 B.C. the Milesian hoplites noted by Thucydides in 4.42.1 were campaigning with the Athenians under the arrangements of this decree. See also our lemma no. 24.

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7. Athens. Decree. Alliance with Hermione, Date? *IG* I^3 31. *SEG* X 15; XXXIV 9;* XXXVII 249. H.B. Mattingly, *Historia* 41 (1992) 133–134, again briefly argues the case for dating this treaty in 425/4 B.C. and identifies the proposer [Λ]έον L. 6 with the member of the peace commission of 422/1 B.C., Thuc. 5.19.

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8. Athens. Decrees of Kleinias Regarding the Collection of Tribute, Date? *IG* I^3 34 (I^2 66). *SEG* XXXVII 8.* C.W. Fornara, L.J. Samons II, *Athens from Cleisthenes to Pericles* (Berkeley 1991) 97–98, 179–181, contest a date *ca.* 447 B.C. for this decree and see no need to infer that it represents a radically new policy in collecting tribute connected with the Peaee of Kallias. Rather, it is probably only one of many enactments aimed at tightening up methods of collection. Rejecting as unnecessary the identification of Kleinias as the father of Alkibiades, they regard the argument from letter-forms as inconclusive. Bringing the decree into close relationship with the Kleonymos Decree of 426 B.C. (*IG* I^3 68) and Thoudippos' Decree on the Reassessment of the Tribute, 425/4 B.C. (*IG* I^3 71), Fornara and Samons find its proper context in the twenties.

In *Historia* 41 (1992) 257–271, H. Leppin analyzes the functions and the identity of the ἄρχοντες ἐν ταῖς πόλεσι in this decree and in *IG* I^3 1453 (our lemma no. 18), concluding that these are not Athenian officials, but magistrates of the allied cities. He eschews the question of the date of these two documents. See also our lemma no. 24.

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9. Athens. Decree Concerning Kolophon, Date? *IG* I^3 37 (I^2 14/15). *SEG* XXXIV 12;* XXXVI 301; XXXVII 4, 1755 bis. B. Smarczyk, *Untersuchungen zur Religionspolitik und politischen Propaganda Athens im Delisch-Attischen Seebund: Quellen und Forschungen zur Antiken Welt* 5 (1990) 58–70, beginning with an analysis of the significance of the presence of [Ἀθενᾶς τῆς] Ἀθενῶν μεδεόσ[ες] in L. 15, studies the role of this deity (= Athena Polias) in Athenian religious propaganda, beginning with her (authentic) presence in the Themistokles Decree from Troizen, *SEG* XVIII 153. At Kolophon, at the time of *IG* I^3 37 there was probably established a *temenos* of the goddess by the Athenians to solidify the religious bond between the hegemon and the allied *polis* following the latter's unsuceessful revolt. Smarezyk 67–70 briefly notes the presence of this goddess in the Athenian decrees *IG* I^3 72, L. 28 and *IG* I^3 1454 (= *IG* XII.1.977 = *Syll.*^{3} 129). In the latter there is no suggestion of a cult or *temenos* of *Athena Athenon medeousa* on Karpathos. See our lemma no. 84.

H.B. Mattingly, *Historia* 41 (1992) 132–133, briefly relates this decree to the historical situation in 427 B.C., not in the early 440's.

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10. Athens. Decree. Regulations Concerning Chalkis, Date? *IG* I^3 40 (I^2 39). *SEG* XXXIV 13;* XXXVI 137, 301; XXXVII 4, 225, 249. C. Lawton, *Hesperia* 61 (1992) 248–250, discusses the physical details of this stone, whose closest parallels she finds among archaic grave stelai. She argues that the upper element of this monument is likely to have been "a low, heavy finial rather than a tall, unstable relief" (250). The fact that the name of the secretary is missing from the surviving inscription is to be explained on epigraphic or historical — rather than physical — grounds.

H.B. Mattingly, *Historia* 41 (1992) 134–136, briefly returns to his arguments for placing this decree in 424/3 B.C. and identifying Archestratos L. 70 with the proposer of amendments in *IG* I^3 73 L. 9. See also our lemma no. 24.

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11. Athens. Decree Concerning the Prytaneion, ca. 440–432 B.C.? *IG* I^3 131 (I^2 77). *SEG* XL 9,* 294. P. Schmitt-Pantel, *La cité au banquet: CEFR* 157 (1992) 148–155, examines the categories of those receiving *sitesis* in the 5th cent. B.C. in this decree compared with recipients in the 4th cent. B.C. and later. She sees in the former "les valeurs d'une cité aristocratique ... une certain image de son passé."

P. Gauthier, *BE* (1993) no. 169 p. 482 rejects this view, arguing that the tyrannicides clearly represent freedom and democracy and that all the other recipients in the 5th cent. B.C. are representatives of the democratic city. *Misthos,* seen by Schmitt-Pantel 162 as an honor bestowed upon its benefactors by the democratic state, in place of *sitesis*, is not an honor at all and was no substitute. See also our lemma no. 1746.

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12. Athens (Now in Paris). Financial Decrees of Kallias, 434/3 B.C. or Later. *IG* I^3 52A/B (I^2 91/92). *SEG* XLI 5.* C.W. Fornara, L.J. Samons II, *op. cit.* (our lemma no. 8) 176–178, in separating the sum of Athena's 3,000 talents in *IG* I^3 52A LL. 3–4 from the restoration of the "Strasbourg Papyrus Decree of 450/49 B.C." by Wade-Gery and Meritt, argue that there are insufficient grounds for dating the decree in 434/3 B.C. and associating the 3,000 talents with an accumulation of funds in anticipation of the coming war. The money was paid back to the Other Gods at a later time, after actual debts were incurred.

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13. Athens. Decree. Alliance with Leontinoi, 433/2 B.C. *IG* I^3 54 (I^2 52). *SEG* XL 8,* 294. C. Lawton, *Hesperia* 61 (1992) 241 (ph.), discusses the physical details of this stone and rejects for the following reasons any reconstruction which requires the presence of a relief on a separate slab above the text: 1) the top of the stele shows a drafted edge around a raised area (rather than anathyrosis) and 2) the top of the stone lacks dowel holes for the attachment of another member.

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14. Athens. Decree Concerning the Reassessment of Tribute, 425/4 B.C. *IG* I^3 71 (I^2 63). *SEG* XXXII 9; XXXIV 11; XXXV 9; XXXVII 8, 225. B. Smarczyk, *op. cit.* (our lemma no. 9) 525–612, explores the "colonial" status of the symmachoi, their participation in the Panathenaic festival, and especially the sending of an ox and panoply as represented by this and other 5th cent. B.C. Athenian inscriptions.

A.J. Graham, *JHS* 112 (1992) 59–61, urges that the reconstruction of the Thracian panel, Col. III LL. 152–155, which yields a figure of 75 talents for Abdera and Dikaia is strikingly at odds with the highest figure the former ever paid (see our lemma no. 25), 15 talents. These two cities never pay in a *syntely* in any extant list. The epigraphic evidence, consisting mostly of spacing, not surviving letters, is not compelling. We should not assign this very high assessment to Abdera and Dikaia. See also our lemma no. 24.

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15. Athens. Decrees Concerning the Priestess of Athena Nike, Date?/424/3 B.C. *IG* I^3 35/36 (I^2 24/25). *SEG* XXXV 6.* C. Lawton, *Hesperia* 61 (1992) 247–248 (ph.), discusses the physical details of this stone with special emphasis on the scarf joint by which it was attached to an upper element, which Lawton argues must have been either a slab with additional inscribed text or an architectural crown carrying the missing portion of the prescript of *IG* I^3 35 and adorned with an elaborate moulding.

16. Athens. Tribute Assessment Decree, 422/1 B.C. *IG* I^3 77 (I^2 64). B. Mitchell, *Historia* 40 (1991) 176–179, rehearses the arguments for Kleon's alleged capture of the six Thracian cities in col. V, LL. 21–26 and the lowering of their rates of assessment. She finds the evidence of the inscriptions and Thucydides inadequate to support this theory.

17. Athens and Eleusis. Decree Concerning the Eleusinian First-fruits, Date? *IG* I^3 78 (I^2 76). *SEG* XL 12,* 294. K. Clinton, *op. cit.* (our lemma no. 1) 56, reprints the text of LL. 37–40 and discusses their significance for our knowledge of those deities included in the Mysteries.

Smarczyk, *op. cit.* (our lemma no. 9)167–298, presents what amounts to a monograph on all aspects of this decree: mythological background to the inception of the ἀπαρχαί (167–184), timing of the festival and the delivery of the grain (185–216), the ἀπαρχὴ τοῦ ἐλαίου and its mythological background (216–224), the dating of the decree (224–252), dispute between the Kerykes and the new sanctuary of Asklepios on the south slope of the Acropolis (245–252), aftermath of the decree, profanation of the Mysteries (266–298). Smarczyk favors a date in the 8th prytany of 416/5 B.C.

18. Athens. Decree Enforcing the Use of Athenian Coins, Weights, and Measures, Date? *IG* I^3 1453. *SEG* XXXVIII 1251; XXXIX 2.* C.W. Fornara, L.J. Samons II, *op. cit.* (our lemma no. 8) 98–102, regard the evidence of the three-bar sigma on the Kos fragment as chronologically inconclusive and reject the purported connection of this decree with the Peace of Kallias. The allusion to the decree in Aristophanes, *Birds* 1040 (414 B.C.) and the fact that numismatic evidence apparently indicates that it was ineffectual militate against a date in the early forties.

For the ἄρχοντες ἐν ταῖς πόλεσι in this decree see our lemma no. 8.

H. B. Mattingly, *Klio* 75 (1993) 99–102, draws out the implications, chronological and otherwise, of E. Schwertheim's discovery and publication of what now becomes the seventh known copy of this decree, *SEG* XXXVIII 1251, from Hamaxitos in the Troad. Like the fragment from Kos, it is in Attic script and stoichedon, but it contains sigmas of four bars. Mattingly restores the Hamaxitos fragment with a line of 53 letters to make a match with the text of the Kos fragment extending over six lines, slight discrepancies being due to the use of the aspirate in Kos and its absence in Hamaxitos. In L. 1 of the latter, where Schwertheim read [.]κοι ε[– – – – –], Mattingly, from the ph., suggests κοπι and compares [τὰ ἀργυροκόπια] *ATL* in the Kos

fragment L. 4. Hamaxitos did not fall to Athens until after 427 B.C. and was probably not assessed until 425/4 B.C. A similar date must be assigned to the Pontic panel and the lost Odessa fragment whose Olbian provenance Mattingly again defends. The two copies in Attic script (Kos and Hamaxitos) were both set up by the Athenians when the cities did not comply with the orders of the decree. All copies should now be assigned to the 420's B.C.

For the Olbia fragment, see our lemma no. 708. See also our lemma no. 24.

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19. Athens. Republication of Drakon's Law on Homicide, 409/8 B.C. *IG* I^3 104 (I^2 115). *SEG* XL 15.* J. Mélèze Modrzejewski, *Symposion 1990* (Cologne 1991) 3–16, in tracing continuity in ancient attitudes toward homicide from 7th cent. B.C. Athens to Hellenistic Egypt, maintains that prosecution of and sanction against a killer remained a private affair, limited to the family of the victim. He finds this inscription a faithful copy of Drakon's law on φόνος and rejects "la doctrine quasi dominante" that before the initial καί of L. 11 there was a now-lost clause dealing with murder. The law responds to a special situation "même dans un tel cas" μὴ ἐκ προνοίας. It was perfectly natural for Drakon to have addressed this crime first.

S. Humphreys, *ibid.* 17–45, endorses the view of a close historical nexus between the aftermath of the Kylonian affair and the occasion to which Drakon was responding in formulating his regulations on homicide. "Anyone who has been proclaimed a killer by the basileis [probably "all members of the politically elite who were found regularly in the *agora*"] ... must stay away from Attika until he has persuaded the kin of the victim to agree to accept compensation and pardon him (*aidesis*)." This specification, however, "is not a penalty but a precaution ... all killers are to leave Attika, whether they have a defense to advance or not." 22, "... it is probably presupposed ... that *aidesis* will only be considered if the *ephetai* decide that the defendant's plea is justified." 23. Detailed discussion on 25–27 of μέχρ' ἀνεψιότητος καὶ ἀνεψιοῦ L. 15. She draws a close connection between δικάζειν of the basileis and the three prodikasiai conducted by the basileus in the classical period. "... the *dikasia* by the *basileis* in Drakon's law must have included formal acknowledgement that the accusation of having caused death, directly or indirectly, was valid." 27. Discussion of the (post-Drakontian) origins of trials for intentional and accidental homicide and the development of the several different court venues for homicide trials, pollution, involvement of Delphi, Solon's amnesty law, *atimia*, 28–36. Drakon's law dealt only with pardonable homicide. "... in my view we cannot even be sure that everything inscribed on *IG* I^3 104 came from Drakon, since it seems likely that further regulations on homicide, on additional *axones*, were added to his law during the late seventh or sixth century. ... Drakon did not explicitly deal with intentional homicide." 36. [The word δικασία does not appear in Drakon's law and seems not have been in use in archaic and classical Greek. Stroud.]

S.C. Todd, *ibid.* 47–51, in a "Response" to Humphreys' paper identifies himself as "The sort of Greek historian who believes that Greek history begins in 431 B.C., and for whom Drakon and Solon are primarily figures of classical Athenian myth rather than of archaic reality." He takes a skeptical stance towards Humphreys' historical reconstruction and especially towards the "conservative ... fundamentalist" position of Stroud that the text of *IG* I^3 104 is an authentic copy of Drakon's law of ca. 621 B.C. He has "no doubt that what the officials proceeded to inscribe was, at least in substance, a very ancient text which could legitimately be represented as Drako-

nian, and which indeed they may themselves have believed to be such. But how in 409 B.C. did anybody know? And why, after 411 B.C., should they care? Whatever else we think about this text, it is ... an inscription of the late fifth century; and that, I would maintain, makes it important evidence indeed, but important as a piece of evidence for late fifth-century history."

G. Thür, *ibid.* 53–72, accepts M. Gagarin's interpretation of LL. 11–13 that "at the time of Drakon scarcely any distinction between 'premeditated' and 'unpremeditated' homicide has been made." (53). "Drakon did not ordain different consequences for premeditated and unpremeditated killing: exile was the only one." (66). He repeats his restoration and interpretation of these lines as in *SEG* XL 15.

J. Velissaropoulos-Karakostas, *ibid.* 93–105, defends the restoration κα[ὶ ἐὰν ἄγοντα ἢ φέροντα βίαι ἀδικῶς εὐθὺς] ἀμυνόμενος κτέ[ν]ει, ν[εποινὲ τεθνάναι] LL. 37–38 as an integral and original clause in Drakon's homicide law introduced to distinguish certain kinds of killing where private retribution was unrestricted from other homicides where public officials were called upon to intervene to prevent vendettas. She examines νήποινος in Homer and finds that already the term carries no necessary connotation of compensation of ποινή. Adducing other examples in later literature and inscriptions (e.g. Amphipolis, *Syll.*^{3} 194; Miletos, *Milet* I.6 = *Syll.*^{3} 58; *IG* I^3 14), she concludes that νηποινεὶ τεθνάναι continues to mean "to slay with impunity," giving the right to kill and treat as one will. It "deviendra, dès l'aube de l'époque classique, le moyen d'exécution par excellence lorsque la cité n'est pas en mesure de faire comparaître l'auteur d'un crime capital devant ses tribunaux."

E.M. Carawan, *ibid.* 107–114, finds indications of ποινή, recompense, in the examples in the *Odyssey*, and argues that "without the principle of compensation, the rules of settlement that Drakon adopted from common law would have had no effective mechanism." He stresses that "slaying with impunity" was permitted in the law only as an immediate response, εὐθὺς ἀμυνόμενος; one could not hold a captured criminal for extortion and torture before eventually slaying him. The prohibition against such violation of the spirit of Drakon's law was made explicit by Solon in his supplement found in Dem. 23.28.

R. Sealey, *The Justice of the Greeks* (Ann Arbor 1994) 116–119, observes, with regard to τὸς βασιλέας L. 11, "Perhaps when the first law preserved on the inscription was formulated, Athens did not yet have public officials, such as the nine archons including a *basileus*. The law assigned a public task in jurisdiction to a private person or persons. Patently, if a public task — a task bearing on the well-being of the community, such as settlement of a disruptive dispute — was to be performed by private agency, the agents might be plural [basileis]. If this explanation is right, it follows that at least this one among the laws inscribed in 409/8 B.C. had originated at an early date." Contrast this with Sealey's earlier views, *SEG* XXXV 8.

On the basis of this inscription and Demosthenes 23.22–99, Sealey suggests the following reconstruction of the earliest stage in the Athenian law on homicide. "The killer ... was pursued by the relatives of the victim and sought protection at the hands of one or more powerful men (*basileis*). The latter gave him temporary protection and called a court, the fifty-one *ephetai*, into session to judge the issue. If the *ephetai* found by vote for the plaintiff, the defendant was deprived of public protection. In language cited elsewhere by Demosthenes from the laws on homicide, the unsuccessful defendant was declared *atimos*; that is, anyone could kill him with impunity. But if the *ephetai* found for the defendant, he was given a safe-conduct to the border.

There was no public authority to protect him indefinitely, but he could be given a chance to escape into the relative safety of exile."

Sealey interprets [δ]ικάζεν L. 11 as "to offer a *dike*, ... to formulate a question that states the issue between the two parties and can be presented to the court for decision."

E.M. Carawan, *CPh* 86 (1991) 1–16, examines the role of the ἐφέται in this inscription, finding that the duties assigned to them include extra-judicial functions not characteristic of the ordinary dikastic panels of the classical period. He finds "no reason to discount the statute as evidence that the traditional body of ἐφέται occupied the homicide courts." (12). After rejecting the other arguments in favor of dikastic panels in the homicide courts, Carawan finds the ephetai still operating in the 4th cent. B.C. as "an awkward anachronism ... a symbol of the rule of law ... testimony to the conservatism of the Athenian system of justice." (16).

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20. Athens. Naval Law, ca. 406 B.C. *IG* I³ 236. *SEG* X 142; XXVI 27; XXXVIII 10; XL 146; XLI 259E. B. Jordan, *Navy* 32–46, argues that the epimeletai of LL. 5–6 are identical with the epimeletai τῶν νεωρίων of the 4th cent. B.C. and with the *epimeloumenoi* τοῦ νεωρίου of *IG* I³ 153 (I² 73) and the *neoroi* of *IG* I³ 154 (I² 74) and *IG* II² 1.

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21. Rhamnous. Accounts, 450–440 B.C. *IG* I³ 248. *SEG* X 210; XXXVI 27.* P. Millett, *Lending and Borrowing in Ancient Athens* (Cambridge 1991) 173–178, regards the credit provided by the Temple of Nemesis as "untypical of other demes in both scale and character." (176). Viewing loans from demes as in general of "negative reciprocity, with interest charges and security requirements as appropriate," he regards this as a fairly limited form of commercial transaction. In the case of Rhamnous, Millett sees the large number of borrowers as reflecting the "*polis*-wide status of the cult, attracting people from outside the deme" and as possibly resembling *eranos*-contributions taking up "interest-free loans." See also our lemmata nos. 22 and 113.

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22. Attica (Now in Paris). Decree of the Deme of Plotheia, ca. 425–413 B.C. *IG* I³ 258 (II² 1172). *SEG* XXXVI 25;* XXXVII 243. P. Millett, *op. cit.* (our lemma no. 21) 171–178, examines the evidence for loans to individuals by corporate institutions, particularly demes; see also our lemmata nos. 21 and 113. Although he recognizes that the deme of Plotheia had available at this time the impressive sum of 22,100 dr. for loans, in keeping with his view of a "low level of corporate lending" (178), Millett suggests that "small rather than large loans were the norm", and we do not know whether there were borrowers offering attractive rates of interest for all these funds.

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23. Athens. Decrees for Proxenoi and Euergetai in the Cities of the Fifth-Century B.C. Athenian Alliance. H.A. Reiter, *Athen und die Poleis des Delisch-Attischen*

Seebundes: Theorie und Forschung 163, *Geschichte* 1 (Regensburg 1991), publishes this diss. Regensburg 1991, which consists basically of a heavily annotated corpus of 43 proxeny decrees taken from *IG* I³. After a brief general introduction (1–23) each entry in the catalogue (27–311) contains *IG* I³ lemma, date, text (reprinted from *IG* I³, no evidence of autopsy of the stones or use of squeezes), app. crit., very detailed commentary. In almost every case R. prints a full text of the decree incorporating his (often minimal) new restorations.

In a concluding section (315–330) R. explores the role of proxenoi and euergetai in the Greek cities as an alleged manifestation of Athenian imperialism. He sees no significant difference between the two terms; each proxenos is also called an euergetes. No distinctions are made among proxenoi on the basis of their geographic origins or even on the basis of whether or not they come from cities within the Athenian alliance. He rejects the thesis of Gerolymatos (*SEG* XXXVI 1523) that proxenoi functioned as a "fifth column" in the allied cities and the view that they were the weapons of Athenian imperialism. The grants were in most cases motivated by political and diplomatic considerations.

Useful table on 333–334 listing the dates assigned to each decree in the catalogue by M.B. Walbank, *Athenian Proxenies of the Fifth Century B.C.; IG* I³; A.S. Henry, *Honours and Privileges in Athenian Decrees;* and Reiter. Bibliography and index.

R. exhibits a strong skepticism about dating by letter-forms, especially the methods of *ATL* and its followers, i.e., 3-bar sigma, etc. Endorsing M.N. Tod, "epigraphical criteria are notoriously fallacious," *JHS* 69 (1949) 10, he relies heavily on historical reconstruction in rejecting many of the dates given in *IG* I³ and arriving at a different chronology. Some of his dates differ by as much as 40 years from those in *IG* I³.

We give a concordance of the decrees included in this study.

***IG* I³**	**Reiter**	***IG* I³**	**Reiter**
18	1	97	19
23	2	98	20
27	3	106 + 186	21
28	4	107	22
55	5	110	23
56	6	113	24
57	7	114	25
65	8	117	26
69	9	118	27
70	10	119	28
72	11	121	29
73	12	122	30
74	13	125	31
80	14	126	32
81	15	155	33
91	16	156	34
92	17	159	35
95	18	161	36

IG I³	Reiter	*IG* I³	Reiter
162	37	182	41
164	38	182A	42
167	39	186 + 106	21
170	40	227	43

24. Athens. Legal Institutions in Athenian Decrees of the First Athenian Sea-League. In a massive investigation (669 pp.), C. Koch, *Volksbeschlüsse in Seebundangelegenheiten: Das Verfahrensrecht Athens im Ersten attischen Seebund: Europäische Hochschulschriften: Reihe III: Geschichte und ihre Hilfswissenschaften* vol. 466 (Frankfurt am Main 1991), provides a meticulously detailed analysis of the information on Prosessrecht (in the widest possible sense) contained in numerous official documents at Athens (mainly decrees) ca. 450–403 B.C. "Demgegenüber habe ich die Inschriften in den Vordergrund gestellt (40) ... Einige der wichtigsten hier kommentierten Texte habe ich einer ausführlicheren Autopsie im Epigraphischen Museum in Athen unterziehen können." (44). For each of 12 documents studied in detail, Koch gives extended lemmata covering contents of the text, dimensions and physical description, find-spot, editions, references to published photographs and translations, bibliography, discussion of dating criteria, Greek text, ap. crit. (including many new restorations by Koch), translation, very detailed commentary of Prozessrecht (sometimes 30–35 pages in length). We cannot begin to summarize the discussion in this part of the book (1–403) and merely provide a concordance (page nos. in parenthesis):

IG I³	Koch	*IG* I³	Koch
10	T1 (45–60)	68	T10 (286–308)
14	T2 (61–85)	71	T11 (309–368)
21	T3 (86–134)	96	T6 (208–219)
34	T9 (249–285)	118	T7 (220–231)
40	T4 (135–169)	127	T8 (232–248)
41	T5 (170–207)	1453	T12 (369–403)

On 406–446 Koch quotes relevant passages from 52 Athenian proxeny decrees and analyzes the contribution they make to our understanding of the legal status, rights, and protection of these individuals under Athenian law.

"Zusammenfassung der Ergebnisse" (ephesis, penalties, graphai, dikai, euthynai, dokimasia, Prozessrecht und Herrschaft 447–475). Anmerkungen (476–641!). Konkordanz. Bibliographie (13 pages). Indices (literary sources, inscriptions, Greek words).

25. Athens. Tribute Quota Lists, 454/3–415/4 B.C. *IG* I³ 259–290 (I² 191–205). *SEG* XL 17.*

IG I³ 259–272. Lapis Primus. C. Lawton, *Hesperia* 61 (1992) 244–246 (dr.), in arguing that this stele had no crowning member, discusses the physical details of this stone, with special em-

phasis on the top and the height of the projection there (0.03 m.). L. argues that the top of the stele was given a finish sufficient only to obscure any remaining projection from a viewer standing below the stone. She also notes that the only document concerned with the tribute that indisputably had a relief is the decree of 426/5 B.C. that deals with the appointment of tribute collectors (*IG* I^3 68) and concludes that "[i]f the First Tribute Stele had a relief, it would appear to have been the first of its kind and an isolated experiment possibly not repeated for some 25 years."

In *The Liar School of Herodotus* (Amsterdam 1993) 155–157 note 124, W.K. Pritchett rejects Lawton's interpretation, restating his basic arguments about the function and character of the cutting and the tormos on the top of the first stele as in *CSCA* 5 (1972) 153–159. If this stele originally stood near the Propylaia, where most of the fragments were found, its top would have been visible from the northwest corner of the Parthenon.

In *JHS* 112 (1992) 59–62, in a discussion of the resources of Abdera, A.J. Graham uses the tribute of 15 talents paid from 454 to 432/1 B.C. by this city in his attempt to assess its size and financial status in comparison with Teos, Thasos, and Byzantion. The reduction in tribute to 10 talents in 432/1 B.C. may have represented some concession by Athens connected with Abdera's tribute to Sitalkes. Abdera may have been paying tribute to the Odrysian kingdom as well as to Athens. Large fluctuations in the tribute paid to Athens by other Greek cities on the coast of Thrace may also reflect changes in relations with this kingdom. For Abdera's reassessment in 425 B.C. see our lemma no. 14.

J. and L. Robert, *JS* (1976) 160–164, give an analysis of the entry Κυρβισσός in *IG* I^3 263, 266, 267 and conclude that there were two towns of this name, one in Karia (e.g. 266 III L. 25; 267 V L. 28), the other in Ionia near Teos (e.g. 263 II L. 9).

IG I^3 272, 277–278. S. Hornblower, *A Commentary on Thucydides* 1 (Oxford 1991) 97–98, concludes from the "vicious" increase in tribute at Poteidaia sometime between 439/8 (272 II L. 50) and 435/4 B.C. (277 VI L. 5; 278 V [L. 22]) from 6 to 15 talents that Athenian pressure was being applied in the Pallene peninsula much earlier than we would suspect from the narrative of Thucydides. "Here is an instance where inscriptions if rightly interpreted modify Th. on a point of substance."

For the payments of the Ὀρανιῆται (= Οὐρανιῆται) from Karia in *IG* I^3 260, 262, and *IG* I^3 71 and speculation on the present location of Οὐράνιον see our lemma no. 1019.

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26. Athens. Inventories of the Treasurers of Athena and of the Treasurers of the Other Gods, 434/3–404/3 and 429/8 B.C. *IG* I^3 292–362 (*IG* I^2 232–235, 240–281, 284/5, 286–288; *IG* II^2 1382–1383). *IG* I^3 383 (I^2 310); *SEG* XL 18.* M. Vickers, in T. Linders, B. Alroth, edd., *The Economics of Cult in the Ancient Greek World. Proceedings of the Uppsala Symposium 1990: Boreas: Uppsala Studies in Ancient Mediterranean and Near Eastern Civilizations* 21 (Uppsala 1992) 62–66, elaborates on his earlier studies (*SEG* XXXIX 19; XL 18) by analyzing the weights of gold and silver vessels, given in these inventories in Attic drachmas, established in terms of the Persian weight system of Darics and sigloi. Vickers republishes the tables which accompanied his earlier studies and argues that the Persian weight-standard was widely prevalent among Greek gold- and silversmiths in the 5th and 4th centuries B.C.

IG I^3 316 (I^2 255). *SEG* XXIII 29; XXXV 236; XXXIX 19; XL 18; XLI 12. For the joint board of tamiai administering treasures belonging both to Athena and to the Other Gods in this inventory see B.M. Mitchell, *LCM* 17 (1992) 36–40, who also speculates that the occurrence of the joint boards in Aristotle, *AP* 30 (constitution "for the future" of the 400) is an anachronistic invention, possibly derived from "documents" inserted later into a speech from the lawcourts.

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27. Athens. Accounts, 432/1 B.C. *IG* I^3 365 (I^2 296, 309). *SEG* XXV 44; XXXIX 21.* V.J. Rosivach, *AJAH* 10 (1985) [1993] 41–66, in a study of the manning of Athenian naval expeditions 433–426 B.C., urges that the departure date of Archestratos' squadron could have been as late as late May/early June 432 B.C., with that of Kallias sailing 2–3 weeks later. He estimates 135 days for the former expedition and 120 for the latter (45). On 59–60 he rejects the restoration of Kallias' name after that of Eukrates in L. 5. The payment to Eukrates in Pryt. II was for Archestratos' squadron which had already left Athens in the previous year. For some reason, Eukrates has replaced Archestratos as the principal general of this squadron, possibly because the latter was not re-elected as strategos.

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28. Eleusis. Accounts of the Eleusinian Epistatai, 408/7 B.C. *IG* I^3 386 (I^2 313). *SEG* XXXVI 32,* 137; XXXIX 169. K. Clinton, *op. cit.* (our lemma no. 1) 21 (ph.), prints the following new text of LL. 156–157, based upon autopsy of the stone, including detailed photographs of these lines:

156 τὰς θύρα[ς πε]ρι[αλεῖψαι *vacat*]
ἐν τεῖ ἑορτεῖ ἀν̣[οῖχσαι].

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29. Athens. Accounts of the Poletai: Sale of the Confiscated Property of the Hermokopidai, 414/3 B.C. *IG* I^3 421–430. *SEG* XL 22.* K. Hallof, *Klio* 72 (1990) 408–409, from a ph. reads in *IG* I^3 421 L. 95, instead of ΗΗ, which yields a sale price of 200 drachmas, ΗΗ̣[.] with a sales tax (ἐπώνιον) of 2 dr. 1 ob. In *IG* I^3 426 L. 120 he rejects the restoration of [Ͱ]Ͱ̣[Ι] sales tax on a sale price of ΗΗ^{v}. Accordingly he adjusts the sliding scale of the sales tax so that it becomes a full and consistent 1% tax.

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30. Athens. Accounts for the Propylaia, 437/6 B.C. *IG* I^3 462 (I^2 363). *SEG* XXXIX 26.* In a discussion of the literary and epigraphical evidence for the Propylaia, their architectural form, metrology, and modern scholarship, J. De Waele, *Daidalikon: Studies in Memory of Raymond V. Schoder, S.J.*, ed. R.F. Sutton, Jr. (Wauconda 1989) 397–414, supports Dinsmoor's restoration of [Μνεσικλῆς ἀρχιτέκτον καὶ] in L. 2.

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31. Athens. Building Accounts of the Erechtheion, 409/8–405 B.C. *IG* I³ 474–479. *SEG* XL 21.* C. Rolley, *REG* 105 (1992) xviii–xix, in a brief response to the frequently expressed view that technology was fairly static in classical antiquity, points out that the observation that there was no hierarchy amongst the artisans in the Erechtheion accounts is inaccurate. They did not all receive the same daily wage of 1 drachma. One sculptor was paid 60 drachmas for attaching figures to the frieze — a specialized task that would not have taken 60 days. The low wage for the ἀρχιτέκτων should not be misunderstood. This man was more a foreman than an architect in the modern sense of the word. The accounts are silent on the fee received by the man who designed the building.

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32. Athens. Ostraka. *SEG* XLI 16.*

A. S. Brenne, *MDAI(A)* 107 (1992) 161–185 (ph., dr.), studies ostraka bearing incised sketches which he seeks to interpret as connected with the names of the "candidates." Kerameikos O 2359 [Με]γακλε̂ς | [hι]πποκράτος | καὶ Κο[ι]σύρας with a sketch of a *hippeus* on the other side. Kerameikos O 1215 also for Megakles with a sketch of a fallen warrior. Kerameikos Inv. 8520 (probably an ostrakon) carrying a sketch of a man's head in profile with elaborate long hair which Brenne links to Kerameikos O 2513 Mh⟨ε⟩γακλέες | hιπποκράτος | νέα κόμε and O 3168 Mhεγακλέες | hιπποκράτος | νέας κόμες. On the reverse of Kerameikos O 849 Καλλίας | Κρατίο | [Με̣̂δος] a sketch of a Persian bowman. On an ostrakon for Καλλί|χσεν|[ο]ς, *Agora* XXV 590, a sketch of a crowned man's head, perhaps the king of Persia.

B. H.B. Mattingly, *Antichthon* 25 (1991) 1–26, presents a detailed analysis, with vote count of surviving ostraka man by man, for the ostracisms of Megakles, Themistokles, Kimon, Thucydides son of Melesias, and Hyperbolos (based mainly on the Kerameikos finds). He considers the probable issues that informed all of these ostracisms, reasons for votes against lesser candidates, tags or comments added to the names on the ostraka, restraint by the Athenians in resorting to ostracism, its discredit after 416 B.C. and replacement by the *graphe paranomon*, and many other topics too numerous to summarize here. M. considers the ostracisms of the elder Alkibiades, Menon, Kallias Didymiou, Damon, Kallixenos, and Kleippides "fancies of modern scholarship."

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33. Athens. Epigram on Harmodios and Aristogeiton, 477/6 B.C. *IG* I³ 502. *SEG* X 320; XXXV 23,* 944.* M.W. Taylor, *The Tyrant Slayers*² (Salem, NH 1991) 16–18, 32–33, defends the ascription of this poem to Simonides after the Persian Wars and reviews the evidence for the original position of the sculptured monument in the Agora. He also explores the thematic and poetic character of the epigram in the light of the anti-tyrannical skolia.

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34. Athens. Two Acropolis Dedications with Artists' Signatures, ca. 500–480 B.C.? *IG* I³ 664b; 727. *DAA* 186. Writing apparently without knowledge of the dissociation of these two fragments in *IG* I³, D. Viviers, *Recherches sur les ateliers de sculpteurs et la Cité*

d'Athènes à l'époque archaïque: Endoios, Philergos, Aristoklès: Académie Royale de Belgique: Classe des Beaux-Arts: Mémoire 1 (1992) 44, compares *IG* I^3 658 (I^2 504) and argues that the difference in the depth of the inscribed letters noted by A.E. Raubitschek is not a sufficient ground for identifying two separate hands in the inscription.

35. Athens. Acropolis. Dedication of Epiteles with Signature of Pythis, ca. 510–500 B.C. *IG* I^3 680 (I^2 507). *SEG* XXXVII 47. D. Viviers, *op. cit.* (our lemma no. 34) 45–47 (ph.), reprints the text of this dedication and discusses the implications of the fact that the signature and the dedication were inscribed by two different hands. Viviers believes it unlikely that either of these hands is to be identified with that found on *IG* I^3 762 (I^2 506), signed by the same sculptor. Cf. also our lemma no. 37.

36. Athens. Acropolis. Dedication with Artist's Signature, ca. 510–500 B.C.? *IG* I^3 683 (I^2 487). D. Viviers, *op. cit.* (our lemma no. 34) 110, discusses the letter-forms in this inscription and tentatively assigns it to the same mason as *IG* I^3 1365 (cf. our lemma no. 69).

37. Athens. Acropolis. Dedication, ca. 500–480 B.C.? *IG* I^3 762 (I^2 506 + 737[301]). *SEG* XXXVII 47. D. Viviers, *op. cit.* (our lemma no. 34) 47, accepts this inscription as a signature of the artist Pythis (and the restoration of the name Πῦθις in L. 3) and argues that the same mason cut both dedication and signature, but doubts that this is the same hand as that on *IG* I^3 680 (I^2 507). Cf. our lemma no. 35.

38. Athens. Acropolis. Dedication of Ops[ios?] with Artists' Signatures, ca. 530–500 B.C.? *IG* I^3 763 (I^2 492). *SEG* XXIV 60. D. Viviers, *op. cit.* (our lemma no. 34) 77–84 (ph., dr.), publishes a new text from autopsy of the stone (with translation) and discusses in detail the lettering of this inscription in comparison with other signatures of both Philergos and Endoios. On 170 Viviers discusses and tentatively accepts the suggestion of H. Schrader, *Auswahl archaischer Marmor-Skulpturen im Akropolis-Museum* I (Vienna 1913) 25–26, that Akropolis kore no. 602 originally stood atop this column.

39. Athens. Acropolis. Dedication of a Potter with a Sculptor's Signature, Early 5th cent. B.C. *IG* I^3 764 (I^2 718). *DAA* 70. D. Viviers, *op. cit.* (our lemma no. 34) 90–96 (ph. of relief and excellent ph. of inscriptions), discusses this relief in the context of the work of the sculptor Endoios. Viviers argues that the traces of the sculptor's name on the right edge of the stele are not sufficient to justify either the restoration of that name as Ἔν[δοιος] or to use the erasure of the name as evidence for a politically-based *damnatio memoriae*. Analysis of the sculpture points to the above date, which is too late for the relief to be the work of Endoios.

40. Athens. Acropolis. Dedication with Sculptor's Signature, ca. 490–480 B.C.? *IG* I^3 788 (I^2 495). *DAA* 22. D. Viviers, *op. cit.* (our lemma no. 34) 48–49 (ph.), after an analysis of the letter-forms in this and the other surviving signatures of the sculptor Evenor (*IG* I^3 786 and 787), concludes that, despite the semblance of two hands in this inscription, Evenor inscribed the whole.

41. Athens. Acropolis. Dedication of Phayllos of Kroton, ca. 480 B.C. *IG* I^3 823 (I^2 655). *SEG* XL 27.* In a brief summary of a lecture in Paris, *REG* 105 (1992) xvi-xvii, F. Villard discusses the career of this famous athlete, who fought on the Greek side in his own ship at Salamis, and who is named on 5 Attic red-figured vases of Euthymides and Phintias. Possible ties with the Alkmeonidai.

42. Athens. Acropolis. Dedication to Poseidon, ca. 460 B.C. *IG* I^3 873 (I^2 580). *SEG* XXXIX 33.* *DAA* 384. M. Petterson, *Cults of Apollo at Sparta, The Hyakinthia, the Gymnopaidiai and the Karneia: Skrifter Utgivna av Svenska Institutet i Athen* 8° 11 (1992) 35, discusses this inscription and comments on its significance for our knowledge of the development of Erechtheus as an epithet of Poseidon in Attica, parallel to the development of Hyakinthos as an epithet of Apollo at Sparta.

43. Athens. Archaic Statues of Korai on the Acropolis. R.R. Holloway, *OJA* 11 (1992) 267–274, argues, on the basis of the inscribed dedications which accompanied the marble statues of korai on the archaic Acropolis, that they did not represent portraits of members of the aristocracy, or priestesses in service to the goddess, or the daughters of Kekrops or any heroine or deity. "The vast majority of the dedications of private individuals were not related to public recognition or agonistic achievements. Rather they had to do with wealth and success. The key words which set the tone ... are ἀπαρχή (first fruits) and δεκάτη (a tenth share) ... The korai of the Acropolis are thus testimony to the success and to the aspirations of the non-aristocratic commercial class. ... The social significance of the Acropolis korai is not that they were the female counterparts of the aristocratic kouros but that they were the vehicle for the expression of achievement by citizen workshop owners and metics."

44. Athens. Dedicatory Altar of Peisistratos, Son of Hippias, After 522/1 B.C. *IG* I^3 948 (I^2 761). *SEG* XLI 19.* D. Viviers, *op. cit.* (our lemma no. 34) 87–89, 108–109 (ph., dr.), prints a text which differs from that in the Corpus only in minor details and a translation. Viviers discusses Thucydides' mention of this inscription (6.54) and argues strongly for a date in 522/1 B.C. He also assigns the lettering to an Ionian mason, comparing the dedication of Croesus from the Artemision at Ephesos (*Syll.*^{3} 6), and discusses the similarity of the letter-

forms to those on *IG* I^3 1365 (our lemma no. 69) and 1380 (our lemma no. 71), all of which he assigns to the atelier of Endoios and Philergos.

45. Athens? Artist's Signature, ca. 525–500 B.C. Fragment of a stele once in a private collection in Frankfurt, now in the Norbert Schimmel Collection in New York. Provenance unknown. Inscription below relief, of which all that remains are the toes of the right foot and the lower part of the left leg and foot (with ankle bracelet) of a male figure facing right. Ed. pr. E. Thomas, *Antike Plastik* XIX (1988) 7–9 (ph., dr.), who notes the similarities of letter-forms to those in inscriptions with the signatures of Aristokles and Endoios, but would restore the artist's name [Εὐθυκλ]ῆς. D. Viviers, *op. cit.* (our lemma no. 34) 143–144 (dr.), discusses the letter-forms in detail and rejects Thomas' restoration of the artist's name on the grounds that there are no positive arguments for associating this fragment with Euthykles. Viviers tentatively suggests the restoration below.

[Ἀριστοκλ]ῆς ἐποίεσεν

[Of the initial *epsilon* of ἐποίεσεν all that is visible in the photographs and drawing is the vertical stroke, but neither Thomas nor Viviers dots the letter. Aleshire.]

46. Athens. Dedication of Leagros to the Twelve Gods, ca. 480–470 B.C. *IG* I^3 951. *SEG* XL 29.* L.M. Gadbery, *Hesperia* 61 (1992) 447–489 (ph.), reprints the Corpus text of this inscription (with translation) and discusses the history of both the monument on which it appears and the sanctuary with which it is to be associated. Based on a detailed analysis of architectural features and tooling of the blocks associated with the two parapets at the sanctuary and of the stratigraphy revealed by archaeological excavation, she argues that the traditional date (ca. 490–480 B.C., with a *terminus ante quem* of 480/79 B.C.) be lowered to that given above. Gadbery gives the following outline of the history of the sanctuary: 1) 522/1 B.C., sanctuary founded by the younger Peisistratos; 2) ca. 480–470 B.C., statue (and base) dedicated by Leagros and set up nearby, but not in its present location against the southwest boundary of the sanctuary; 3) last third of 5th cent. B.C., sanctuary enlarged slightly and renovated with the addition of marble paving and refurbishment of earlier parapet; Leagros' base (and statue) moved to present location; 4) last third of 4th cent. B.C., sanctuary again renovated and later parapet installed; 5) late Hellenistic or early Roman period, statue removed from Leagros' base; 6) early 3rd cent. A.D., *terminus ante quem* for abandonment of sanctuary.

47. Brauron. Dedication, ca 600–550 B.C.? *IG* I^3 984. K. Hallof has communicated to us *per ep.* several unpublished notes on Attic inscriptions made by W. Peek, most of them the result of autopsy, which are preserved in the Peek Nachlass now in the files of *Inscriptiones Graecae* in Berlin. We record these in separate lemmata where they add to the live study of the in-

scriptions. We record here our gratitude to E. Kapetanopoulos who has contributed *per ep.* many helpful comments on readings, restorations, dating, and bibliography on these texts.

On *IG* I^3 984, now lost(?), Peek noted that its measurements are height, 0.25 m.; width, 0.29 m.; thickness, 0.80 m. "Im Hof der Metochi von *Vraona* , als unterster Stein der Treppe."

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48. Gargettos (Ieraka). (Now Lost). Dedication with Artist's Signature, ca. 540–530 B.C.? *IG* I^3 1009 (I^2 835). D. Viviers, *op. cit.* (our lemma no. 34) 139–141 (dr.), discusses the lettering of this inscription, as known from the drawing published in *IG* I, and, noting that the boustrophedon script is no bar to a somewhat later date than is conventional, suggests the above date as closer to the bulk of Aristokles' work.

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49. Ikarion. Dedication to Dionysos and Apollo Pythios, ca. 525 B.C. *IG* I^3 1015. *SEG* XII 58; XXI 1096. Starting from this dedication, G. Ierano, *QS* 36 (1992) 171–180, speculates broadly on the linked role of Dionysos and Apollo Pythios in the religious propaganda of the Peisistratidai. Discussion of the foundation of the Thargelia festival and the connection between Apollo Pythios and Patroos.

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50. Athens. Inscribed Cult Table, ca. 400 B.C. Small fragment from the corner of a cult table of "Pentelic" marble; provenance unknown; now EM 4011; apparently unpublished. Letters on top surface facing in. Ed. pr. D. Gill, *op. cit.* (our lemma no. 1806) 55–57 no. 28 (ph.), who connects it with the festival of Ἡράκλεια τὰν Διομείοις, Aristophanes, *Frogs* 651; Harpokration s.v. ἐν Διομείοις Ἡράκλειον; cf. *IG* I^3 134 (I^2 129), mentioning sacrifices and parasitoi with which this table may have been used.

Διονύσιος
[– – – ἐ̣]ν Διομείοις

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51. Athens. Inscribed Cult Table, ca. 400 B.C. Small fragment from the corner of a cult table of "Pentelic" marble; provenance unknown; now EM 4392; apparently unpublished. Letters on top surface facing out around the rim. Ed. pr. D. Gill, *op. cit.* (our lemma no. 1806) 57 no. 29 (ph.).

[– – –]ς : ὑπὲρ
τῆς [– – – – –]

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52. Athens (Now Lost). Public Casualty List, 5th cent. B.C. *IG* I^3 1193 (I^2 954 + 957 + 964). *SEG* X 424; XXX 39; XXXIII 46,* 57 bis. O. Masson, *BE* (1994) nos. 204, 213,

suggests the restoration [M]ίνδρον in L. 97 (*IG* [Σ]ίνδρον *fortasse;* attested as a slave name). For Μίνδρων see our lemma no. 987.

53. Athens. Funerary Epigram of Thrason, ca. 540–530 B.C.? *IG* I^3 1204 (I^2 971). *SEG* XXII 69;* XXXIX 1779; XL 1650. Hansen, *CEG* I.28. D. Viviers, *op. cit.* (our lemma no. 34) 137, 217 (ph.), briefly discusses the lettering of this inscription and assigns it to the atelier of Aristokles.

54. Athens. Gravestone with Epigram, ca. 550 B.C. *IG* I^3 1213. *SEG* XXII 68; XXXVII 52.* Hansen, *CEG* I.43. L. Moretti, in *Proceedings of an International Symposium on the Olympic Games, 5–9 September 1988,* ed. W. Coulson, H. Kyrieleis (Athens 1992) 125, repeats his interpretation of Ὀλυμπιόνικος as the name of the deceased, cf. *SEG* XXXVII 52.

55. Athens. Funerary Epigram of Nelonides, ca. 550–525 B.C.? *IG* I^3 1214 (I^2 983). *SEG* XXIX 61.* Hansen, *CEG* I.42. D. Viviers, *op. cit.* (our lemma no. 34) 67–77, 138 (ph., dr.), publishes a new text of this inscription (with translation) after autopsy of the stone. His text differs from that published in the Corpus in the following particular: In the signature of Endoios all three letters of the word καί are legible and undotted. Viviers discusses the lettering of this inscription in the context of other signatures of Endoios (cf. our lemma no. 38) and the use of the adverb καί in the context of one signature of Aristokles (*IG* I^3 1229; cf. our lemma no. 60).

56. Athens. Grave Epigram of Xenophantos, ca. 510 B.C. *IG* I^3 1218. *SEG* XXII 74. Hansen, *CEG* I.50. D. Viviers, *op. cit.* (our lemma no. 34) 125–129 (ph.), publishes a new text from autopsy of the stone (no change in Corpus readings) with translation and discusses the characteristics of the lettering in comparison to other stones with the signature of the sculptor Aristokles. Viviers discusses in detail the observation of L.H. Jeffery (cf. *ABSA* 57 [1962] 126) that this inscription, the bilingual gravestone *IG* I^3 1344 (see our lemma no. 68) and the gravestone *IG* I^3 1211, signed by Aristion of Paros, are to be attributed to the same mason. Viviers accepts Jeffery's assignment of these inscriptions to her "Mason C", but rejects the hypothesis of Willemsen (cf. *SEG* XXII 74) that Xenophantos and another man named Xenophantos (whose gravestone is *IG* I^3 1211) were related and that of Kontoleon (*Aspects de la Grèce préclassique* [Paris 1970] 60–61) that the two sculptors were likewise relatives. Cf. also our lemma no. 58.

57. Athens. Artist's Signature, ca. 510 B.C.? *IG* I^3 1218 bis. D. Viviers, *op. cit.* (our lemma no. 34) 142–143 (ph.), points out that, if this inscription is indeed a signature of the sculptor Aristokles, it would be the only surviving signature in which the vertical of *epsilon* does

not extend below the lowest horizontal and notes that it is impossible to determine the nature of the inscription on the basis of the four surviving letters.

58. Athens. Funerary Epigram of Smikythos, ca. 510 B.C. *IG* I^3 1219. *SEG* XXII 78; *SEG* XXXVI 51; XXXVII 54; XL 1650. Hansen, *CEG* I.51. D. Viviers, *op. cit.* (our lemma no. 34) 137–138 (ph.), discusses the letter-forms in this inscription in comparison to those on *IG* I^3 1218 (our lemma no. 56) and 1229 (our lemma no. 60).

59. Athens. Artist's Signature?, ca. 510–500 B.C.? *IG* I^3 1222. *SEG* XXV 51. D. Viviers, *op. cit.* (our lemma no. 34) 141, discusses the restoration of *IG* I^3 1222 as a signature of Aristokles and concludes that precise determination of the readings and the hand must await full publication of the stone.

60. Athens. Funerary Epigram of Oinanthe with Artist's Signature, ca. 550–525 B.C.? *IG* I^3 1229. *SEG* XXV 59; XXXVIII 33. Hansen, *CEG* I.54. D. Viviers, *op. cit.* (our lemma no. 34) 103–114 (ph., dr.), publishes a new text of this inscription (with translation) based upon a photograph of the stone and discusses the lettering in the context of other signatures of Aristokles. On 213–214 Viviers also discusses the sculptural fragment (NM 36) assigned to Aristokles by F. Willemsen (*MDAI(A)* 85 [1970] 38–41) and tentatively suggests that it comes from the same monument.

61. Athens. Artist's Signature, ca. 525–500 B.C. *IG* I^3 1229 bis. D. Viviers, *op. cit.* (our lemma no. 34) 142–143, 213 (ph.), argues that the case for attribution of this signature to Aristokles, although plausible, is not entirely convincing.

62. Attica. Aigilia? (Phoinikia). Funerary Epigram of Kroisos, 540–530 B.C.? *IG* I^3 1240. *SEG* X 461; *SEG* XXIV 70.* Hansen, *CEG* I.27. D. Viviers, *op. cit.* (our lemma no. 34) 121–124 (ph.), 195–196, reprints the text on this base and discusses its lettering, its proposed association with the Anavyssos kouros and its probable attribution to the atelier of Aristokles.

63. Attica. Erchia? Funerary Epigram with Artist's Signature, ca. 550–540 B.C.? *IG* I^3 1251 (I^2 1012). *SEG* XXI 152;* XXXIX 1779; XL 1650. Hansen, *CEG* I.18. D. Viviers, *op. cit.* (our lemma no. 34) 131, discusses the use of ἐργάσατο in this inscription and compares *IG* I^3 627.

64. Halai Araphenides (Velanideza). Grave Stele of Aristion with Artist's Signature, ca. 510 B.C.? *IG* I^3 1256 (I^2 1024). *SEG* XXI 176.* D. Viviers, *op. cit.* (our lemma no. 34) 129–133 (ph.), discusses the lettering of this inscription in the context of other signatures of Aristokles. On 175–178 (ph.), Viviers discusses the relief on this stele and argues that the inscription was cut by the sculptor himself.

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65. Halai Araphenides (Velanideza). Grave Stele of Lyseas, ca. 510 B.C.? *IG* I^3 1257 (I^2 1025). *SEG* XXI 174.* Hansen, *CEG* I.53. D. Viviers, *op. cit.* (our lemma no. 34) 133 (ph.), discusses and finds plausible Raubitschek's suggestion (*BIAB* 12 [1938] 173–174) that Lyseas and Aristion (see our lemma no. 64) were brothers and that they should be identified as the dedicants of the Akropolis dedication *IG* I^3 671 (I^2 554). Viviers then, in the course of assigning this stele to the atelier of Aristokles, discusses its lettering in the context of the lettering on Aristion's grave stele (our lemma no. 64) and of other works signed by that sculptor.

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66. Marathon. Gravestone of Krites, ca. 500–480 B.C.? *IG* I^3 1260. *SEG* X 463; XL 39.* Hansen, *CEG* I.72. J. Svenbro, *Phrasikleia* (our lemma no. 67) 32, repeats his view, on the basis of parallels from epic, that the formula σῆμα τόδ' εἰμὶ Κρίτου is neither a confusion between σῆμα τόδ' ἐστὶ τοῦ δεῖνος and τοῦ δεῖνός εἰμι μνῆμα (L.H. Jeffery, *ABSA* 57 [1962] 134) nor an example of contamination (M. Burzachechi, *Epigraphica* 24 [1962] 38). It is "perfectly normal syntax." "Here I am the *sema* of Krites." But see the observation of A. Martin, as reported in *SEG* XL 39, and A. Ford, *CPh* 89 (1994) 368 note 4.

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67. Myrrhinous (Merenda). Grave Epigram of Phrasikleia, ca. 540 B.C. *IG* I^3 1261 (I^2 1014). *SEG* XXXIX 39;* XL 49, 1650. In an English translation of the original French edition of 1988, J. Svenbro, *Phrasikleia: An Anthropology of Reading in Ancient Greece* (Ithaca 1993), restates what is heralded in the preface by G. Nagy (p. xi) as "his reading of Phrasikleia's *sēma* in all the senses of that Greek word — sign, signal, symbol and tomb — [which] promises to become a classic in the history of semiotics." On 9–25 especially, Svenbro imagines that soon after it was carved, the statue of this kore was buried by her family, the Alkmeonidai, to protect it from the depredations of the Peisistratidai who returned to Athens in 540 B.C. and expelled the Alkmeonidai. Her name means "she-who-draws-attention-to-kléos," sharing the -κλέος element which "is repeated in almost obsessional fashion from generation to generation" with other members of her family — Megakles, Kleisthenes, Perikles. The name is heavy with significance for the interpretation of the poem. Svenbro rejects any connection between κόρε L. 2 and Κόρη: "unlike Kore, Phrasikleia remains a koúrē̄ 'forever' (aieí), whereas Kore became the wife of Hades and, as such, acquired a different name — Persephone" (19). "The *sema* of Phrasikleia, which designates itself in the first person, shifts imperceptibly from the neuter to the feminine gender ... thereby anticipating its own 'return to life' through the act of reading" (24–25) — and much more of the same.

H. Lohmann, in H. Froning ed., *Kotinos: Festschrift für Erika Simon* (Mainz 1992) 106–109, defends the interpretation of κόρη as maiden, not Κόρη, and adds a useful discussion of the polos worn by this statue.

68. Athens. Bilingual Greek-Karian Gravestone, ca. 525 B.C. *IG* I^3 1344. *SEG* XIII 36; XLI 24.* D. Viviers, *op. cit.* (our lemma no. 34) 116–124, 129 (ph., dr.), publishes a new text from autopsy of the stone (with translation) and discusses the salient characteristics of the lettering in comparison to other signatures of the artist Aristokles. He argues that a single mason was responsible for all the lettering on this stone. The only change in the Corpus text is the omission of the blank space between the two words of L. 4.

69. Athens. Funerary Epigram of Leanax with Artist's Signature, ca. 510–500 B.C.? *IG* I^3 1365. Hansen, *CEG* I.52. D. Viviers, *op. cit.* (our lemma no. 34) 133–139 (ph., dr.), publishes a new text of this inscription (with translation) based upon autopsy of the stone and discusses the lettering in the context of other signatures of Philergos, with detailed photographs of individual letters. On 128 Viviers also discusses the similarities between the lettering of this inscription and that in the funerary epigram of Kroisos (*IG* I^3 1240; see our lemma no. 62) and in the grave epigram of Anaxilas of Naxos (*IG* I^3 1357) and suggests that these similarities form a basis for assuming a relationship between the ateliers of the sculptors Philergos and Aristokles.

70. Athens. Funerary Monument of Aischros of Samos, ca. 520–490 B.C.? *IG* I^3 1366. D. Viviers, *op. cit.* (our lemma no. 34) 106, 109, 112, 114 (ph.), compares the letterforms on this base to those on *IG* I^3 1365 (our lemma no. 69) and assigns it to the atelier of Endoios and Philergos.

71. Athens. Funerary Epigram of Lampito, ca. 525 B.C.? *IG* I^3 1380; (I^2 978). *SEG* XXI 179.* Hansen, *CEG* I.66. D. Viviers, *op. cit.* (our lemma no. 34) 84–90 (ph., dr.), publishes a new text of this inscription (with translation) after autopsy of the stone. His text differs from that published in the Corpus in the following particulars: L. 1, no letters are legible before [– – –]δε; ca. 12 letters are missing after φι[– – –]; L. 2: ca. 4 letters are missing between Λ[– – –] and [– – –]το. Viviers discusses the lettering on this stone in the context of other inscriptions which he assigns to the atelier of Endoios and Philergos (see our lemma no. 44) and argues for the above date. He further notes and discusses the similarity between the hand on this stone and that on *IG* I^3 1256 (our lemma no. 64), signed by Aristokles, as a basis for associating the two ateliers of sculptors.

72. Attica (Now in Munich). Inscriptions on the Cup of Archikles and Glaukytes, 550–540 B.C. Beazley, *ABV* 163.2. *CVA* Munich 11 (1989) 13–16. L. Rebillard, *BCH* 116 (1992) 501–540 (ph.), presents a thorough analysis of the 62 dipinti on this cup, offering first a detailed philological discussion of the names, labels, salutations, artists' signatures, and nonsense "words," followed by a perceptive and richly illustrated account of the aesthetic interaction of writing and image. "Chaque inscription est une chaîne de caractères qui intervient dans l'image comme une ligne de force et contribue ainsi à la dynamique de tableau." (535).

73. Attica (Now in Malibu). Red-Figured Psykter with Inscriptions, ca. 500 B.C. J. Frel, in *Ancient Greek Art and Iconography*, W.G. Moon, ed. (Madison 1983) 147 (ph., inscriptions illegible), briefly publishes a fragmentary red-figured psykter in the J.P. Getty Museum in Malibu (inv. no. 82.AE.53) and attributes it to Smikros; mention and translation of inscriptions, but no Greek text. Shown are three scenes each consisting of a bearded man seated on bundles and a youth engaged in some activity, as well as a vat and a wineskin; the first group has in addition on the left a second youth sitting nude on a high pile of mysterious cross-hatched objects, holding a small bag in his left hand and turning away from the other figures of this group toward those of the third group to the left. Inscriptions adjacent to the mouths of all three figures in the first group. Frel interprets the cross-hatched objects as nets and identifies the figures as representing fishermen playing a board game.

H.R. Immerwahr, *Hesperia* 61 (1992) 121–132 (ph., dr.; inscriptions illegible), discusses the same vase in much greater detail and identifies the scene as representing the making of wine and the selling of grape juice or must, identifying the cross-hatched objects as large bags in which grapes were transported and stored. Immerwahr cites numerous parallels both for filled wineskins and for cross-hatching to indicate the basketweave pattern of coarse sacks.

Nude youth with bag: πέντε χοί[δια] καλά (retrograde)
Youth to his right: τρία τοι δ[όσο ??]
Bearded man to his right: τρία.

74. Athens. Vase Inscriptions. M. Boss, *AA* (1992) 537–539 (ph.), reports new readings of the inscriptions on two Attic vases now in the Martin-von-Wagner-Museum Würzburg.

A. L 164. Die Phineusschale: Rumpf, *Chalkidische Vasen* no. 20. Boss now reads the name labels Διόνυσος and 'Αρι(άδνε).

B. L 507. Amphora of the Kleophrades Painter. Beazley, *ARV*² 181.1. F. Hölscher, *CVA* Würzburg (2) 17. Boss concurs with the reading of G. Neumann (*apud* Hölscher) 'Ανυτίνε, hetaira.

75. Athens. Vase Inscription, ca. 475–450 B.C. *Agora* XXI C 19b. L. Dubois, *BE* (1994) no. 278, reads this now as Ἀλλκαῖος καλός το(ι) δοκεῖ Μέλιτι and cites as a parallel for the assertive τοι our lemma no. 76H.

76. Athens. Vase Inscriptions, 475–425 B.C. S.I. Rotroff, J.H. Oakley, *Debris from a Public Dining Place in the Athenian Agora: Hesperia* Supplement 25 (1992), publish the following vase inscriptions recovered from the excavation of Pit H 4:5 which is located ca. 12 m. west of the Royal Stoa, under the easternmost room of a Roman street stoa which formed the southern border of the Panathenaic Way from the 1st cent. B.C. It is suggested that the contents of the pit are to be associated with the remains of two nearby buildings, destroyed ca. 425 B.C., and lying under the north wing of the Stoa of Zeus and west of the Royal Stoa. Detailed analysis of the date, shapes, and functions of the pottery from the pit, the majority of which was used in a context of public dining; 21 examples of ΔE(μόσιον) ligature. On 36 notes 7–8 a valuable catalogue of ΔE graffiti from the Agora and other sites. Those dining in uncertain locations in the northwestern corner of the Agora would have included the nine archons and possibly also the hipparchs and phylarchs. Discussion of purpose, date, and type of pottery on which the ΔE ligature was incised (41–46); the menu (46–50). Since most of the pottery belongs to the decade 460–450 B.C., the authors link it to an increase in state-supported public dining following the reforms of Ephialtes. The earthquake of 426 B.C. (Thuc. 3.87.4; 89) may have caused the destruction of the pottery (51–57). Catalogue with ph. and dr. (61–129); elaborate tables of shape frequency, shapes of fine ware, household and cooking ware, concordance, indices. We list the inscriptions as follows:

A. ΔE graffiti ligature on 21 different vases; dr. of a selection on Figure 21. Cat. nos. 147, 160, 169–173, 206, 215, 216, 268, 269.

B. Red-figured kylix: Cat. no. 20 (p. 67) ΠΑ, possibly a label for Patroklos or an Amazon; or even παῖς καλός; dipinto.

C. Red-figured kantharos: Cat. no. 21 (p. 67) [καλ]ός; dipinto.

D. Red-figured bell krater: Cat. no. 36 (pp. 70–71) "an unintelligible inscription;" graffito.

E. Red-figured bell krater: Cat. no. 38 (pp. 72–73) Κάσ[τορ], Πολυδεύκες; dipinti labels.

F. Red-figured bell krater: Cat.no. 54 (p. 78) 5–6 letters; no text given; dipinto.

G. Red-figured chous: Cat. no. 93 (p. 87) Σοτερ[ίδες]; dipinto; "a new kalos, potter's, or painter's name."

H. Corinthian skyphos: Cat.no. 148 (pp. 27–28, 98) Σικέλε καλέ τοι δοκεῖ τôι μοιχôι; cf *Agora* XXI C 27 and our lemma no. 75.

I. Black-glazed kylix: Cat. no. 191 (p. 104) E; graffito.

J. Black-glazed base: Cat. no. 267 (p. 114) ΑΡΙΣΑΝ[– – –]; graffito; Ἀρισ⟨τ⟩-αγ[όρας] or Ἀρίσ⟨τ⟩αν[δρος].

K. Transport amphora: Cat. no. 356 (p. 125) HHHTIIII; graffito.

L. Loomweight: Cat. no. 372 (p. 128) H; graffito.

M. Attic skyphos: Cat. no. 138 (p. 97) "illegible graffito."

N. Black-glazed base: Cat. no. 266 (pp. 27, 114) Σοσίο; graffito.

77. Attica. Commercial Graffito, ca. 450–420 B.C. *SEG* XLI 34. M. Vickers, *op. cit.* (our lemma no. 26) 55–57, in discussing the prices of ceramic vases in ancient Athens and their implications for our knowledge of the daily life of the ancient city, publishes photographs of this graffito and of the red-figured pelike on which it appears.

78. Attica (Now in Malibu). Vase Inscription, ca. 440 B.C. Thirty fragments of an Attic red-figured kalpis attributed to the Circle of Polygnotos; provenance "by donation," now in the Getty Museum in Malibu. They join a fragmentary kalpis already in this collection (86.AE.235). Briefly noted in *GMusJ* 20 (1992) 145 no. 20. On one fragment: καλός, καλέ; on another: καλ[ός].

79. Attica (Now in Adolphseck). Vase Inscription, ca. 410–400 B.C. *SEG* XXXIX 58. M.C. Monaco, *ASAA* 66/67 (1988/89) [1993] 57–72, takes up the iconography and inscriptions on this vase, concentrating especially on the heroes and divinities associated with the Marathonian Tetrapolis. She suggests that Athena Hellotis may have had her sanctuary near the Herakleion and the installations of Herodes Attikos in the Brexiza swamp. In the Tripolis Museum is a headless marble statue of Athena (ph.), found at Herodes Attikos' villa at Moni Loukous, which she suggests might be a copy of the *agalma* of Athena Hellotis attested at Marathon by Schol. Pindar *O.* 13.56. For this statue see P.B. Faklaris, *op. cit.* (our lemma no. 287) 98 note 312 (ph.).

80. Athens. Price Graffiti on Athenian Vases, 5th cent. B.C. A.W. Johnston in T. Rasmussen, N. Spivey, *Looking at Greek Vases* (Cambridge 1991) 222–228, briefly discusses and publishes ph. and dr. of three or four Attic vases bearing price graffiti reckoned in Attic currency. In a discussion of Greek vases in trade, Johnston (228) finds prices in the range of 4–6 obols for large vases in the early fifth century B.C., rising to 12–18 obols around 440 B.C., and dropping back to 3½–7 obols in the later fifth cent. B.C.

81. Athens. Graffito on a Vase. *SEG* XXXVIII 49(d). *Agora* XXI D6. On the name Σύβαρις see our lemma no. 1787.

82. Attica. Vase Inscriptions. Artists' Signatures. H. Sarian, "Poieîn–Gráphein: O estatuto social do artesão-artista de vasos áticos," *Rev. do Museu de Arqueologia e Etnologia, São Paulo* 3 (1993) 105–120 (ph.), resumé in English, examines the social status of Athenian

potters and painters in an attempt to show how "manual activity fit in to the specific labour ideology of that period of History."

B. Cohen, *MMusJour* 26 (1991) 49–95 (ph.), provides a thorough and richly illustrated investigation of incised ἐποίησεν signatures on Attic black- and red-figured vases. She maintains that this special signature, as opposed to painted inscriptions, must have been created by potters, not painters, and that this was in a way a "guarantor of a potter's genuine autograph." (75). Among the artists discussed are Exekias, Hischylos, Andokides, Menon, Euthymides, Euphronios. Cohen also discusses Hieron (many dipinti inscriptions, labels, καλός-inscriptions, etc.).

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83. Athens. Errors in Attic Vase Inscriptions. R. Wachter, *WJA* 18 (1992) 22–26, illustrates his investigation of writing errors in Latin and Greek inscriptions (see our lemma no. 1858) with the following examples from Athens: François vase HAφρογιτε; omission of *nu* in Ἀταλάτε and *mu* in Ἔβολος and νύφαι. Also on 25–26 discussion of errors produced by "abbreviated writing," cf. *SEG* XLI 1881.

For errors in Corinthian vase inscriptions see our lemma no. 269.

J.L. Perpillou, *REG* 105 (1992) 557–560, in commenting on the purportedly "badly miswritten" inscription by Euphronios on an amphora in the Louvre (H. Immerwahr, *Attic Script* 63 no. 360), mounts a case in favor of "un usage économique de l'alphabet" among vase painters "dont la fréquence relative suggère qu'il n'est pas vraiment illicite." We are not faced here with errors or graphic ineptitude.

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84. Athens. *Temene* of Athenian Deities Established in Subject Poleis of the Athenian Empire, 5th cent. B.C. Smarczyk, *op. cit.* (our lemma no. 9) 70–154, studies in detail the literary, epigraphic, topographic, and archaeological evidence for the establishment of *temene* of Athenian deities in the territory of the subject allies. Most of these were set up on confiscated land following the quashing of a revolt, and their land was leased out to produce revenue for Athens. These *temene* represented the imposition of the cults of the hegemon on the allies. We list the relevant inscriptions.

A.	Ἀθηνᾶ Ἀθηνῶν μεδέουσα	Kolophon: *IG* I^3 37 (see our lemma no. 9). Samos (70–88): *IG* I^3 96; 375; boundary stones from Samos, *SEG* I 375–376; XXXII 835; J.P. Barron, *JHS* 84 (1964) 35–36 nos. 1, 4. Kos (88–91): Paton/Hicks, *Inscriptions of Cos* no. 148.
B.	Ἀθηνᾶ	Chalkis (92–101): *IG* I^3 418; *IG* XII.9.934. Aigina (109–120): *IG* IV 29–32; *SEG* XXXIII 258 (see our lemma no. 252).
C.	Ἀπόλλων and Ποσειδών	Aigina (120–129): *IG* IV 33–36.
D.	Eleusinian Goddesses	Kythnos (129–132): *IG* I^3 386. Styra (130–132): *IG* I^3 394b.

E.	Ion	Samos (132–134): *BCH* 8 (1884) 160; J.P. Barron, *JHS* 84 (1964) 37 no. 5.
F.	Eponymoi	Samos (134–149): J.P. Barron, *JHS* 84 (1964) 38 nos. 7–9. Cf. *SEG* XXIX 146.

85. Attica. Onomastic Notes, Before 403/2 B.C. O. Masson, *BE* (1994) no. 213, comments on the following names in *IG* I³ fasc. 2: Ἄνοσις 1025; Βάκων 1147 L. 91; Βίσων 1146 L. 16; Δράκαλος 1147 L. 21; Δρακαλίων 1164 L. 112; Κύναρβος 745; Νίκαττα 560; Σπο(ύ)βασις 1150 L. 55; Φόλλος 1164 L. 19; [Χ]οιραχσιάδ[ας] 586. See also our lemma no. 52.

86. Athens. Decree of Theozotides Concerning Athenian Orphans, 403/2 B.C. *SEG* XXVIII 46; *SEG* XXXVII 65.* C. Lawton, *Hesperia* 61 (1992) 246 (ph.), discusses the physical details of this stone, which she suggests should be reconstructed with a crowning slab with a relief, perhaps showing Athena presenting her largesse to the orphans or their fathers, and a single-line inscription giving the archon date.

87. Athens. Decree Concerning Lemnos, After 386 B.C.? *IG* II² 30 + *SEG* XXV 63 + *Hesperia* 40 (1971) 162–173 no. 23. *SEG* XXIX 90; XL 195 bis. *Agora* XIX L 3. W. Hameter, *Bericht über den neunzehnten österreichischen Historikertag in Graz veranstaltet vom Verband Österreichischer Geschichtsvereine von 18. bis 23. Mai 1992: Veröffentlichungen des Verbandes Österreichischer Historiker und Geschichtsvereine* 28 (1993) 92–95, argues on the basis of the ἀπογραφή procedure in L. 7 that the land on Lemnos that was previously allotted to Athenian klerouchoi in the 5th cent. B.C., was lost in 404 B.C. The land then fell into the hands of local inhabitants from whom the Athenians in the present decree have confiscated it in order to restore it to Athenian klerouchoi. See also our lemma no. 231.

88. Athens. Nikophon's Law on Silver Coinage, 375/4 B.C. *SEG* XXVI 72; XLI 41.* V. Hunter, *EMC* 36 (1992) 281–284, discusses the evidence in LL. 13–16 and 30–32 and in other Attic inscriptions (*IG* II² 333; 380; 1013; 1362) for public whipping of slaves in the Athenian penal system. See also our lemma no. 1851.

89. Athens. Decree Regarding the Restoration of the Statue of Athena Nike, ca. 350–320 B.C. *IG* II² 403. *SEG* XXV 71;* XXXIV 261. W.K. Pritchett, *Topography* VIII 73–76, speculates on the inferences that can be drawn from the Nike in LL. 7–8 as to the size of the booty collected by the Athenian general Demosthenes from his victories over the Ambrakiots in 426 B.C. Cf. Hornblower, *Comm. Thuc.* 1.534.

90. Athens. Decree in Honor of King Arybbas of Molossia, ca. 342 B.C. *IG* II^2 226. *SEG* XXXVIII 62;* XXXIX 309, 324. C. Lawton, *Hesperia* 61 (1992) 241 (ph.), discusses the physical details of this stone, which consisted of an upper block with a relief and a lower slab with the inscribed decree, and notes its similarity to those which carry *IG* II^2 646 cf. our lemma no. 95.

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91. Athens. Decree, 338 or 337 B.C.? *IG* II^2 402. S.V. Tracy, *Hesperia* 62 (1993) 249–251, joins to the right side of this stone an unpublished fragment found in the Agora Excavations in 1937 (I 4990) to yield the following new text. He suggests a date soon after the Battle of Chaironeia when Antipater was settling affairs in Athens. The king in LL. 3–4 will then be Philip II. Archedikos (*PA* 2336) later became Anagrapheus in 320/19 B.C., *IG* II^2 380–384.

not more than six lines lost

[. . . . ἔδοξ]εν τῶι δήμωι· Ἀ[ρχέδικ]- Stoich. 25
[ος Ναυκρί]του Λαμπτρεὺ[ς εἶπεν·]
[ὅπως ἂν ὡ]ς πλεῖστοι τῶν τ[ο]ῦ βασ-
4 [ιλέως φίλ]ων καὶ Ἀντιπάτ[ρ]ου τε-
[τιμημένο]ι ὑπὸ τοῦ δήμου τοῦ Ἀθ-
[ηναίων εὐε]ργετῶσιν τὴν πόλιν
[τὴν Ἀθηναί]ων· ἀγαθῆι τ[ύχηι δεδ]-
8 [όχθαι τῶι δή]μω[ι κτλ.]

uncertain number of lines lost

C. Habicht, *Hesperia* 62 (1993) 253–256, identifies Archedikos as the anti-democratic comic poet who sympathized with Antipater and attacked Democharis; Polybios 22.13.3; *PComGr* II.533–536, F1–3. Habicht's paper is reprinted in his *Athen in Hellenistischer Zeit* (Munich 1994) 251–255. Cf. our lemma no. 237.

P. Gauthier, *BE* (1994) no. 289, expresses a preference for a date in the reign of Alexander when Antipater, regent in Macedonia, resembled a king attended by φίλοι.

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92. Athens. Law Regarding the Panathenaic Festival, 335/4–330/29 B.C. *IG* II^2 334 + *SEG* XVIII 13. *SEG* XXXIX 88;* XLI 103. P. Schmitt-Pantel, *op. cit.* (our lemma no. 11) 126–130, emphasizes the distinction made in this text between two separate sacrifices and two separate distributions of sacrificial meat: (1) sacrifices to Athena Hygieia and Athena Archegetis on the Acropolis after which meat is distributed on a hierarchical basis according to public status — prytaneis, archontes, strategoi, etc. down to the Athenians who took part in the procession. The latter are defined not in terms of their citizenship but because they have exercised a civic function, and they include women, the kanephoroi. They are indispensable participants in the proper observance of ritual on the Acropolis. (2) sacrifices at the great altar of Athena Polias and at that of Athena Nike, after which meat is distributed to the *demos*, to Athenian citizens

without any institutional hierarchy, only deme by deme. The first distribution of meat takes place on the Acropolis, the second in the Kerameikos. "A l'intérieur d'une même fête le système sacrificiel montre clairement le double visage de la cité." (128).

V.J. Rosivach, *PP* 261 (1991) 430–442, concentrates on these two different sacrifices also, arguing that the first in LL. 9–15, τὴν ἐν τῶι ἀρ[χαίωι νεῶι θυο]μένην, was the long-standing central sacrificial act of the Panathenaia, the hekatomb. The second group of sacrifices, LL. 16–27, which is funded by rents on land called the Νέα, is an addition to the Panathenaia made by the Athenians after they received Oropos. A consequence of this is that since the second group of sacrifices is no older than the 330's B.C., it cannot be used as evidence for the prior nature of the festival or to interpret the Parthenon frieze.

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93. Athens. Fragment of a Decree?, 4th cent. B.C. *SEG* XIX 62; XXI 347. A.N. Oikonomides, *AncW* 23 (1992) 107–108, reprints his restoration (*SEG* XXI 347) and identifies Pasion in L. 1 and Phormion in L. 2 as the two famous bankers. "The inscription clearly refers in line 3 to a decision 'of the Athenians' connected possibly with the bank of Pasion which had been transferred to Phormion."

J. Trevett, *Apollodoros the Son of Pasion* (Oxford 1992) 49 note 31, reprints Oikonomides' restored text and suggests that if this fragment is correctly dated ca. 350–300 B.C., [Πασ]ίων could be the grandson of the famous banker. If the older Pasion is meant, we might restore in L. 1 Π[υθοδώρου], the name of his citizen patron.

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94. Athens. Decree Concerning Tenos, 307/6 B.C. *IG* II² 466. *SEG* XXIV 110. In a discussion of relations between Athens and Tenos in the early Hellenistic age, G. Reger, *CQ* 42 (1992) 365–368, suggests that a motivating factor for the grant of privileges to the Tenians in this decree was the fact that Demetrios Poliorketes had used Tenos as a naval base and that Tenian forces participated with him in the liberation of Athens. The grant may have included ἰσοτέλεια, which is renewed later in *IG* II² 660. See also our lemmata nos. 97, 773 and 774. [R., in error, refers to this inscription as *IG* II² 446. Stroud.]

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95. Athens. Decree in Honor of Herodoros, 295/4 B.C. *IG* II² 646. *SEG* XXXI 88,* 92, 271; XXXIX 324. C. Lawton, *Hesperia* 61 (1992) 241 (ph.), discusses the physical details of this stone, which consisted of an upper slab with the relief and the superscript Ἡροδώ[ρου] and a lower slab with the inscribed decree, and notes the similarity between this stone and those on which *IG* II² 226 are inscribed cf. our lemma no. 90.

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96. Athens. Citizenship Decree for Bithys of Lysimacheia, ca. 284–280 or 239–229 B.C. *IG* II² 808. *SEG* XL 87.* W. Ameling, *Gnomon* 63 (1991) 113–115, regards the identification of Bithys with the φίλος of King Lysimachos as now established by the in-

scription published by M. Hatzopoulos in *SEG* XXXVIII 619. He briefly discusses the role Bithys played in Lysimachos' relations with Athens; *IG* II^2 657, 662/3 are also discussed.

97. Athens. Decree Concerning Tenos, 281/0 B.C. *IG* II^2 660. *SEG* XXXIII 84.* G. Reger, *CQ* 42(1992) 368–379, seeks an occasion for the renewal of the ἰσοτέλεια and other privileges mentioned in LL. 5–9, in the Athenian recovery of the Peiraieus, possibly with the help of Tenian metics, which, following P. Gauthier, *REG* 92 (1979) 348–399, he places in 281 B.C. Detailed discussion and rejection of the view that the Peiraieus was continuously occupied from 287 B.C. through the Chremonidean War; archonship of Νικίας ὕστερος; *SEG* XXV 89; career of Olympiodoros; Hierokles ἐπὶ τοῦ Πειραιῶς; Menedemos of Eretria; etc. See also our lemmata nos. 94, 773 and 774.

98. Athens. Decree in Honor of Kallias of Sphettos, 270/69 B.C. *SEG* XXVIII 60. cf. *SEG* XXXVII 91;* XXXIX 706, 1790. C. Habicht, *CA* 11 (1992) 70, note 10, suggests that the Ptolemaia and the Panathenaia mentioned in LL. 55–66 were both celebrated in 282 B.C., the former as part of the funeral rites of the late Ptolemy I, the latter following in the same summer. The Athenian delegation led by Kallias participated in the former in Alexandria. It was not until 280 or 279 B.C. that Ptolemy II decided to make this a regular penteteric festival and invited the League of Islanders to attend, *Syll.*^{3} 390. See also our lemma no. 237.

99. Athens. Treaty Between Athens and Sparta, 268/7 or 265/4 B.C. *IG* II^2 686 + 687. *SEG* XLI 52.* C. Habicht, *CA* 11 (1992) 71–73, points out in regard to the statement in 687 LL. 16–18 about Queen Arsinoe II that recent research on the Pithom stele suggests that the queen did not die until early July of 268 B.C. She was alive, then, a few weeks before Chremonides' reference to her political stance toward the "common freedom of the Greeks." This paper is reprinted in C. Habicht, *op. cit.* (our lemma no. 91) 140–163. Cf. our lemma no. 237.

A. Erskine, *The Hellenistic Stoa* (Ithaca 1990) 90–95, discusses the possible influence of Stoic philosophy, especially ὁμόνοια and ἐλευθερία, on the ideas expressed in this decree and in *SEG* XXVII 65, with helpful discussion of earlier views.

100. Athens. Decree Honoring Prytaneis: Akamantis, 267/6 B.C. *SEG* XXI 372 (= *Agora* XV 81). N.D. Robertson, *Festivals and Legends: The Formation of Greek Cities in the Light of Public Ritual: Phoenix* Supplement 31 (1992) 29, in a discussion of the cult of the Mother of the Gods restores LL. 5–6 as τοῖς [θεοῖς] οἷς π[άτριον ἦν· ἔθυσαν δὲ καὶ τεῖ Μητρὶ τῶν θεῶ]ν τὰ Κρ[όνια].

101. Athens. Decree in Honor of Phaidros of Sphettos, 259/8 or 255/4 B.C.? *IG* II² 682. *SEG* XXXIX 122,* 310. A.S. Henry, *Chiron* 22 (1992) 25–33, rejects Osborne's attempt to assign this decree to the archonship of Philinos, 255/4 B.C. (*SEG* XXXIX 122), and urges the case for 259/8 B.C., archonship of Thymochares, before the time of the City Dionysia. He places the reference to Thymochares' agonothesia in the archonship of Euboulos, LL. 56–59, in 274/3 B.C. The proposer of the decree for Phaidros and the amendment beginning in L. 92, Lyandros, was a member of the boule both in this year and in the archonship of Philinos (*Agora* XV 89) with a gap between his two terms of office.

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102. Eleusis. Decree Honoring Epimeletai of the Mysteries, 215/4 B.C. *IG* II² 847. *SEG* XXVIII 365; XXXII 348. K. Clinton, *op. cit.* (our lemma no. 1) 28, discusses the word ὑποδοχή in L. 21 of this inscription as referring to the Reception of Iakchos which took place in the court by the well.

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103. Athens. Honorary Decree, Late 3rd cent. B.C. *IG* II² 1024. *SEG* II 12; XXXVII 95;* XL 295. C. Habicht, *CA* 11 (1992) 88–90, observes that two squeezes in the Institute for Advanced Study in Princeton show that the correct reading in L. 25 is [– – –]ύμαρχον. On this basis he restores the names of the two honorands in this decree as follows:

1 [ἐπειδὴ Ὀλυμπιόδωρος καὶ Διδ]ύμαρ[χος]
2 [Ῥόδιοι εὔνους εἰσὶν κοινεῖ τ]ε τῶι δή-
3 [μωι] κτλ.

14–15 Ὀλυμπ⟨ι⟩όδω[ρος καὶ Διδύμαρχος] προθυμότεροι

24 ἐπαινέσαι Ὀλυ[μ]-
25 [πιόδωρον τοῦ δεῖνος καὶ Διδ]ύμαρχον Πολυ-
26 [χάρμου Ῥοδίους καὶ στεφα]νῶσαι ἑκάτερο[ν].

Since Tracy, *Cutters* 66, has dated this inscription ca. 224–187 B.C., Habicht identifies the Ptolemy in LL. 8–9 as either Ptolemy IV Philopator, 221–204 B.C., or his son Ptolemy V Epiphanes, 204–180 B.C. He suggests that Ὑδρέα LL. 10–11 may have been a Ptolemaic naval station, like nearby Methana/Arsinoe, where these two Rhodians may have served Athenian interests. In L. 18 Habicht restores [φιλοτιμοῦντες ὅ]τι τιμηθήσονται; in L. 27 [χρυσῶι στεφάνωι]; and in LL. 36–38 [ἵνα δὲ καὶ ὑπόμνημα αὐτ]οῖς ὑπάρ[χηι τῆς παρὰ τοῦ δήμου εὐχαρισ]τίας. This paper is reprinted in C. Habicht, *op. cit.* (our lemma no. 91) 160–163. Cf. our lemma no. 237. Habicht notes *per ep.* that the active form [φιλοτιμοῦντες] L. 18 is incorrect.

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104. Athens. Decree in Honor of an Oikeios of King Eumenes II, 196/5 B.C. *IG* II^2 953. *SEG* XXXIII 129. For redating of this decree and discussion of the year of the archon Tychandros, see our lemma no. 737. Cf. also our lemma no. 153.

105. Athens. Decree in Honor of Milesian Theoroi to the Eleusinian Mysteries, ca. 170 B.C. *IG* II^2 992. *SEG* XL 58.* For Hermophantos son of Lichas in L. 20 see W. Günther, *EA* 19 (1992) 135–143 and our lemma no. 1072 (Miletos).

106. Athens. Decree in Honor of Ptolemaios, Son of Ptolemaios, 169–134 B.C. *IG* II^2 983. *SEG* XXII 106; XXVIII 365. C. Habicht, *CA* 11 (1992) 81–82, rejects all attempts to identify the honorand as Ptolemy VI Philometor since the title of king, "required when designating a friendly king," is missing in both L. 13 and in the crown below. Nor is he a royal personage, e.g., a prince. Habicht prefers to regard him as a senior official of the Egyptian king and hesitates to propose a precise identification since the name Πτολεμαῖος is so common in Egypt. See also our lemma no. 237.

107. Athens. Decree, ca. 150–100 B.C.? *IG* II^2 1000. N.D. Robertson, *op. cit.* (our lemma no. 100) 55, suggests restoring L. 6 as ὑπὲρ τῶν θυσιῶν ὧν ἔ[θυσε τῶι τε Διὶ καὶ] | τεῖ Εἰρήνηι.

108. Athens. Ephebic Decrees and Catalogues, 122/1–106/5 B.C. *IG* II^2 1006, 1008 and 1011. *SEG* XXXIII 135;* XXXVIII 114, 278; XXXIX 141; XL 103, 130, 295. B. Nagy, *Historia* 40 (1991) 288–306, analyzes the references in these decrees to an ephebic procession to Phaleron in which "Pallas" was carried and brought back to the city by torchlight. He rejects the view that this coincided with the Plynteria and that the reference is to the Palladion statue and the homicide court. Nagy suggests that the wooden statue of Athena Polias from the Acropolis was carried to Phaleron by the ephebes in re-enactment of the evacuation of the city at the time of Xerxes' invasion in 480 B.C. Also discussed in this study is *IG* II^2 3177.

M. Christopoulos, *Kernos* 5 (1992) 27, 36–38, writing independently, discusses the escort provided by the ephebes for the procession in *IG* II^2 1011 LL. 10–11 and concludes that these lines (despite the use of the word Παλλάς to denote Athena) indicate that it was the xoanon of Athena Polias which the procession conducted to Phaleron to be cleansed.

N.D. Robertson, *op. cit.* (our lemma no. 100) 142–143, rejects Nagy's suggestion as an aetiological fancy. Had there been such an Athenian festival commemorating the evacuation of 480 B.C., Plutarch would have mentioned it. "Pallas" in the ephebic decrees means Palladion, and Robertson identifies the procession as part of the festival of the Olympieia.

109. Athens. Decree on the Restoration of Sanctuaries, Date? *IG* II² 1035. *SEG* XXXVI 96;* XL 1708. M. Petterson, *op. cit.* (our lemma no. 42) 35, discusses the evidence offered by this inscription for the existence of a sanctuary of Hyakinthos in Attica.

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110. Eleusis. Decree in Honor of the Daidouchos Themistokles, 20/19 B.C. *SEG* XXX 93; XLI 64. K. Clinton, *op. cit.* (our lemma no. 1) 86, discusses the significance of the word ἔκπληξις (L. 36) with reference to the ritual and the sacred drama of the Mysteries. On 70, arguing against the views of W. Geominy (*SEG* XXXIX 142) that daidouchoi were often quite young men, he discusses the prosopography and chronology of the daidouchic families from Hagnous and Acharnai which included the daidouchoi Sophokles of Acharnai and Themistokles and Theophrastos of Hagnous.

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111. Athens. Tribal Decree of Erechtheis, Early 4th cent. B.C. *IG* II² 1146. *SEG* XXXIX 144.* M. Petterson, *op. cit.* (our lemma no. 42) 36, discusses this inscription and comments on its significance for our knowledge of the development of Erechtheus as an epithet of Poseidon in Attica and of the cult shared by Erechtheus with Poseidon or Athena, parallel to the development of Hyakinthos as an epithet of Apollo at Sparta. Also discussed in this context is *IG* II² 5058, the theatre seat for the priest of Poseidon Gaieochos and Erechtheus. See our lemma no. 163.

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112. Cape Zoster. Sanctuary of Apollo Zoster. Deme Decree of Halai Aixonides, ca. 360 B.C. Cult table of blue marble carved from a single block. Found in excavations of the Greek Archaeological Service in the cella of the temple of Apollo. Ed. pr. K. Kourouniotes, *AD* 11 (1927–8) 27–28, 40–41 no. 4 (ph.).

W. Peek, *MDAI(A)* 67 (1942) 9–10 no. 7, reads Αἰσχέαν in L. 11 and restores the same man in *IG* II² 2820 L. 14, [Αἰσ]χίας Φιληρίφου. Cf. C.W.J. Eliot, *Coastal Demes of Attika* (Toronto 1962) 39; D.W. Whitehead, *The Demes of Attica 508/7–ca. 250 B.C.* (Princeton 1986) 380–381 no. 55.

D. Gill, *Greek Cult Tables* (New York 1991) 48–50 no. 19, re-edits this inscription from autopsy in 1968, without reference to Peek's publication.

Ἔδοξεν Ἀλαιεῦσιν, Ἀγνόθεος Ἐκφαντίδου εἶπεν· ἐπειδὴ Πολύστρ[ατος]
ἱερεὺς γενόμενος τοῦ Ἀπόλλωνος τοῦ Ζωστῆρος καλῶς καὶ ε[ὐ]σεβῶς
καὶ ἀξίως τοῦ θεοῦ ἐξάγει τὴν ἱερεωσύνην, καὶ [λί]αν φιλοτίμ[ω]ς [ἐπ]ε-
4 σκεύακεν τὸ ἱερόν, καὶ τὰ ἀγάλματα κεκόσμηκεν μετὰ τῶν αἱρεθέντων
ἐκ τῶν δημοτῶν, ἐπεμελήθη δὲ καὶ τῆς θυσίας τῶν Ζωστηρίων κατὰ τὰ
πάτρια, καὶ λόγους τῆς ἐπιμελείας ἔδωκεν τοῖς δημόταις, ὑπὲρ τούτων
οὖν ἁπάντων ἐπαινέσαι τὸν ἱερέα τοῦ Ἀπόλλωνος Πολύστρατον
8 Χαρμαντίδου Ἀλαιέα, καὶ στεφανῶσαι δάφνης στεφάνῳ εὐσεβείας ἕνεκα
καὶ δικαιοσύνης· ἐπαινέσαι δὲ καὶ τοὺς αἱρεθέντας μετ' αὐτοῦ εἰς τὴν ἐπιμέ-

λειαν τοῦ ἱεροῦ καὶ στεφανῶσαι ἕκαστον αὐτῶν δάφνης στεφάνῳ Θεόδοτον Θεοδότου Ἁλαιέα, Αἰσχέαν Φιληρίφου Ἁλαιέα, Παντακλέα Σωκράτου Ἁλαιέα, Ἀγνί-
12 αν Μελησίου Ἁλαιέα· ἀναγράψαι δὲ τόδε τὸ ψήφισμα καὶ στῆσαι εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος,
ὅ τι δ' ἂν ἀνάλωμα γένηται τὸν ταμίαν δοῦναι, καὶ λογίσασθαι τοῖς δη[μόταις.]
Ἁλαιεῖς Πολύστρατον Ἁλαιεῖς τοὺς αἱρεθέντας

L. 11 Kourouniotes, Gill Λισχέαν.

113. Myrrhinous (Merenda). Deme Decree of Myrrhinous, ca. 340 B.C. *IG* II^2 1183. Whitehead, (see our lemma no. 112) 119, 159, 357. P. Millett, *op. cit.* (our lemma no. 21) 173, discusses the credit arrangements in this decree, concluding that L. 27 shows that deme funds were not lent out automatically on a regular basis. He stresses the precautions in this decree designed to protect the interests of the temple, rather than encourage would-be borrowers. "Nothing relative to the size of the sums involved should be read into these considered precautions." Millett is in general skeptical that lending by demes was a significant factor in the Athenian economy. See also our lemmata nos. 21 and 22.

114. Athens. Deme Decree, 4th cent. B.C., and Incertum, 4th–3rd cent. B.C. *IG* II^2 1211. R. Hamilton, *Choes and Anthesteria* (Ann Arbor 1992) 159 T30, reprints the text of side B with translation on 28. On 32 and 60–61 he discusses the significance of this text for our knowledge of the Athenian festival of the Choes.

Z. Nemes, *Acta Classica Univ. Scient. Debrecen.* 27 (1991) 15–21 (ph. of Side B), publishes in majuscules only and without dotted letters new texts of both sides of this inscription, based on autopsy of the stone in the Epigraphical Museum (EM 7722) and accompanied by some description of the traces on the stone. Changes in the Corpus text are as follows: A L. 2: T]A HMEPA[Δ; L. 6 MEN[Ω]I; B: *vacat* of 0.02 m. between L. 1 and L. 2. Nemes also discerns guide-lines and certain "letter-like marks" (dr. on 19) in the area below the text on Side B, marked as *vacat* in the Corpus, and uses them as the basis for an argument that the inscription on this side was left unfinished. He proceeds to a general discussion of the nature and purpose of both sides of the stele and concludes that Side A has been properly identified as a decree of an unknown deme but that Side B is a leasing contract. Nemes finishes by arguing on the basis of letter-forms that the date of Side B should fall in the Lykourgan period and that in this period it is "probable that the superfluous steles were re-used."

115. Rhamnous. Deme Decree of Rhamnous in Honor of Antigonos Gonatas, Before 236/5 B.C. *SEG* XLI 75. P. Gauthier, *BE* (1994) no. 299, doubts the restoration καὶ στ[ῆσαι οὗ ἂν δοκῆι τῶι] β⟨α⟩σιλε[ῖ Ἀντιγόνωι . . .] in LL. 16–17 on the grounds that the

king was not present at Rhamnous to choose a place. He suggests στ[ῆσαι παρὰ τὸν βωμὸν τοῦ] βασιλέ[ως], comparing *Syll.*³ 390 LL. 46–49; *I. Erythrai und Klazomenai* 504 LL. 42–43. Gauthier thinks of ca. 255 B.C. as an appropriate date for the vote of τιμαὶ ἰσόθεοι to Antigonos Gonatas and rejects Antigonos Doson as a possible honorand.

116. Athens. Decree of an Unknown Deme Honoring Satyra, Priestess of the Thesmophoroi, ca. 180 B.C. Right portion of a pedimental marble stele preserving most of the pediment and about half of the inscribed letters, found in the Agora Excavations (I 5165). Ed. pr. O. Broneer, *Hesperia* 11 (1942) 265–274 no. 51 (ph.), who interprets it as a decree of the deme Melite honoring the wife of a demesman, who was priestess in the state cult of the Thesmophoroi. Discussion of the family of the honorand's husband, of methods of choosing sacred officials in the demes, and of the topography of the Thesmophorion and the Eleusinion (267–274).

Non-Stoich. 52–56

[– – – – – – – – – ca. 18 – – – – – – – –κ]λέους εἶπεν· ἐπειδὴ ἡ ἱέρεια τῶν Θεσμοφό-
[ρων προκεκριμένη ὑπὸ τῶν] δημοτῶν Σάτυρα Κρατέου Μελιτέως γυν[ὴ]
[ἔθυσεν ὑπὲρ τῶν δημοτῶν καλῶ]ς καὶ εὐσεβῶς πάσας τὰς καθηκούσας
[θυσίας ἃς οἱ νόμοι προσέταττ]ον, ἐπεσκεύακεν δὲ καὶ τοὺς ναοὺς πά[ν]-
[τας τοὺς ἐν τῶι Ἐλευσινίωι, παρε]σκεύακεν δὲ καὶ πά[ν]τα ἐν τῶι τοῦ Πλ[ούτ]
[τωνος ἱερῶι, προσανήλωκεν δὲ καὶ] ἐκ τῶν ἰδίων ὑπὲρ τὰς ἑκατὸν δρα-
[χμὰς εἰς τὰς θυσίας τὰς γιγνομένα]ς κατ' ἐνιαυτόν· ἀγαθεῖ τύχει· δεδό-
[χθαι τοῖς Μελιτεῦσι· ἐπαινέσαι τὴν ἱ]έρειαν τῶν Θ[ε]σμοφόρων Σάτυρα⟨ν⟩
[Κρατέου Μελιτέως γυναῖκα καὶ στεφα]νῶσαι αὐτὴν μυρρίνης στεφά-
[νωι εὐνοίας ἕνεκα καὶ εὐσεβείας τῆς εἰς τὰ]ς θεὰς καὶ τὸν δῆμον τὸν
[Μελιτέων, δοῦναι δὲ αὐτῆι καὶ εἰκόνος ἀ]νάθεσιν ἐν πίνακι, καθάπερ
[δέδοται καὶ ἄλλαις ἱερείαις ἐν τῶι ναῶι] τῆς Δήμητρος καὶ τῆς Κόρη[ς],
[ἀναγράψαι δὲ τόδε τὸ ψήφισμα τὸν ταμίαν] τῶν δημοτῶν ἐν στήλει λ[ι]-
[θίνει καὶ στῆσαι πρὸς τῶι Ἐλευσινίωι, τὸ δὲ] ἀνάλωμα εἰς ταῦτα με[ρί]-
[σαι ἐκ τῆς κοινῆς διοικήσεως]. *vacat*

K. Clinton, *Sacred Officials of the Eleusinian Mysteries* (= *TAPhS* 64:3) (Philadelphia 1974) 71, points out that although this inscription is clearly a deme decree, the name of the enacting deme is nowhere preserved and the husband's demotic is not a compelling reason for assigning the decree to Melite. Clinton further notes that the grant of a myrtle crown (LL. 9–10) places this inscription in the Eleusinian sphere and suggests that the enacting deme might have been Eleusis itself. Finally, Clinton observes that Broneer's alternative restoration of LL. 11–12 (καθάπερ [δέδοται καὶ ταῖς ἄλλαις ἱερείαις] τῆς Δήμητρος καὶ τῆς Κόρη[ς]) would indicate that the priestess of the Thesmophoroi was equated with the priestess of Demeter and Kore but would omit any mention of the site where the priestess' portrait was to be erected.

D. Whitehead, *op. cit.* (our lemma no. 112) xxvii, 362, accepts the identification of this inscription as a deme decree of Melite and discusses its status as one of the latest deme decrees to

have survived; on 182 n. 30 he suggests that the restoration of προκεκριμένη in L. 2 may not rest on an entirely secure basis and notes that the generally accepted view that deme priesthoods were filled by sortition — usually if not invariably preceded by prokrisis — is supported by relatively little evidence. On 443, further discussion of the prosopography of the family of Κρατέας Μελιτεύς.

S.V. Tracy, *Attic Letter Cutters of 229 to 86 B.C.* (Berkeley 1990) 253 notes that the lettering of this inscription is not to be assigned to any of the cutters identified by him and observes that it is perhaps to be classified with the school of Agora I 247 (for Tracy's remarks on the significance of the phrase "school of" see p. 238). He notes further that, on the basis of letter forms, this decree should be given the above date.

K. Clinton, *op. cit.* (our lemma no. 1) 20 n. 37, observes that LL. 5–6 indicate that the priestess Satyra made repairs in the sanctuary of Plouton and argues that the possible sites where this decree may have been set up (in or by the Eleusinion or at some site in Melite) give a general notion of the site of the sanctuary of Plouton.

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117. Eleusis. Deme Decree of Eleusis Honoring the Demarch Pamphilos, 165/4 B.C. *IG* II^2 949. K. Clinton, *op. cit.* (our lemma no. 1) 123–125, discusses this inscription together with three red-figured vases (hydria: Athens, NM 1443; hydria: Lyon, Musée des Beaux-Arts 689; volute crater: Stanford University Museum of Art 70.12) as evidence for the cult of Dionysos at Eleusis. Also cited as providing evidence (of a more peripheral nature) for this cult are *IG* I^3 970 (= *IG* II^2 3090); *IG* II^2 1185–1189; 1192; 1194+*Hesperia* 8 (1939) 117; *IG* II^2 2845.

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118. Athens. Arbitration Concerning Cult Regulations of the Genos of the Salaminioi, 363/2 B.C. *SEG* XXI 527; XL 131.* N.D. Robertson, *op. cit.* (our lemma no. 100) 120–128, in a discussion of the Oschophoria, frequently adduces this inscription as evidence for the date, deities and heroes, and activities at the festival and the duties and organization of the Salaminioi. The latter he severs from any connection with Salamis. They are rather two groups of "Salt-flat men" based at Phaleron and Sounion. "Their earliest function was to promote with suitable observance the harvesting and use of salt," which is found on the beaches at both places.

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119. Eleusis. Decree of the Genos of the Eumolpidai, Late 4th cent. B.C. *IG* II^2 1231. *SEG* XLI 81. K. Clinton, *op. cit.* (our lemma no. 1) 20–21, discusses the evidence provided by this inscription for the location of the sanctuary of Plouton near the Eleusinion in the City and briefly recounts the benefactions of the honorand, Neoptolemos son of Antikles of Melite, to other sanctuaries, primarily in central Athens. For the financial activities of Neoptolemos and the prosopography of his family, see our lemma no. 146.

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120. Rhamnous. Decree of the Soldiers in Rhamnous in Honor of the General Thoukritos, After 252/1 B.C. *SEG* XLI 86. P. Gauthier, *BE* (1994) no. 300, restores in L. 10 [ε]ἰ[ς ἃ ἄ]ν αὐτὸν παρακαλῶσιν. He also rejects the restoration in the ed. pr. of [ἀν]ατέθηκε καὶ συνέδριον πρὸς τοῖς στρατηγ[οῖς] L. 11 meaning "near the place where the stelai honoring the strategoi have been set up." Such stelai were erected at Rhamnous in too many different places for this interpretation to be cogent. Gauthier suggests πρὸς τῶι στρατηγ[ίωι] perhaps with a stone cutter's error and dittography of sigma. The strategion is the command post at Rhamnous near which Thoukritos constructed the synedrion. This general's construction work on the gates, L. 12, confirms the conjecture of J. Pouilloux (*Forteresse* no. 12) that *IG* II² 2856 was inscribed on the lintel over one of the gates repaired by Thoukritos.

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121. Athens. Decree of the Klerouchs on Lemnos, ca. 148/7–135/4 B.C. *IG* II² 1224. *SEG* XXVIII 104; XL 295. In *Festschrift E. Simon* (our lemma no. 67) 131–138, L. Beschi locates the sanctuary of Artemis in Myrina, LL. 23–24, at the Pantelidis property and discusses a group of terracotta figurines probably originally dedicated to the goddess there.

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122. Athens. Letters of Marcus Aurelius to the Athenians, 174/5 A.D. *SEG* XXIX 127; XLI 68.* D. Placido Suarez, *Annali della Facoltà di Lettere e Filosofia: Università di Perugia* 26 n.s. 12 (1988/9) [1992] 139–167 (non vidimus): "Il culto di Tyche nell' Atene di Erode Attico," discusses the possible birth of a new cult of Tyche at Athens in this period. Cf. also *IG* II² 3607.

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123. Athens. Revision of the Laws and Sacrificial Calendar, 410–399 B.C. I³ 236–241 (*IG* I² 843–845 + II² 1357 + *SEG* X 348). *SEG* XXI 540; XL 146.* *LSCG* 16/17; *LSS* 10. K. Clinton, *op. cit.* (our lemma no. 1) 101, argues that Θρεπτός in *SEG* XL 146 L. 252 is not to be identified with Triptolemos but is the name of one of Demeter's nurslings whose cult was peculiar to the Eumolpidai.

H. Hansen has published his Harvard dissertation of 1969, *Aspects of the Athenian Law Code of 410/09–400/399 B.C.* (New York 1990). Ch. 1 "The Progress of the Lawmakers," historical account of the procedures and results; *IG* I³ 104 (I² 115) and the inscribed walls. Ch. 2 "The EK-Rubrics." Chs. 3–5 detailed publication of *IG* II² 1357b, *SEG* X 348, with text, based on autopsy, ph., and full commentary. Ch. 6 "A New Age-Group of Sacrificial Animals" (λειπογνώμων; see *SEG* XXXVII 105). Ch. 7 "The Kyrbeis and Axones." In addition to making available this valuable record of his readings and research on the stones up to 1969, Hansen provides a helpful "Introduction 1990," pp. xi–xxxi, in which he reviews the progress (and sometimes regress) of scholarship on all the above topics over the last two decades. Topics covered in this new Introduction: The Stoa Basileios (xii–xiv), The Activities of the Anagrapheis (xiv–xix), The Nature of the Original Kyrbeis and Axones (xix-xxv), The Adjective λειπογνώμων (xxvi–xxvii), The Plynteria (xxvii–xxxi). In the last 2 sections Hansen makes

considerable use of the evidence from the Sacrificial Calendar of Thorikos, *SEG* XXVI 136; XXXVII 105.* Two bibliographies.

124. Athens. Sacred Regulations of the Iobacchoi, 2nd cent. A.D. *IG* II^2 1368. *SEG* XXXVI 199;* XXXVII 141; XXXVIII 2011; XLI 104. R. Hamilton, *op. cit.* (see our lemma no. 114) 161 T39, 170 T76, reprints the text of LL. 127–131 and LL. 111–117 with translation on 30 and 58. On 30–31, 60–61 and 73, Hamilton comments on the significance of these passages for our knowledge of the Athenian festival of the Anthesteria.

125. Erchia. Sacrificial Calendar, ca. 375–350 B.C. *SEG* XXI 541; XL 147.* A.S. Hollis, *ZPE* 93 (1992) 11–13, returns to the possible connection between the sacrifice to Ἔποψ in col. IV, LL. 18–23; col. V, LL. 9–15 and Kallimachos, *Aitia (Supplementum Hellenisticum* 238) with some new readings and conjectures in the latter.

126. Athens. Inventory of the Treasurers of Athena, Shortly After ca. 350 B.C. *IG* II^2 1432+1437. *SEG* XXVIII 112. K. Clinton, *op. cit.* (our lemma no. 1) 63, argues that the use of Φερεφάττη in *IG* II^2 1437 Col. II L. 58, where on the basis of the records of other hydriai dedicated to Demeter and her daughter (cf. *IG* II^2 1424 Col. II L. 241; 1425 Col. II L. 186; 1429 Col. I L. 14 etc.) Κόρη would be expected, is a result of an effort in connection with the Eleusinian Mysteries to mitigate the fearsome character of Κόρη.

127. Athens. Accounts of the Treasurers of Athena, 334/3–331/0 B.C. *IG* II^2 1496. *SEG* XXXVII 107,* 243; XXXIX 160. P. Schmitt-Pantel, *op. cit.* (our lemma no. 11) 136–139, in a reconstruction of the festival of the Theseia in the classical period, examines the revenues recorded in LL. 134–135, 143 as coming from the sale of hides of sacrificial victims to suggest that in 332–330 B.C., 1183 drachmai represent the hides of roughly 100–120 cattle. There was, therefore, a public banquet at this festival on a large scale. "Je ne connais pas d'étude ayant examiné systématiquement les comptes athéniens sous cet angle. Ce serait sans doute une source supplémentaire pour connaître l'ampleur des sacrifices dans la cité classique."

On 140–143 she extends this method of calculation to the festivals of the Bouphonia, LL. 88–89, 118–119, and several others (140–141 note 98), concluding that each month there was a massive sacrifice of animals (hekatombs) and a public feast of meat.

128. Athens. Inventory of Bronze Statues compiled by the Treasurers of Athena, ca. 340–330 B.C. *IG* II^2 1498–1501A. D. Harris, *AJA* 96 (1992) 637–652 (ph.), prints a full text of all the fragments with translation. She classifies this text as a *kathairesis,* a list of objects that will be removed from the sanctuary in order to be melted down and re-cast into

new cult equipment. A probable occasion was the reorganization of the Acropolis and the fashioning of new ritual vases carried out on the initiative of Lykourgos in 335/4 B.C. Analysis of the sex, age, and attributes of the statues. Notable is the high proportion (20%) of statues of children which Harris suggests may indicate a connection with Artemis Brauronia. Many of the statues are in poor repair, missing feet and hands, which might indicate that they were made and dedicated considerably earlier than this inventory. This seems certainly the case with the Palladion dedicated by Karkinos of Thorikos (1498B L. 69), a playwright active mainly in the 380's B.C. (Davies, *APF* 283–284 no. 8254). Twelve dedicants, all male, are named, but only Karkinos is otherwise known. Harris notes that 1501B is not the reverse of 1501A, but a separate fragment that does not belong to this inventory. D.M. Lewis suggested to her that it may belong with *IG* II^2 1464, inventory of the Chalkotheke.

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129. Eleusis. Inventory of the Sanctuary at Eleusis, ca. 100 B.C. *IG* II^2 1552a. S.V. Tracy, *op. cit.* (our lemma no. 116) 214, assigns this inscription to his Cutter of *FD* III 2 no. 5, whose known inscriptions fall in the period 106/5–96/5 B.C. K. Clinton, *op. cit.* (our lemma no. 1) 129 no. 7, observes that this inscription is probably an inventory of dedications that are to be melted down.

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130. Athens. Inventories of the Asklepieion, ca. 350 B.C.–Late 2nd cent. B.C. *IG* II^2 1019; 1532–1536; 1539; *SEG* XXXVIII 116; XXXIX 165; 166. *SEG* XXXIX 164,* 166; XLI 96, 97. S.B. Aleshire, in Linders, Alroth, *op. cit.* (our lemma no. 26) 85–99, noting that the 1377 dedications known from these inventories represent the largest single group of recorded offerings from any sanctuary at Athens, analyzes these records with two questions in mind as to the economy of dedication: (1) what was the social status of the dedicants; (2) what can be said of the process of dedication, from the initial decision to dedicate until the final order for such objects to be melted down? She concentrates on the 3rd cent. B.C. when the evidence is most plentiful and rejects the theory that the high proportion of names recorded without patronymic or demotic and the numerous dedications which did not carry an inscription point to persons of lowly status or to slaves and metics. Women dedicants slightly outnumber men by 43% to 38% in the inventories, while men predominate 67% to 12% in dedications on stone. Analysis of the weights of dedications in the inventories leads Aleshire to suggest that large numbers of silver anatomical *typoi* were sold by silversmiths at weights that clustered around an even number of drachmas, and that the silversmith's overhead and profit ranged from 16% to 33%. She then traces the process of attaching such dedications to a pinakion, with or without an inscription, deposition with a priest in the temple, and the eventual decision to melt such dedications down to form part of a larger sacred object of precious metal.

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130 bis. Athens. The "Rationes Centesimarum," ca. 330–310 B.C.? Stele I: *IG* II^2 1580 + 1601 + 1603 (*SEG* XXI 569, 576). Stele II: *IG* II^2 1594 + 1595 + 1598 + 1602 (*SEG* XXI 570, 573, 577). Stele III: *IG* II^2 1596 + 1597 + 1599 + 1600 + *SEG* XXI 579 + 578

(*SEG* XXI 571, 572, 574). *SEG* XL 151 ter.* V.J. Rosivach, *Eirene* 28 (1992) 49–61, analyzes the language of the real estate transactions recorded in these documents (ἀποδίδωμι, ὠνητής, κεφαλαῖον, ἑκατοστή) and speculates on the conditions under which demes, sanctuaries, and other public institutions would have sold or transferred title of so much land at such substantial prices (total of 200–300 talents?) into private hands. This move must have been forced upon the owners by "the central government." Since the transactions were conducted by officials of the public corporations, Rosivach concludes that the corporations themselves kept the 1% tax recorded on these stelai. Remarking that the large amounts of cash required by these transactions imply that many of the "purchasers" must have been well-to-do, he finds prosopographic confirmation in the fact that at least 11 such individuals named in the inscriptions appear in Davies, *APF*. Arguing that the state would not have deprived so many public corporations of their prime source of income, especially to help the wealthy add to their holdings of land, Rosivach suggests that the transactions on these inscriptions record, not sales, but leases of agricultural property retained by public corporations to wealthy citizens whose substantial lump-sum payments covered multiple-year leases. The purpose of the (three) stelai was to record all such leases in force in the one year they were inscribed and to register the 1% tax assessed on the value of the property. The whole operation may have had the effect of raising revenues for the public corporations, which owned the land, through the euergetism of the wealthy who provided the cash and reaped the returns (or perhaps even losses) from the leases, out of *philotimia.*

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131. Salamis. Leasing Document, Before 350 B.C. *IG* II^2 1590a. D. Behrend, *Attische Pachturkunden* no. 33. For the older name of Salamis (Κόλουρις L. 8) attested in a fragment of Kallimachos, *Hekale* (297 Pfeiffer) see A.S. Hollis, *ZPE* 93 (1992) 4, cf. our lemma no. 239.

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132. Peiraieus. Accounts of the Naval Commissioners, 379–376 B.C. *IG* II^2 1604. *SEG* XL 152.* V. Gabrielsen, *ZPE* 93 (1992) 69–74, rejects the strategic and prosopographical grounds on which M. Clark (*SEG* XL 152) sought to exclude 377/6 B.C. as the date of this document, in favor of 379/8 B.C. Gabrielsen argues that, if 377/6 B.C. is unsatisfactory, 378/7 B.C. is a more likely candidate.

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133. Peiraieus. Accounts of the Naval Commissioners, 370–365 B.C. *IG* II^2 1609. *SEG* XLI 101.* J. Trevett, *op. cit.* (our lemma no. 93) 36–38, quotes LL. 83–90 and briefly reviews the arguments for dating this part of the document before 370/69 B.C. or to 365/4 B.C. He favors the latter.

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134. Peiraieus. Accounts of the Naval Commissioners, 323/2 B.C. *IG* II² 1631 + 1632. *SEG* XXXIX 173.* E. Ruschenbusch, *C&M* 43 (1992) 37–39, and V. Gabrielsen *ibid.* 41–42, briefly return to their dispute on trierarchic symmories; cf. *SEG* XXXIX 173.

135. Athens. Accounts of the Eleusinian Epistatai, 329/8 B.C. *IG* II² 1672. *SEG* XXXVIII 152, 153,* 1948; XXXIX 147, 199; XL 290; XLI 1846. R. Hamilton, *op. cit.* (our lemma no. 114) 159 T29, reprints the text of L. 204 (note that the characters printed as ⨍ should read ⊢) with translation on 28. On 32 Hamilton comments on the significance of the numerals in this line, and on 46 and 60–61 he discusses the significance of this text as indicating both that animal sacrifice was a feature of the ritual at the Athenian festival of the Choes and that a significant sum was spent on providing animals for the sacrifice.

K. Clinton, *op. cit.* (our lemma no. 1) 18–22, discusses in detail LL. 168–187 of this inscription in an investigation of the topography of the sanctuary of Plouton (τὸ τοῦ Πλούτωνος), which he places in the general vicinity of the Eleusinion in the City. He gives a detailed analysis of expenses connected with this sanctuary, all falling in the sixth prytany (18 note 25).

T.W. Gallant, *Risk and Survival in Ancient Greece* (Stanford 1991) 177–178, uses the first-fruit totals in this inscription with the ratios in *IG* I³ 78, together with his own dietary estimates and the theory that this was a "crisis year," to calculate that "the cult could have provided grain sufficient for only a few thousand people for a month. ... If released at the right moment and in large enough quantities, the Eleusinian grain could have acted to dampen price escalation ... Eleusis provides us with the clearest example of a religious organization acting as an agent for the indirect redistribution of agricultural produce from primary producers to non-primary producing consumers in normal conditions, and to everyone during a crisis. ...its role was not a major one."

R. Sallares, *The Ecology of the Ancient Greek World* (Ithaca 1991), argues his basic thesis that "the total population of ancient Athens was sufficiently small for most of the people in Attica for most of the time actually to live off cereals that were grown in Attica. The importance of grain imports would be severely reduced quantitatively." (53–54). Sallares uses the figures of this inscription to calculate "the Attic harvest of 329/8 B.C. as a percentage of the total production calculated here for each of the three possible average yields." i.e. 59% of average of 600 kg/ha, 70% of 500 kg/ha, and 80% of 400 kg/ha. (79–80). This inscription "suggests a wheat:barley total yield ratio across Attica circa 329 BC of about 1:9·3" (314). Sallares 478 note 70 agrees with the view of Garnsey (*SEG* XXXVIII 153) that 329·B.C. was a below-average harvest in Attica but rejects G.'s speculation that the harvest in Lemnos was normal. Sallares advances 3 reasons why a 1:1 comparison in yield between Attica and Lemnos "is probably not justifiable." (a) the proportion of cultivable land in Lemnos was probably higher than that of Attica, (b) cereals probably represented a larger proportion of the overall crop (especially compared with olives) on Lemnos than in Attica, (c) the volcanic soil of Lemnos probably made it more fertile than Attica.

He warns on 394 that the information on yield derived from this inscription for one isolated year is of "limited value because we do not know whether it represents a good, bad, or average year. A continuous run of data for twenty or thirty years would be needed to obtain statistically significant results for total production." Sallares nevertheless asserts that "it is an inevitable

conclusion that the harvest recorded on the inscription was that of a below average year" when compared with productivity per unit area in "the proportion of Attica that is devoted to agriculture today."

Faraguna, *op. cit.* (our lemma no. 229) 357–360, cautions against using the quotas of first-fruits of wheat and barley from the 5th cent. B.C. (*IG* I^3 78) to compute yields on the basis of totals in *IG* II^2 1672 because there is no guarantee that these same ratios were still observed in 329/8 B.C. We know of other changes in the regulations for the Eleusinian Mysteries in the interval.

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136. Athens. List of Archons, 229/8–213/2 B.C. *IG* II^2 1706. *SEG* XXVI 143; XXVIII 365; XXXII 348; XXXVIII 166. S.V. Tracy, *CPh* 86 (1991) 201 note 3, reads L. 37 as [N]ικοκρέων, cf. *Hesperia* Index I–X (Baltimore 1946) 114, and suggests that one of this man's ancestors may have been named after this 4th cent. B.C. Cypriot king.

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137. Athens. Archon List, 88/7 B.C. *IG* II^2 1714. *SEG* XXVI 144; XXXV 125. G.R. Bugh, *Phoenix* 46 (1992) 108–123, in a study of the careers of Athenion and Aristion of Athens, proposes, 121–122 note 30, that the missing eponymous archon's name in this list was that of Aristion. His later actions certainly would have deserved the *damnatio memoriae*. Cf. ἀναρχία in *IG* II^2 1713.

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138. Athens. Catalogues of Those Assisting in Preparing the Banquet for Plouton, ca. 330 B.C. – ca. 185 A.D. *IG* II^2 1933–1934; 1935 (= 2464); *SEG* XVIII 61. K. Clinton, *op. cit.* (our lemma no. 1) 20, discusses the findspots of these stones on the slopes of the Acropolis and the Areiopagos in an attempt to determine the site of the sanctuary of Plouton in this vicinity.

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139. Athens. Asklepieion. Catalogue of the *Genos* Kerykes, Early 2nd cent. A.D. E. Kapetanopoulos points out *per ep.* that *SEG* XLI 120 = EM 4275, which M. Mitsos, *BCH* 73 (1949) 359–360 no. V (ph.), joined to the bottom of *IG* II^2 2340; cf. *SEG* XII 140.

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140. Athens. Catalogue of Ephebes, 192/3 A.D. *IG* II^2 2130. *SEG* XL 162.* R. Hamilton, *op. cit.* (our lemma no. 114) 164–165 T49, reprints the text of LL. 57–69 with translation on 39–40. On 41, 42, 60–61 Hamilton discusses the significance of this text for our knowledge of the Athenian festival of the Chytroi.

S. Follet, *BE* (1994) no. 308, points out that the correct expansion of Πο in L. 58 is Πό(πλιος), not Πο(πίλιος), for Po. Ail. Pheidimos of Pal(lene).

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141. Athens. Apatrides in Athenian Ephebic Catalogues, 2nd/1st cent. B.C. For a study and catalogue of persons recorded without demotic or ethnic in these lists and in contemporary documents from Delos see our lemma no. 1792.

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142. Athens. Catalogues of Victors in Dramatic Performances. *IG* II² 2318–2320; *Hesperia* 7 (1938) 116–118. *SEG* XXVI 204; XXX 119; XXXIX 190. For texts of these inscriptions with French translations and discussion of the place of the satyr play in dramatic festivals at Athens and elsewhere see P. Ghiron-Bistagne, *Dioniso* 61 (1991) [1993] 101–119; cf. our lemma no. 1840.

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143. Athens. Catalogue of a Thiasos, ca. 400 B.C. *IG* II² 2343. *SEG* XXXIX 192.* A. Verbanck-Piérard, *The Iconography of Greek Cult in the Archaic and Classical Periods: Kernos* Suppl. 1 (1992) 93, discusses the catalogue inscribed on this cult table, the priest of Herakles and the members of his thiasos, and their possible appearance in the comedies of Aristophanes.

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144. Athens. Plato's Academy. Catalogue of Names, 2nd cent. B.C.? *SEG* XIII 28; XXI 638. R.S. Brumbaugh, R. Wells, *The Plato Manuscripts* (New Haven 1968) 161, "What we have here is apparently some Hellenistic list of names with no particular reference to the dialogues of Plato or the friends of Socrates."

R.S. Brumbaugh, *AncPhil* 12 (1992) 171–172, now recognizes in the beginnings of 4 names on this fragment a list of schoolboys from Platonic dialogues "one each for the set V2–VI1 in Thrasyllos' tetralogical order" as follows:

Tetralogy	Dialogue	Cast	Inscription
V2	*Charmides*	Charmides	ΧΑΡ...
V3	*Laches*	Aristides	ΑΡΙΣ...
V4	*Lysis*	Menexenus	ΜΕΝΕΚ?...
VI1	*Euthydemus*	Kriton	ΚΡΙΤΩΝ

"I have no convincing guess as to the motive of a club or class who would choose these three *noms de plumes* of schoolboys from Platonic casts. But there is no doubt in my mind that this section of Thrasyllus' canonical order was already accepted in the second century B.C."

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145. Athens. Notice of Contract or Lease, ca. 350–200 B.C. Fragment of a stele of gray limestone found in the Agora Excavations (I 7458). Ed. pr. G.V. Lalonde, *Hesperia* 61 (1992) 375–379 no. 1 (ph., dr.), with notes on readings and brief commentary on restorations and vocabulary.

μέρος δέλτα τοῦτο με-
τρῆται π[λ]έθρα πέντε
πόδες XXXXHHHΓ[– 1–2 –]
καὶ ἐμισθώθη τοΠ[– – 4–5 – –]
μι(σθωτὴς) ’ΑντικΑΡ.[– – – ca. 7 – – –]
ἐγ(γυητὴς)? [– – – – – – ca. 15 – – – – –]
[– –]

146. Laureotike. Security Horos, ca. 350 B.C. *SEG* XXXII 236; XL 175.* P. Millett, *op. cit.* (our lemma no. 21) 159, in a discussion of *horoi* recording loans by groups of *eranistai,* adds prosopographic comments on Neoptolemos of Melite, LL. 11–12, Davies, *APF* 399–400 no. 10652c. For Neoptolemos’ benefactions to sanctuaries, primarily in central Athens, see our lemma no. 119.

147. Athens. Security Horoi, 4th cent. B.C. *IG* II^2 2762 and *SEG* XXXIII 175 (*SEG* XXXIV 167). E.E. Cohen, *Athenian Economy and Society: A Banking Perspective* (Princeton 1992) 34–35, in contesting the view of M.I. Finley and P. Millett that most loans in Attica were for “consumption” and not “productive,” cites this large body of over 200 separate inscriptions of which not one can be shown to indicate a loan for consumption. On the other hand, Cohen maintains that *IG* II^2 2762 and *AD* 17 (1961–62) B 35 (= *SEG* XXXIII 175) both testify to a productive purpose.

148. Athens. Security Horoi. In P. Cartledge, P. Millett, and S. Todd, *Nomos: Essays in Athenian Law, Politics and Society* (Cambridge 1990) 176–178, P. Millett (cf. *SEG* XXXIV 158; XL 175) briefly repeats his analysis of the Attic security horos *SEG* XXXIII 175 as indicating hypothecation of a property by an owner who had not yet paid over the full price of purchase, cf. *SEG* XXXIV 167.

149. Athens. Security Horos, 4th/3rd cent. B.C. *Agora* XIX H124. J.V.A. Fine, *Hesperia* Suppl. 9 (1951) 16–22 no. 28; M.I. Finley, *Land and Credit* 188 no. 114A. E.M. Harris, *Phoenix* 46 (1992) 309–321, after examining a Princeton squeeze, offers the following new text of LL. 1–8:

[ὅρο]ς οἰκίας π[ε]-
[πρα]μένης Δι[ο]-
[τίμ]οι Μελιτεῖ
[ἐγγύ]ης ἧς ἐνεγυή[σα]-
[το Δι?]ῶνα τοῦ ἐράν[ου]

[τοῦ π]εντακοσιοδρ[άχ]-
[μου] πληρώτρια Δη-
8 [μώ?]

"*Horos* of a house 'sold' (i.e. pledged as security) to Diotimus(?) of Melite in regard to the pledge of personal security he received from Dion(?) for the eranos-loan of five hundred drachmas. Demo(?) was the one who collected the eranos-loan." The reason for the unusual arrangement of this transaction is that the collector of the eranos loan for the unnamed borrower was a woman. Since she could not initiate legal proceedings if the borrower defaulted, she sought the support of a man (Diotimos, a relative) who could. "That is why the house of the suretor was 'sold' to him and not the *plerotria.*" Harris 319–321 discusses another loan involving a woman lender, Demosthenes 41, and urges that although Athenian women had little or no legal power, they could still play an active role in economic life.

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150. Athmonon (Marousi). Boundary Stone of the Sanctuary of Artemis Amarysia, ca. 125–175 A.D. *IG* I^2 865b. *SEG* XLI 125.* M.K. Langdon, *per ep.* informs us that this inscription is not lost, as reported (*SEG* XLI 125), but is built into the private chapel of Ayios Nikolaos Logothetes just west of Odos Dionysou near the intersection with Odos Pounara. Langdon also notes that the final three letters of L. 1 should be printed in square brackets and that the text on *IG* I^3 p. 972 should, therefore, read [τεμ]ι[έ]νος.

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151. Athens. Dedication of a Tamias and Other Officials of the Tribe Aigeis, 313/2 B.C. *IG* II^2 2824. *SEG* XXXVI 239. S. Humphreys *per ep.*, after examining a squeeze in Princeton, confirms that στε- is to be read at the end of L. 1, not at the beginning of L. 2 as in the Corpus. For this new reading see also *SEG* XXXVI 239. She restores [ὁριστ]αὶ in L. 1 and [ὁρισταὶ] in L. 4, suggesting that it is more likely that at least two and perhaps all three horistai would be chosen from one deme if what needed its boundaries marked was in their deme.

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152. Laureion. Dedication, 4th cent. B.C. *IG* II^2 2940. *SEG* XXIX 162, 163. W.M. Calder III, *Mn* 44 (1991) 439, reports that in the margin of his copy of Peek, *GV*, P. Maas restored LL. 1–2 as ['H]ρακ[λέει μ' ἀν]έθ[ηικα]ν.

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153. Peiraieus. Ephebic Dedication to Hermes, 196/5 B.C. *IG* II^2 2981A. S.V. Tracy, *MDAI(A)* 107 (1992) 314, in the light of his redating of the archon Tychandros to 196/5 B.C. (see our lemma no. 737), examines the prosopography of the three ephebes in LL. 3, 6, 8 and the paidotribes in L. 9.

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154. Athens. Niketerion Celebrating Victory in the Torch Race, 165/6 A.D. *IG* II^2 3013. R. Hamilton, *op. cit.* (our lemma no. 114) 170–171 T77, reprints the text of this inscription with translation on 58. On 60 and 68 Hamilton rejects any connection between this text and the Anthesteria because it refers to the (ephebic) gymnasiarch for the month Anthesterion and makes no mention of the festival; on 171 he notes that the correction of L. 7 [τ]ὸν Ἀνθεστηριῶν[α] to [τ]ῶν Ἀνθεστηρίων is likewise to be rejected. Cf. S. Follet, *BE* (1994) no. 308. [On 173 Hamilton quotes a sequence of Greek letters supposedly from this text but which, in fact, appear nowhere in either his T77 or in the Corpus text of the inscription. Aleshire.]

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155. Athens. Choregic Dedication, ca. 190–200 A.D.? *IG* II^2 3116. *SEG* XXII 203; XXX 134. S. Follet, *BE* (1992) no. 242, points out that the stone, which she has examined, carries not ἄρχων [Δ]ιονυ[σόδωρος] but ἄρχων [ἐ]πώνυ[μος] in L. 7.

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156. Eleusis. Dedication, 2nd cent. A.D. *IG* II^2 3475 + 3476. W. Peek, *Nachlass* (our lemma no. 47) points out that *IG* II^2 3570 = 3475. E. Kapetanopoulos *per ep.* notes that K. Clinton, *Sacred Officials* 124 no. VI, following a suggestion of A.E. Raubitschek, *AJA* 49 (1945) 435, combined 3475 with 3476 to form the following new text (no physical join). Clinton examined the stones.

Διονύ[σιος .... ca. 8 ....] Ἀλα[ιεὺς]
Φιλίστιον [τὴν ἑαυτ]οῦ θυγα[τ]έρα
ἀφ' ἑστίας [μυηθεῖσα]ν ταῖν θ[ε]αῖν
4 ἐπὶ ἱερεί[ας Γλαύκης τῆ]ς Μενεδήμου
Κυδαθ[ηναιέως θυγατ]ρός.

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157. Athens. Dedication to the Egyptian Gods, Late 2nd cent. B.C. B. Keil, *RhM* 19 (1864) 255–256; P. Roussel, *Les cultes égyptiens à Délos* (Paris 1915/6) 268; S. Dow, *HThR* 30 (1937) 208–212. L. Vidman, *Sylloge inscriptionum religionis Isiacae et Sarapiacae* (Berlin 1969) 7–8 no. 5. In *Hesperia* Suppl. 15 (1975) 72–73 no. 13 (ph.), S.V. Tracy assigns this inscription to his Cutter of *IG* II^2 1028 and upholds its Athenian provenance. He republishes the text from autopsy.

Ἴ^{ν}σιδι ^{ν}Σαράπιδι
Ἀνούβιδι Ἁρποκράτη[ι]
Μεγαλλὶς Μάγα
4 Μαραθωνίου θυγά-
τηρ ὑπὲρ τῆς θυγα-
τρὸς Δημαρίου καὶ
τ[ῶν ὑῶν ^{νν}]^{ν} κατὰ
8 πρόσταγμα,^{ν} ἐπὶ ἱε-

ρέως Μενάνδρου
τοῦ Ἀρτέμωνος
Ἀλωπεκῆθεν, κλε[ι]-
δουχοῦντος Ἀσω-
ποκλέους Φλυέως,
ζακορεύοντος Σω-
σικράτου Λαοδικέ-
ως, κρίνοντος τὰ ὁ-
[ρ]άματα Διονυσίου
Ἀντιοχέως.

C. Habicht, *CA* 11 (1992) 87, repeating the identification of Μάγας L. 3 with the mint-magistrate on the Athenian New Style coins of 114/3 B.C., suggests that he was not the first to bear the name of this Egyptian dynast. His family may have come originally from Kyrene and been enfranchised in Athens. This paper is reprinted by Habicht in *op. cit.* (our lemma no. 91) 140–163. See also our lemma no. 237.

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158. Athens. Honorary Inscription for Panarista, 1st cent. B.C. *IG* II² 3488. For a new stemma of the family of Dositheos of Myrrhinous see our lemma no. 1792.

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159. Athens. Dedication to Zeus, 1st Half of the 1st cent. A.D. *IG* II² 4786. *SEG* XXIV 227.* N.D. Robertson, *op. cit.* (our lemma no. 100) 51–54, adduces this text in support of his identification of the Altar of Pity as the altar of Zeus Agoraios in the old agora.

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160. Athens. Honors for the General Chabrias, 375 B.C. *SEG* XIX 204; XXI 736. D. Welsh, *GRBS* 32 (1991) 133–150, cites the soldiers in Mytilene in C: L. 1 together with the demos of the Mytilenaians and the cooperation of Athenian and Mytilenaian armies in *IG* II² 107 to argue for the extended presence of an Athenian garrison on the island, to which Astyphilos in Isaios 9.1 was sent. He remained there a long time, at least into the 360's B.C., which permits Welsh to propose a date for Isaios 9 as late as 355 or 354 B.C.

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161. Athens. Honorary Statue for an Athlete, 3rd cent. A.D. *SEG* XXXIV 176; XXXVII 151;* XXXVIII 1942. In his revised list of Olympionikai, L. Moretti, *op. cit.* (our lemma no. 54) 128, briefly repeats the information on this athlete and his date of after 221 A.D.; cf. *SEG* XXXVII 151.

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162. Athens. Grave Monument of Gaius Iulius Antiochos Epiphanes Philopappos, 114–116 A.D. *IG* II^2 3451. *SEG* XXXIII 178.* For a detailed discussion of the career of Philopappos see our lemma no. 1801.

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163. Athens. Dedication in Honor of Gaius Iulius Spartiatikos, 54–68 A.D. *IG* II^2 3538. M. Petterson, *op. cit.* (our lemma no. 42) 35, discusses this inscription and comments on its significance for our knowledge of the development of Erechtheus as an epithet of Poseidon in Attica, parallel to the development of Hyakinthos as an epithet of Apollo at Sparta. See our lemma no. 111.

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164. Athens. Honorary Statue Base for Themistokles, ca. 150 A.D. *IG* II^2 3612. W. Peek, *Nachlass* (our lemma no. 47) restores LL. 10–12 as follows:

α[ς ἐπιμε]ληθέν̣[τος]
[τῆς ἀνα]θέσεως [τοῦ]
προσ̣τ̣άτου, ἱερείας Γ.

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165. Athens. Dedicatory Herm, Late 2nd cent. A.D. *IG* II^2 3644. W. Peek, *Nachlass* (our lemma no. 47) restores LL. 4–6 as follows:

Z[ώ]-
[σι]μος ὁ καὶ [Εὐ]-
[τύ]χης κτλ.

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166. Athens. Honors for the Proconsul Claudius Illyrius, ca. 270–280 A.D. *IG* II^2 3690. *SEG* XXXVI 250, 1567; XXXVIII 191. In *RBPh* 52 (1974) 62 no. 4, E. Kapetanopoulos read [τὸν λαμπρότατον] | [ἀνθύπατο]ν̣ Γάιου in LL. 1–2. E. Sironen, *op. cit.* (our lemma no. 238) 20 no. 3, reads [leaf τὸν λαμπρότα]- | [leaf τον ἀνθύ]π̣α̣τ̣ο̣ν̣. Kapetanopoulos now reports *per ep.* that C. Habicht's reading from two squeezes in Princeton shows [ἀνθύ]π̣α̣τ̣ον at the end of L. 2.

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167. Athens. Dedication, Late 4th cent. B.C. *IG* II^2 3837. W. Peek, *Nachlass* (our lemma no. 47) restores:

[Αὐτο]κλέους τοῦ Δερκύ[λου Ἀγνουσίου]
[Ἐμ]μενίδου ἐκ Κο[ίλης]

K. Hallof *per ep.* points out that Emmenides is *LGPN* II, Ἐμμενίδης (4), *IG* II² 204, 208, as noted by A.E. Raubitschek, *DAA* pp. 207–208.

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168. Eleusis. Dedication to Demeter and Kore, 2nd cent. B.C. *IG* II² 3874. E. Kapetanopoulos, *RBPh* 52 (1974) 62–63 no. 5, published the following new text of this inscription:

[..ʔ..]μαχον Ξενοκλ[έους *demoticum*]
[ἡ μήτη]ρ Φαιναρέτη Λεο[– – – *demoticum*]
[θυγάτ]ηρ καὶ ἡ τήθη Βοίδ[ιον *patronymicum*]
4 [..ʔ..]ίου θυγάτηρ Δήμητ[ρι καὶ Κόρῃ]

He suggested that the family may be that whose stemma is given under *IG* II² 3510 and *BCH* 92 (1968) Stemma D, after p. 518. Perhaps [Πρωτό]μαχον L. 1. The demotic of Boidion's father L. 4 may have been [Ἁλιμουσ]ίου, cf. *IG* II² 5534 or [Ῥαμνουσ]ίου, cf. *IG* II² 4426 = Pouilloux, *Forteresse* no. 31, in which case the inscription may date from the 4th cent. B.C. [Broken-bar alphas. Stroud.] Kapetanopoulos, *per ep.* now reads Λεον̣[τ– – – *demoticum*] L. 2 and Δήμητρ̣[ι καὶ Κόρῃ] L. 4.

W. Peek, *Nachlass* (our lemma no. 47) independently restored:

[– – –]μαχον Ξενοκλ[έους]
[ἡ μήτη]ρ Φαιναρέτη, Λέο[ντος]
[θυγάτη]ρ καὶ ἡ τήθη Βοΐδ[ιον]
4 [– – –]ίου θυγάτηρ Δήμητ[ρι]

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169. Eleusis. Honorary Inscription, Early 1st cent. A.D. *IG* II² 3914. W. Peek, *Nachlass* (our lemma no. 47) restores this inscription as follows:

ὁ δῆμος
[Κλείτι]ππον Ἡρακλείτ[ο]υ̣
[Σ]φήττιον, ἀρετῆς
4 [ἕνεκ]εν καὶ σωφροσύνης

E. Kapetanopoulos, *per ep.*, informs us that he reads from the Princeton squeeze [Σ]φ̣ήττιον in L. 3.

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170. Athens. Dedication by a Priestess of Athena Polias, 1st cent. A.D. *IG* II² 3935. W. Peek, *Nachlass* (our lemma no. 47) restores this text as follows:

[ἱέρεια] Ἀθηνᾶς Πολιά[δος]
[Στρα]τονίκη Νικάνδρου
[Μελι]τέως θυγάτηρ τὸν
4 [θυγα]τριδοῦν Κλ. Λόν-
[γον Δι]αγόρου Μαραθώνιον
ἀνέθηκεν

E. Kapetanopoulos, informs us *per ep.* that independently he recorded the same restored text in B.D. Meritt's copy of *IG* II^2 at the Institute for Advanced Study in Princeton in 1964 or 1965. After study of the Princeton squeeze in 1970 he now reads this inscription as:

[ἱέρεια] Ἀθηνᾶς Πολ[ιά]-
[δος Ἀρισ?]τονίκη Νικάνδρου
[Κολλυ?]τέως θυγάτηρ τὸν
4 [θυγα]τριδοῦν Κλ. Μόν-
[δωνα . . .]αγόρου Μ̣α̣ρ̣α̣θώνιον̣
ἀνέθηκεν

L. 4 Μ̣ονι[τανόν?] Kapetanopoulos. [Examination of the stone in the Epigraphical Museum reveals that, although both edges are original, there is an area on the right half of the inscribed surface where the letters have been lost through abrasion. For this reason, letters should not be restored at the beginnings of the lines, but at the ends. Aleshire.]

171. Athens. Asklepieion. Honors for Diophantos with an Epigram, After 128/9 A.D. *IG* II^2 3963. *SEG* XLI 157.* E. Kapetanopoulos points out *per ep.* that in *AD* 30 (1975) [1978] A.131 no. 5, he had already restored in LL. 3–4 Τί. [Φλ. Διό]φαντον.

172. Athens. Statue Base in Honor of Hadrian, 128/9–138 A.D. *IG* II^2 3966a. *SEG* XLI 143. E. Kapetanopoulos points out *per ep.* that in the last line of our ap. crit. on p. 66 of *SEG* XLI 143 we incorrectly stated that the left bracket in L. 14 was wrongly placed by "Petrakos." Read "Karapa-Molisani."

173. Athens. Dedication to Eileithyia, 1st cent. A.D. *IG* II^2 4048. W. Peek, *Nachlass* (our lemma no. 47) restores this text as follows and interprets the dedicator, ἡ μήτηρ, not as the grandmother but as the actual mother whose offspring does not yet bear a demotic.

ἡ μήτηρ
[Φιλώ, Φιλ]έως θυγάτηρ, Ἀντίοχον Ἑ[ρμίου]
Φαληρέως Εἰλυθείᾳ

E. Kapetanopoulos, *per ep.*, informs us that from the Princeton squeeze in 1970 he read the same new letters as Peek in L. 2.

174. Athens. Honorary Inscription, 1st cent. A.D. *IG* II² 4050. W. Peek, *Nachlass* (our lemma no. 47) restores the first word in L. 1 as [A]ἰλίαν.

E. Kapetanopoulos notes *per ep.* that examination of the Princeton squeeze in 1970 yields the following text:

[. . .].λίαν Τειμανδρ[. . . 6. . .]
[ἐ]ξ Ἀθμονέων ἀρετῆ[ς ἕνεκα]

L. 1 Space excludes both [A]ἰλίαν and [Ἰο]υλίαν.

175. Eleusis. Honors for Aelia Kephisodora, ca. 175 A.D. *IG* II² 4084 + 4087. *SEG* XXV 215. K. Clinton, *AE* (1971) 119 no. 15, joins to *IG* II² 4087 an unpublished fragment from the epigraphical storeroom at Eleusis and proposes that *IG* II² 4084 (now lost) also belongs with this inscription. He publishes a new text based upon autopsy of the stones and discusses in detail both his proposed restorations and the prosopography of the honorand's immediate family. The restoration of LL. 14–16 is based upon that suggested by Kapetanopoulos (see *SEG* XXV 215). Clinton, *Sacred Officials* 59, discusses the identification of the ancestors of the honorand who served as daidouchoi.

[. . 2–3. Αἰλίαν Κηφ]ισοδώραν
[Κλ. Λυσιάδου δᾳ]δουχήσαντος
[θυγατέρα, Κλ.] Λεωνίδου
[δᾳδουχή]σαν[το]ς ἔγγονον,
[Κλ. Σώσπι]δος δᾳ[δο]υχήσαντος
[ἀδελφὴ]ν, *hedera* Ἰουλίου Θεοδότου
[σοφιστο]ῦ γυναῖ[κα], στρατη-
[γ]ήσα[ντος] ἐπὶ [τοὺς] ὁπ[λίτας],
βασιλεύ[σ]αντος, κηρ[υκεύσαντος]
τῆς ἐξ Ἀ[ρ]είου πάγου β[ουλῆς],
ὁ ἀνὴρ καὶ [τ]ὰ τέκνα *hedera* Ἰ[ούλιος]
Θεόδοτος καὶ Ἰουλία Κηφ[ισοδώ]-
[ρα σωφ]ρο[σύ]νης ἕνεκ[εν καὶ]
[ἀρετῆς καὶ εὐτ]εκνίας. [ἀνέθη]-
[καν καθ' ὑπομνη]ματ[ισμὸν τῆς]
[ἐξ Ἀρείου πάγου βουλῆς.]

176. Athens. Honorary Inscription, 1st/2nd cent. A.D. *IG* II^2 4206. *SEG* XXIX 182. W. Peek, *Nachlass* (our lemma no. 47) draws attention to the remains of two additional lines recorded already by P. Graindor, *BCH* 51 (1927) 271. Peek restores as follows:

[Γ.? Καρισ?]τάνιον, Λ[ευκί]-
[ου υἱόν, Ἰ]ουλιανό[ν, τὸν]
[στρατη]γὸν Ῥώμ[ης καὶ]
4 [ἀνθύ]πατον,
[ἡ βουλὴ καὶ] ὁ [δῆμος].

E. Kapetanopoulos, *per ep.* tells us that he read L. 4 from the Princeton squeeze in 1970. In L. 1 he reads possibly tau, or preferably gamma, as the first letter from a squeeze; in L. 3 he reads Ῥώμης.

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177. Athens. Honorary Inscription for Rufus Festus, Late 4th cent. A.D. *IG* II^2 4222. *SEG* XXI 770. D. Feissel, *BE* (1994) no. 737, suggests that in L. 10 Dadouchos could be a cognomen, not a title, Φλαβίου Πομ(πηΐου) Δαδούχου. See also our lemma no. 238.

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178. Athens. Artist's Signature, ca. 350–300 B.C. *IG* II^2 4272. W. Peek, *Nachlass* (our lemma no. 47) states that there can be no doubt about the reading Ναυκύδης.

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179. Athens. Dedication to Athena Polias, 3rd/2nd cent. B.C. *IG* II^2 4339a. W. Peek, *Nachlass* (our lemma no. 47) restores this text as follows:

[Ἀ θ η ν ᾶ ι] Π ο λ [ι ά δ ι]
[. . . . 8–9 . . . . .] Τιμάρχο[υ θυγάτηρ],
[Δ ι κ] α ι ί δ ο [υ]
4 [Μαραθ]ωνίου [γυνή]·
[Φιλοκλῆ]ς Ἀνα[καιεύς]

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180. Athens. Dedication, ca. 400–350 B.C. *IG* II^2 4353. W. Peek, *Nachlass* (our lemma no. 47) judges the gap in L. 2 to be enough for about 4 letters, probably [Λάμα]χος.

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181. Keos. Dedication to Demeter, ca. 400–350 B.C. *IG* II^2 4560. W. Peek, *Nachlass* (our lemma no. 47) points out that this stone, now in Athens (EM 3996), was found on Keos and published as *IG* XII.5.575. "Die nicht attische Herkunft der Inschrift wird bereits durch den Namen Φιλετώ und die Formel ἱέρεια γενομένη Δήμητρι nahegelegt."

182. Eleusis. Dedication to Demeter, 4th cent. B.C. *IG* II² 4639. *SEG* XV 136. K. Clinton, *op. cit.* (our lemma no. 1) 90 (color ph. fig. 78), notes that this dedication, of a type more commonly found in sanctuaries of healing deities, was found in excavations of the sanctuary at Eleusis.

183. Athens (Now in Paris). Inscribed Dedicatory Relief in Honor of a Kosmetes of the Ephebes, ca. 50 A.D. Fragment of a marble relief dedication found in Athens, acquired by the Louvre in 1890 (MA 833). The relief shows two nude male figures, the one on the left carrying a chlamys and a palm branch (identified by ed. pr. as an ephebe), the one on the right with a long staff (clearly identified by the inscription as paidotribes of the ephebes). Between the two are a low jug and a herm, on which the right figure rests his hand. Inscriptions on the ground around both figures and to the right of the right figure identify each figure. Ed. pr. T.F. Winters, *Hesperia* 61 (1992) 381–384 (ph.), who briefly examines the prosopography of Skamandros' family and comments on the unusual iconography of this piece (jug, portrayal of figure on the right as a *nude* middle-aged man).

[– – ca. 6 – –]μος
[Δι]ονυσίου
Ἀχα-
ρνε-
ύς

παιδοτρίβης
Σκάμ αν-
δρο ς
Ἀπ ολέξ[ι]-
δος
ἐξ Ο[ἴ]-
ου
παιδε[υ]-
ταί
Κα[ ]λ[– – – – –]-
θε[– – – – – –]
Δημ[– – – – – – –]
Ἐρα[– – – – – –]
Πρ[– – – – – – –]

Ed. pr. interprets LL. 15–16 as one name, perhaps Kallisthenes or Kallitheos.

184. Eleusis. Lysimachides' Dedication to Theos and Thea, 3rd cent. B.C. *IG* II² 4683. K. Clinton, *op. cit.* (our lemma no. 1) 18, 51 (ph.), discusses the iconography of the figures in the relief on this dedication: Demeter, Kore, Theos and Thea. "In the mind of the dedicator the two pairs coexist. The same goddess appears as Kore on the left ... but as Thea on the right ...".

185. Athens. Dedication to Dionysos, 2nd/1st cent. B.C. *IG* II^2 4693. W. Peek, *Nachlass* (our lemma no. 47) notes that there are no letters preserved before Ἄνδρος in L. 1 (*IG* - -ΑΝΔΡΟΣ).

186. Eleusis. Dedication of the Priest Lakrateides to Demeter and Other Deities, Early 1st cent. B.C. *IG* II^2 4701. K. Clinton, *op. cit.* (our lemma no. 1) 18, 51–53 (ph.), discusses this relief dedication in detail, with commentary on the iconography of the relief and the identity of the figures portrayed in it, and publishes a new text from autopsy of the stone. He identifies the small boy at the far left (whose inscription has been lost) as Ploutos; the woman standing behind him is perhaps Eleusis. We note the following changes in the Corpus text: L. 1, no *vacat* between [Ἰκαρι]εὺς and ἱερεύς; 11–12 letters lost after Εὐβουλέω[ς], 6 lost after τῶν. L. 2: 15 letters lost before [εὐερ]γετῶν at the beginning of the line. L. 3: the space before ἀνέθηκεν was perhaps inscribed.

187. Athens. Dedication, 1st cent. B.C. *IG* II^2 4713. W. Peek, *Nachlass* (our lemma no. 47), reads the demotic in L. 4 as Παλλην[έ]ως.

188. Athens. Dedication to Nemesis, 1st/2nd cent. A.D. *IG* II^2 4747. *SEG* XL 205. A.E. Raubitschek, *Hesperia* 12 (1943) 88 note 198, "the first line of *I.G.*, II^2, 4747 may be restored as [θεᾷ]ι Νεμέσει."

W. Peek, *Nachlass* (our lemma no. 47) presents the following reading of this inscription:

[τῆ]ι Νεμέσει
[Ἰφ]ιάδης Σα-
[λω]νέως Βη-
4 [σ]α[ι]εὺς ὁ προ-
[στ]άτης τοῦ
ἱεροῦ.

E. Kapetanopoulos, after study of a ph., sends us *per ep.* his version of this text.

vacat
[Τῆ]ι Νεμέσει
[.]φ[.]λ[. .]ς Σα-
[. . .]έως Βη-
[σαι]εὺς ὁ προ-
[σ]τάτης τοῦ
Ε ἱεροῦ *vac.*
vacat

Spacing at the beginning of L. 1 would seem to favor [θεᾷ]ι. Stroud.

189. Athens. Dedication, 1st/2nd cent. A.D. *IG* II² 4752. W. Peek, *Nachlass* (our lemma no. 47) restores the beginnings of LL. 1–2 as [Γέ]λλιος and [ταῖς] respectively.

E. Kapetanopoulos, *per ep.*, informs us of his independent, unpublished restoration of L. 1 as [Γέ]λλιος in 1970. He now suggests the following text, reading from a squeeze:

[Ποπί]λλιος Χείλων Με(ι)λιτ[εὺς]
[θεαῖς] θεσμοφόροις ἀν̣[έθηκε]

For L. 2 cf. Clinton, *Sacred Officials* 32 no. 23.

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190. Athens. Dedication, 2nd cent. A.D. *IG* II² 4791. J. Kirchner, S. Dow, *MDAI(A)* 62 (1937) 11, in a discussion of the cult of Artemis Kolainis, note that L. 3 apparently is to be read as Δ[.]OZ . TOPIΟN.

W. Peek, *Nachlass* (our lemma no. 47) reads L. 3 as σῶζε Νε[σ]τόριον.

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191. Athens. Dedication, 4th cent. B.C. *IG* II² 4917. W. Peek, *Nachlass* (our lemma no. 47) restores L. 1 as [Ἄ]ρατος, L. 2 init. [. . . ?. . .]ίδου.

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192. Eleusis. Dedication, 4th cent. B.C. *IG* II² 4922. W. Peek, *Nachlass* (our lemma no. 47) observes that even though the stone is broken at the left, we should not read -ίρας ἀνέθηκεν, but Ἴρας, cf. *IG* II² 11729.

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193. Athens. Dedication, 1st cent. A.D. *IG* II² 4945. *SEG* XXXIX 164, 234. W. Peek, *Nachlass* (our lemma no. 47) urges that this stone should be restored side-by-side with *IG* II² 4046 as follows:

IG II² 4046: Κλεοπάτρᾳ, Ἰοφῶντος Δειρ[αδιώτου θυγατρί, Διονυσοκλῆς Διονυ]-
σοδώρου Σουνιεὺς ἀνέθη[κεν ἐπὶ ἱερείας – – – – – – – – – – – – – – –]

IG II² 4945:
Κλεοπάτρ[ᾳ Ἰοφῶντος]
Δειρανδειώτ[ου θυγατρί],
Διονυσό[δωρος Διονυσο]-
4 κλέους Σου[νιεὺς ἀνέθηκε].

E. Kapetanopoulos, points out *per ep.* that *IG* II² 4945 was reprinted as *IG* II² 5969. He offers the following new text of *IG* II² 4945 = 5969:

Κλεοπάτρα [Ἰοφῶντος]
Δειραδιώτ[ου θυγάτηρ],
Διονυσοδώ[ρου τοῦ Σοφο]-
4 κλέους Σουνιέ[ω]ς [γυ]νή

In *AE* (1968) 188, 211, Kapetanopoulos discussed this family in the light of *IG* II^2 2461, 4046, and Ἐλευσινιακά I (1932) 230 LL. 28–29 (= *SEG* XXX 93). In *AE* (1975) 60 no. 2 he returned briefly to this family in discussion of *IG* II^2 2337, 4487. Kapetanopoulos suggests to us the following possible restoration of *IG* II^2 4046:

Κλεοπάτρα Ἰωφῶντος Δειρ[αδιώτου καὶ Σοφοκλῆς Διονυ]-
σοδώρου Σουνιεὺς ἀνέθη[καν – – – – – – – – – – – – – – –]

194. Athens. Dedication, Late 2nd cent. A.D. *SEG* XXVI 238. K. Clinton, *op. cit.* (our lemma no. 1) 56, publishes a new text from autopsy of the stone, which allows him to identify Furius Marcellus as priest of Theos and Thea and Eubouleus.

– – – – – – – – – – – –
[– – – ca. 8 – – –]χ̣ως
[– – ca. 5 – – ἰε]ρ̣έως
4 [θεοῦ κα]ὶ θεᾶς
[καὶ ᵛᵛ] Εὐ̣βουλέ-
[ως ᵛᵛ Φ]ουρίου
[Μαρκέλ]λου Γαρ-
8 [γηττίου] κτλ.

195. Sounion? Cult Table, 1st cent. A.D. Fragment of gray limestone from the corner of a cult table of unknown provenance; now in Athens, EM 4014; presumably unpublished. Ed. pr. D. Gill, *op. cit.* (our lemma no. 1806) 67–68 no. 52 (ph.), who compares the type of stone with that of *IG* II^2 1366, a sacred law of the votaries of Men Tyrannos from near Sounion in which a sacred table (L. 20) and a Lydian named Xanthos are mentioned.

Ξάνθος Ν̣[– – –]

196. Athens. Inscribed Cult Table, 3rd cent. B.C. Small fragment of white marble from the corner of a table found in the Agora Excavations (I 6323) in 1951; apparently unpublished. Ed. pr. D. Gill, *op. cit.* (our lemma no. 1806) 77 no. 60 (ph.).

[– – –]υς

197. Athens. Monument of Telemachos, Founder of the Sanctuary of Asklepios, ca. 400 B.C. *IG* II² 4960, 4961, 4963. *SEG* XXV 226; XXXIX 240.* C. Lawton, *Hesperia* 61 (1992) 242–243, discusses the physical details of the attachment of the constituent parts of this monument as a possible parallel to those inscriptions which have been reconstructed with a superimposed relief or other capping element.

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198. Athens. Oracle, ca. 350–300 B.C.? *IG* II² 4968. *SEG* XL 209.* S. Follet, *BE* (1994) no. 58, points out that at the end of L. 9 the correct reading is ἀ̣[νδ]ρῶν ἠδὲ (not ἠδὴ) [γυναικῶν].

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199. Athens. Casualty List of those who Died in the Corinthian War, 394/3 B.C. *IG* II² 5221. C. Lawton, *Hesperia* 61 (1992) 249, in discussing the physical details of this stone, notes that it consisted of two blocks clamped together horizontally and that the surviving relief and list of casualties were both carved on a single block.

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200. Athens. Public Gravestone for Hippeis who Died in the Corinthian War, 394/3 B.C. *IG* II² 5222. C. Lawton, *Hesperia* 61 (1992) 242, discusses the physical details of this stone, which she reconstructs as consisting of a large and elaborate anthemion above the names of the casualties of a single tribe attached by dowels to a lower slab which carried the names of the remaining casualties.

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201. Salamis. Gravestone of Diophanes, Euteles, and Aristylla. *SEG* XL 217. C. Habicht, *per ep.* draws our attention to *Agora* XV 55 L. 43, ca. 321 B.C., [Δ]ιοφάνης Εὐτέλους Ἀλωπεκῆθεν.

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202. Athens? Gravestone of Antikrates and His Family from Xypete, Late 4th cent. B.C. In *Mentor* 30 (1994) 58–59, V. Bardane briefly publishes the inscriptions on this Attic grave stele decorated with a sculptured anthemion at the top and a dexiosis scene in relief between two pilasters featuring a standing bearded male figure on the left and a seated woman on the right, above whose head is the inscription Γλυκανθίς. On the epistyle is inscribed:

Ἀντικράτης | Ἀντιγένου |4 Ξυπεταιών

Below the relief is the following inscription:

[Ἀν]τιγένης Ἀντικράτο[υς?]
[Ξυπ]εταιών

[– ca. 8 –]ς Ἀντιγένο̣[υς?]
8 [Ξυπεταιών]

L. 7 [Ἀντικράτη]ς? Stroud.

Bardane identifies the first Antigenes, father of Antikrates, as the man attested in Lykourgos, *In Leoc.* 22 as a friend of Leokrates. Glaukanthis is the wife of the first Antikrates.

Bardane's text is based upon photographs published in Athenian newspapers reporting the confiscation of this stele and three boxes of other antiquities recovered from thieves by police on September 4, 1993. Since, as she observes, autopsy of the stone is for the present impossible and there is likely to be considerable delay in the full publication of what may become an exhibit in a prosecution, we present it promptly in *SEG.*

203. Athens. Gravestone of Antipatros of Askalon, ca. 300 B.C. *IG* II^2 8388. *SEG* XL 223.* M. Barbanera, *Quad. Tic.* 21 (1992) 87–103 (ph.), reprints the Greek and Phoenician texts with translations. Citing observations made in publications roughly contemporary with the discovery of the stele, and after examining a cast now in Rome, Barbanera maintains that the prow of a ship was carved in relief as part of the background of the sculptured panel, behind — and not as the head of — the male figure on the right. He stresses the unique nature of the sculptured relief in contrast to the iconography of other Attic tombstones. The lion he interprets allegorically as representing the ἀρετή of the deceased, not as reflecting an actual event, i.e. Antipatros killed by a lion. The ship's prow is to be seen as that of a sacred vessel carrying a theoria from a Phoenician port to a Greek sanctuary such as Delos.

204. Athens. Grave Monument of Aristonautes, Late 4th cent. B.C. *IG* II^2 5462. B.S. Ridgway in *Festschrift E. Simon* (our lemma no. 67) 270–275 (ph.), analyzes the evidence for the find-spot of this monument and its probable original position in the Kerameikos. She provides a detailed description of the cheeks of the sculptured warrior, concluding that they were reworked to remove a beard, possibly to provide Aristonautes with a new heroic appearance.

205. Athens. Gravestone of Aphrodisia, Early Christian. Fragment of a shaft of white crystalline marble, perhaps re-used from an architectural monument, found in the Agora Excavations (I 7332). Ed. pr. G.V. Lalonde, *Hesperia* 61 (1992) 379–380 no. 2 (ph., dr.).

Ἀφρο-
δισί-
ας

206. Attica. Gravestones with Curses Erected by Herodes Attikos, ca. 150 A.D. *IG* II² 13194–13196. *SEG* XXXIII 254; XXXV 209; XXXIX 1796, 1823. Cf. *SEG* XXXVI 349. J. Tobin, *AJA* 95 (1991) 336, briefly urges that "these monuments were conceived as a unit with the three *trophimoi* [Achilleus, Memnon, and Polydeukion] set up together. The curses on the herms are carved in a different hand from that of the identifying names, and since there is also a series of herms of the *trophimoi* bearing no curses at all, the herms must have stood uninscribed with curses before Herodes felt the need to place threats over them." Herodes may have added the curses in response to acts of vandalism against the herms.

207. Kephisia. Gravestone with Curses Erected by Herodes Attikos, ca. 150 A.D. *IG* II² 13199. *SEG* XXXIII 254. W.M. Calder III, *Mn* 44 (1991) 439, reports that in the margin of his copy of Peek, *GV*, P. Maas restored ὅστις [οὖν ὁ] in LL. 1–2.

[*IG* II² 13198 and 13200 both have ὅστις εἶ ὁ ἔχων. Stroud.]

208. Kephisia. Epigram for a Child(?) of Herodes Attikos, ca. 173 A.D.? *SEG* XXVI 290; XXXIII 254; XXXIX 1823. Peek, *GV* 1613. J. Tobin, *AJA* 96 (1992) 335–336, points out that this inscription was carved on a wall block that matches the dimensions and dressing of a block from the dromos of a subterranean Roman tomb discovered in 1866 in Kephisia. She suggests that the tomb was built by Herodes to house the bodies of several of his children and that the language of this inscription closely resembles that on the Gate of Eternal Harmony at Marathon in which Herodes mourns the death of his wife, Regilla, *SEG* XXIII 121.

209. Athens. Gravestone, after ca. 150 A.D. *IG* II² 13139. R. Hamilton, *op. cit.* (our lemma no. 114) 159 T31, reprints the text of this inscription with translation on 28. On 30, 60 and 73 he discusses the significance of this text for our knowledge of the Athenian festival of the Choes.

210. Laureion. Christian Gravestone with a Curse, 3rd–5th cent. A.D. *SEG* XXVII 30; XLI 213. In *BE* (1994) no. 734, D. Feissel suggests in L. 5 κὲ ⟨θ⟩ῇ ⟨ἄλ⟩λον and points out that L. 9 refers to Judgment Day. For the curse of Judas see also Feissel, *BE* (1994) no. 735.

211. Peiraieus. Reused Columellae, Hellenistic. In a study on large stone projectiles preserved in the Peiraieus Museum, C. Kyriacopoulos, *BCH* 116 (1992) 217–227, urges that many of these missiles were made out of columnar grave monuments. He includes a photograph and drawings of three of these on which some letters of the original inscriptions still survive.

A. Stone A 21. [Ἀγ]ἑλοχος. ΜΠ 5762/1.
B. Stone A 22. Καλλ[ι]φάνης. ΜΠ 5762/2.
C. Stone A 23. [- - -]ΟΝΟΣ. ΜΠ 5762/3.

212. Rhamnous. Grave Epigram, 4th cent. B.C. *SEG* XL 212. Pouilloux, *Forteresse* no. 69; Peek, *GV* 1250a; Hansen, *CEG* II.584. J. Bousquet, *BE* (1994) no. 35, offers the following restoration:

Τέ[ρμα βίο]υ [κοινὸν τὸ] θανεῖν πᾶσιν, σὺ δὲ λε[ίπεις]
ἡλικίας ἔλεον, σωφροσύνης δὲ πόθον.
Ἐν δεκάσιν δισσαῖσιν ἐτ[ῶν στέρξαν σε γονῆες]
4 οἳ τάφον ἀντὶ γάμου τ[εῦξαν ἀποφθιμένωι]

213. Attica. The Form of Attic Gravestones under Demetrios of Phaleron. R.H.W. Stichel, *AA* (1992) 433–440, after detailed discussion of Cicero, *De legibus* 2.27.66, and the Luxusgesetz of Demetrios of Phaleron, concludes that the meaning of this paraphrase is, "Für neue Gräber begrenzte er die Grössenordnung: Er wollte nämlich nicht, dass etwas über der Erdaufschüttung aufgestellt werde, sie es eine Stele — ausser wenn sie nicht höher als 3 Ellen war — oder eine Relief- (oder Bild-)platte oder ein Steingefäss."

214. Laureion. Musical Notation? 1st cent. B.C.? *SEG* XXXVIII 258; XLI 188. M.L. West, *ZPE* 93 (1992) 27–28, rejects the interpretation of this inscription as consisting of musical notation. The symbols are rather numerical and metrological. West translates as follows:

50,000	5,000	500	50	5	½ (drachma)	$^1/_{12}$ (dr.)
10,000	1,000	100	10	1	$^1/_6$ (dr.)	$^1/_{48}$ (dr.)

"The signs for the thousands are of a rare type attested in a handful of documents between the late fourth and first century B.C." It could be an oracular or religious text; "the commercial fractions, however, strike a more profane note." Parallels in W. Brashear, *ZPE* 50 (1983) 97–107.

215. Athens. Incertum, Imperial. *SEG* XXIII 97. K. Clinton, *op. cit.* (our lemma no. 1) 122–123, in a discussion of the Sacred Stone of the Eleusinian Mysteries, notes that this inscription is not to be restored λίθος [[ἱερός]] nor is it to be identified as the Sacred Stone.

216. Sounion. Inscribed Catapult Balls. In *EMC* 36 (1992) 181–187, H. Williams identifies the stone balls inscribed with the letters ΔΔΔΔ and ΔΓ, which V. Stais, *AE* (1900) 136; (1917) 208, excavated at Sounion, as catapult balls. The inscriptions designate their weights, which Williams discusses in relation to the Attic-Euboic standard.

217. Athens. Kerameikos. Lead Curse Tablet, ca. 370 B.C. *SEG* XL 265. M. del Amor López Jimeno, *ZPE* 91 (1992) 201–202, restores LL. 6–9 as follows: Δίλαιτο[ς] Δ[. . .] ρε( ) τὸς | συνδί[κος] τὸς Εὐλκράτος. "Bei Δ[– – –]ρε(–) handelt es sich um die abgekürzte Herkunftsbezeichnung."

S. Humphreys, *per ep.*, suggests reading [κ]αὶ τὸς ἄλλος τὸς συνδίκος τὸς Εὐκράτος in LL. 7–9.

[If Δ[. . .]ρε( ) is to be an abbreviated demotic, as in LL. 2–6, the only plausible candidate would seem to be some form of Δειραδιώτης. Stroud.]

218. Athens. Lead Curse Tablet, ca. 330–324 B.C. *SEG* XL 269. C. Habicht, *ICS* 18 (1993) 113–118, discusses some of the names on this tablet. In addition to the identifications proposed by Willemsen in the ed. pr., Habicht suggests that Μειξίας could also be the man from Myrrhinous in *IG* II² 1182 L. 24; Ἀριστομήδης could also be the son of Aristophon of Azenia in *Agora* XV 20 L. 27; Davies, *APF* 65–66. The names Λυσανίας and Εὐβουλίδης are too often attested at Athens to permit a certain identification: Willemsen's "neu" Παρπακίδης Habicht identifies as Παρπακίδη[ς Μ]ενεκράτου in *IG* II² 2385 L. 77, ca. 335–322 B.C.

Habicht brings this tablet into play with R. Wünsch, *IG* III.3.103 and Ziebarth, *SB Berlin* (1934) 1022 no. 1, as all belonging to the period of the Lamian War and showing the sharp internal divisions in Athens; contrast the solidarity expressed in Hypereides' *Epitaphios*. This paper is reprinted in C. Habicht, *op. cit.* (our lemma no. 91) 14–18.

219. Athens. Lead Token, 31 B.C. M.C. Hoff, *MH* 49 (1992) 223–232 (ph.), publishes a lead token said to have been found in Athens, now in the Numismatic Museum (NM 7485), crudely stamped on one side with the laurel-crowned head of a youthful Apollo to right, labelled Καῖσαρ; six-rayed star on right. Hoff follows Graindor, *Athènes sous Auguste* (Cairo 1927) 37–38, 118, in identifying this as a token used in Octavian's grain distribution to the Athenians following the battle of Actium. Discussion of epigraphic evidence for Augustus as Νέος Ἀπόλλων at Athens, *IG* II² 3262 + 4725; *SEG* XXIX 167.

220. Athens. Letter Inscribed on Bronze, 4th cent. B.C. See our lemma no. 1750.

221. Athens and Unknown Provenance. Lead Weights. K. Hitzl, *AA* (1992) 243–257 (ph.), publishes for the first time 16 weights now in the Antikensammlung of the Archaeological Institute of the University of Tübingen, once in the collection of E. Kohn. In the commentary on each object Hitzl discusses its possible place of origin and the weight standard to which it probably belongs. We list below the inscribed examples.

A. Hitzl 243–244, B2. Provenance unknown. Possibly from Korkyra. Rectangular lead weight with relief letter H. 144.85 gr.
B. Hitzl 244–246, B3. Rectangular Attic lead weight; letters in relief ΔΔ. 86.33 gr.
C. Hitzl 248, B10. Bronze weight of uncertain provenance and date; relief letters in 2 lines IAP|ATP. 52.74 gr. Hitzl speculates that L. 1 might be a dating numeral; 111 years after the founding of this unknown city?
D. Hitzl 249–250, B12. Rectangular lead weight of uncertain provenance with relief letters IB. 41.00 gr.
E. Hitzl 251–252, B17. Attic lead weight with relief amphora; relief letters in the corners which Hitzl restores as τριτημόριον. 364.90 gr.
F. Hitzl 253–254, B18. Attic lead weight with relief letters, retrograde, ΔΕ(μόσιον) | ΟΓΔΟ(ημόριον). 53.76 gr.
G. Hitzl 254, B20. Attic lead weight with relief Γ. 20.33 gr.
H. Hitzl 254, B23. Attic lead weight with incised Γ ⋕(double eta). 34.53 gr.
I. Hitzl 254, B24. Attic lead weight with relief letters ⋕ (double eta). 12.00 gr.
J. Hitzl 254, B28. Attic lead weight with relief letters Γ⊢. 25.07 gr.
K. Hitzl 254, B30. Attic lead weight with relief Γ. 20.36 gr.
L. Hitzl 254, B27. Rectangular lead weight of uncertain provenance with incised M. 11.34 gr.

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222. Athens. Lead Weights with Astragalos, 6th–2nd cent. B.C. W. Zdrojewska, *Rocznik Museum Narodowego w Warszawie* 33/34 (1989/90) 101–112 (ph., dr.), in Polish with French summary, republishes the 5 Attic lead weights in the National Museum of Warsaw with the symbol of an astragalos in relief. All have been previously published in W. Froehner, *Collections du Château de Goluchów. Antiquités* (Paris 1899) We list those which bear inscriptions.

A.	p. 104. Inv. 142751	στατήρ	Froehner 187 no. 4
B.	p. 105. Inv. 142768	Σ	Froehner 188 no. 9
C.	p. 106. Inv. 142765	δεμο	Froehner 188 no. 7
D.	p. 107. Inv. 142766	δεμο	Froehner 188 no. 6
E.	p. 108. Inv. 142767	στατ	Froehner 187 no. 5

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223. Athens. Kerameikos. Dipinti on Late Roman Amphoras. B. Böttger, *MDAI(A)* 107 (1992) 315–381 (ph., dr.), publishes a catalogue of 80 amphoras, once containing

wine, oil, and garum, found in the excavations of the German Archaeological Institute. Many of these have stamps with Latin names. The following dipinti in Greek:

A. p. 346 side a, αω χρίω; side b, απα χ K⊏ (kappa-stigma)= Xestai 26
B. p. 347 χ κγ = Xestai 23
C. p. 347 λάγυναι
D. p. 348 αω β⊏ (beta-stigma)
E. p. 367 No. 47 γλυκύς

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224. Myrina. Inscribed Terracotta Figurine from Athens. For an Attic figurine with the inscription Τιμάρχου see our lemma no. 1738 (Myrina). For another from Argos see our lemma no. 278.

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225. Athens. Database of Attic Inscriptions, 403/2 B.C.–300 A.D. B. Palme, *Computer und Antike* 2 (1994) 30–35, presents a progress report on the formation of a database of Attic inscriptions of this era to supplement the texts recorded on CD ROM by the Computerization of Greek Inscriptions Project at Cornell University under the direction of K. Clinton. This database, which was started at the Vienna Academy in 1983 by Palme and W. Hameter, will contain bibliography, commentary, cross-references to *BE* and *SEG*, dates, references to published photographs, finding-places, etc. (but no texts), and will be issued on a CD ROM. For further information, contact Dr. Bernhard Palme, Österreichische Akademie der Wissenschaften, Kommission für Antike Rechtsgeschichte, Postgasse 7–9, Siege 4, 3. Stock, A–1010 Wien, Austria.

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226. Athens. Public Information and News in Inscriptions. S. Lewis, *Hermathena* 152 (1992) 5–20, draws on a wide variety of inscribed texts, most of them from classical Athens, in an essay on the role of inscriptions in disseminating news and current information from the state to its citizens. Inscribed stones were set up to provide a permanent record, a ready source of reference, a demonstration of a legal and officially sanctioned decision, clear evidence of the generosity of the polis in bestowing honors, an accessible copy of interstate agreements deposited in sanctuaries — particularly Panhellenic shrines, and for other motives. Monuments of this type were not the most effective medium for quick transmission of news either within the polis or between states. Oral communication and selective use of perishable materials such as leukomata remained the primary means of spreading information, often followed later by publication on stone.

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227. Athens. The Ekklesia. How Often Did It Meet? E.M. Harris, *AJPh* 112 (1991) 325–341, returns to this question; cf. *SEG* XXXVI 303 and XXXVII 230 for his debate with

M.H. Hansen. In a compilation of the days of the month on which assemblies were held in the period of the 10 tribes, after 360 B.C., and in the period of the 12 tribes, Harris finds striking support for the view expressed in a scholion to Demosthenes 24.20 that the Athenian ekklesia regularly met 3 times each month (except for a possible extra emergency meeting) on the 11th, around the 20th, and around the 30th. "The normal schedule of regular meetings of the Assembly was obviously dictated in both periods by the festival calendar." (340).

M.H. Hansen, *AJPh* 114 (1993) 99–113, urging the evidence of Aristotle, *AP* 43.3, that the prytaneis summon the assembly 4 times each prytany, rejects the view that meetings were dictated by the festival, as opposed to the prytany, calendar. The earliest notations in inscriptions of the day on which a decree was passed, *ca.* 370 B.C., give the day of the prytany, not the month. The month name and date were only added, as a regular adjunct to the prytany date, *ca.* 340 B.C. In the period of the 10 tribes, the festival date never replaced the prytany date, and we must reject the evidence of the scholion on Dem. 24.20 for this period in favor of Aristotle's statement that there were 4 meetings of the assembly called in accordance with the prytany calendar. Hansen accepts Harris' demonstration that many such sessions were held around the 11th and the 30th in the period of the 10 tribes, but insists that the scholion on Dem. 24.20 has value only for the period of the 12 tribes.

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228. Athens. Repeated Tenure of Archonships? S.V. Tracy, *CPh* 86 (1991) 201–204, urges that enough epigraphic evidence survives from Athens, ca. 229–86 B.C. to demonstrate that, with the exception of unusual wartime conditions such as Olympiodoros, 294–292 B.C., and Medeios, 91–88 B.C., no archon is known to have served twice or to have held another (different) one of the nine offices. "The Athenians of the late Hellenistic period were clearly following in this a traditional practice which goes back at least to the late fourth century, the time of the *Athenaion Politeia*."

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229. Athens. Public Finance in the Administration of Lykourgos, 338–322 B.C. M. Faraguna, *Atene nell' età di Alessandro: Problemi Politici, Economici, Finanziani: MAI* ser. 9, 2.2 (1992) 165–447, publishes an extremely valuable and substantial monograph on this topic, employing numerous inscriptions throughout; excellent index of sources, bibliography. Ch. 1 "L'organizzazione della finanze" (171–194); important discussion of μερισμός, ἀποδέκται, θεωρικόν, στρατιωτικά, citing inter alia *IG* II^2 29; 106; 207; 212; 222; 354; 1672; *SEG* XVIII 13. Ch. 2–3 "Licurgo," "Prosopografia," (195–243) full discussion of literary and epigraphic evidence for the biography of Lykourgos and his associates. Too many inscriptions are cited for us to list them all. Among the more important are *IG* II^2 333; 338; 410; 457; 513; 1672; 1673; *Agora* XV 49; *IG* VII 4254 (Oropos); *Syll.*^{3} 296 (Delphi). Ch. 4 "Il 'programma Licurgheo'," (245–285) speeches, stance toward Macedon, building program at Eleusis, shipbuilding, work on the Pnyx, Theatre of Dionysos, public works in the Agora, Lykeion, ephebic reform, *IG* II^2 338; 351; 457; 1672. Ch. 5 "Le Miniere del Laurion," (289–322), mainly literary sources; discussion of τὸ Ἡφαιστικόν in *IG* I^3 465 LL. 126–127; 1453; cf. *IG* I^3 90; II^2 1443; [*Agora* XIX P1–56; PA1–8 = *SEG* XLI 100]. Ch. 6 "Vendite di Terre Pubbliche," (323–336)

IG II² 1594–1603; 1471 and the ἑκατοστή. Ch. 7 "Affitti di Terre Sacre," (337–353) [*Agora* XIX L1–16; LA1–8 = *SEG* XLI 103]; *IG* I³ 84; 258; *IG* II² 47; 204; 333; 334 + *SEG* XVIII 13; 1672; *SEG* XXI 527; XXVIII 103; *IG* VII 4253. Ch. 8 "Riordinamento dei Culti e Finanze Sacre," (355–380) *IG* II² 333; 334 + *SEG* XVIII 13; 337; 839; 1493–1497; 1672; *SEG* XVI 55; *IG* VII 4254. Ch. 9 "Ricchezza Pubblica e Richezze Privata" (381–396).

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230. Athens. National Monuments. P. Siewert, in *Autocoscienza e rappresentazione dei popoli nell' antichitá: Contributi dell' Istituto di storia antica,* ed. M. Sordi, 18 (1992) 3–17, briefly discusses the role of national monuments such as the Salamis decree (*IG* I³ 1), the Stoa Poikile, the Eion herms, the epigrams on the Persian Wars (*IG* I³ 503), the Tyrannicide monument (*IG* I³ 502), and the Boiotian victory monument (*IG* I³ 501), not merely in recording past achievements, but in educating citizens of the young democracy toward a new political awareness and patriotism.

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231. Athens. The Procedure of *Phasis*. D.M. MacDowell, *Symposion 1990* (Cologne 1991) 187–198, adduces the evidence of several inscriptions in a discussion of this public action. He suggests that there were three distinct types of φάσις: (1) ὁ βουλόμενος pointed out some object or property with which an offense had been committed — in the 5th cent. B.C. the object was pointed out to the prytaneis who referred it to the boule; in the 4th cent. B.C. responsibility was transferred to other appropriate officials, such as supervisors of the market where the goods were found. Conviction by trial resulted in the confiscation and sale of the goods with the proceeds divided equally between the successful prosecutor and the public treasury. (2) ὁ βουλόμενος pointed out to the ἄρχων that an orphan's estate had not been leased. (3) ὁ βουλόμενος initiated a charge of ἀσέβεια to the βασιλεύς. Among the inscriptions studied are *IG* II² 412; 1128; *SEG* XXVI 72; XXX 61.

In a brief response to this paper, M.H. Hansen, *ibid.* 199–201, cites the juxtaposition of φάσις and ἀπαγωγή in *IG* II² 30 + *SEG* XXV 63 + *Hesperia* 40 (1971) 161–173 no. 23 (= *SEG* XXIX 90; *Agora* XIX L3, see our lemma no. 87) to set up an alternative model of procedure invoking also ἔνδειξις and ἀπογραφή.

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232. Athens. Population and Military Strength, 338–322 B.C. N.V. Sekunda, *ABSA* 87 (1992) 311–355, reexamines this question on the basis of literary and epigraphical evidence, using model life tables. He argues that since Athenian klerouchoi returned to Athens to serve as epheboi, they should be included in calculating the size of the citizen body. Most of Sekunda's epigraphic focus is on the ephebic inscriptions of this period in which he identifies the ephebic officers as being drawn from an older age-class than the ephebes themselves. This explains the relatively large number of pairs of brothers in the ephebic lists. S. subtracts the ephebic officers from the total number of individuals in a single age-class as recorded in the ephebic inscriptions. Detailed discussion of the following inscriptions (page nos. in parenthesis): *IG* II² 1156 (331–332), 2401 (336), 2976 (337), 3105 + *SEG* XXXI 162 (335–336), *SEG* XVII 65

(340), XXI 513 (336–337), XXXVI 155 (334–335), XLI 107 (333–334), Reinmuth, *Ephebic Inscriptions* no. 10 (337–338), no. 15 (339–340), *Hesperia* Suppl. 8 (1949) 273–278 (338–339).

Sekunda's modified statistics (i.e. subtracting ephebic officers) yield a variation of between 38 and 56 ephebes per tribe, ca. 466 for one age-class in its 19th year, and total citizen population, male and female, in the Lykourgan period of ca. 58,000, on the basis of the model life tables. This population figure is adequate to man the boule each year and to supply a number of diaitetai consonant with the annual totals that can be estimated from the surviving lists. Sekunda closes (345–355) with a detailed analysis of mobilization figures for the Athenian army and navy in the Lamian War, arguing that they do not contradict his other evidence for a total Athenian adult male population of ca. 21,000 at this time.

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233. Athens. Demography. In "The Age-structure of Athenian Citizens Commemorated in Sepulchral Inscriptions," *C&M* 43 (1992) 5–21, T. Vestergaard, M.H. Hansen, L. Rubinstein, L. Bjertrup, and T.H. Nielsen, study Attic gravestones bearing the age of the deceased (7–9), the evidence of relief sculpture on gravestones (addition of boys' and girls' names) (9–15), grave monuments inscribed with 5 or more names (15–17), loutrophoroi (17), evidence of skeletal remains (17–19), and the Athenian grave cult (19–20). Useful lists of inscriptions in *IG* II^2 and *SEG*. They conclude that an Athenian citizen recorded on a gravestone with his demotic in the nominative must almost always have been an adult. When children of citizens are recorded on separate monuments, the demotic is not added. They can only be recognized as citizens when they are commemorated together with one or more adult relatives who had their demotics added to their names. There are probably many children of citizen status recorded among the *tituli sepulcrales hominum originis incertae* in *IG* II^2.

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234. Athens. Typology of Women on Attic Gravestones. T. Vestergaard, L. Bjertrup, M.H. Hansen, T.H. Nielsen, L. Rubinstein, *AJAH* 10 (1985) [1993] 178–190, present a detailed and complex analysis of the typology of women's names recorded on the gravestones in *IG* II^2, based upon relationship to male relatives, status, and number of persons recorded in the nominative case. Metics are included. They conclude that filial relationships were more important than uxorial relationships and tend to prevail when a woman is named on a gravestone with a male relative. Where both father and husband are recorded, the former almost always precedes the latter.

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235. Athens. Young Girls in Classical Attic Grave Inscriptions. At the end of her book, *La jeune fille, le pouvoir et la mort: dans l'Athènes classique* (Paris 1992), G. Hoffmann includes a chapter on "Les jeunes défuntes," 316–347, in which she analyzes several inscribed Attic grave reliefs from the standpoint of "l'identification de la défunte (322–330), l'expression de la douleur des survivants (330–339) et la victoire sur l'oubli (339–347)." Eleven inscriptions illustrated; all cross-indexed to C. Clairmont, *Classical Attic Tombstones.*

236. Athens. Kynosarges. M.-F. Billot, *BCH* 116 (1992) 119–156 (ph.), gives a detailed analysis of the literary testimonia, inscriptions, and archaeological evidence for the location, history, and functions of Kynosarges, the sanctuary of Herakles, the gymnasium, the deme Diomeia, the Diomean Gates, and the *temenos* of Antiochos. Among the inscriptions studied are *IG* I^3 257; 591; *IG* II^2 1102; 1665; 2119; 2934; *SEG* III 115–117 (on which B. adds prosopographic notes); *Hesperia* 17 (1948) 137–140. She maintains that the gymnasium and the sanctuary of Herakles were two distinct entities located some distance apart. The former should not be too far removed from the gates in the south city wall and the latter must be near the find-spot of *IG* II^2 1665 and *Hesperia* 17 (1948) 137–140.

In "Antisthène et le Cynosarges dans l'Athènes des Ve et IVe siècles," *Le Cynisme ancien et ses prolongements: Actes du Colloque International du CNRS (Paris 22–25 juillet 1991)* ed. M.-O. Goulet-Cazé (Paris 1993) 69–116, Billot studies the history of Kynosarges, literary and epigraphic testimonia, the sanctuary of Herakles, the cults of Kynosarges, and the traditions that linked Antisthenes with this place. Detailed discussion of nothoi at the gymnasium (78–93). Among the inscriptions studied here are *IG* I^3 369; 383; *IG* II^2 1665; *SEG* XXXIII 167 (= *Agora* XIX L 6); *SEG* XXXIV 124 (= *Agora* XIX L 14).

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237. Athens and the Ptolemies. Under this title, C. Habicht, *CA* 11 (1992) 68–90, discusses the relations between this city and the Ptolemaic monarchs, frequently citing the evidence of inscriptions. See our lemmata nos. 98, 99, 103 and 106.

Notable is Habicht's rejection (83–85) of Ferguson's widely-held conclusion that Ptolemy VIII's expulsion of Greek intellectuals from Alexandria in 145 B.C. ushered in a period of about 50 years of dissension and lack of contact between Athens and Egypt. Based largely upon the alleged absence of references to the Ptolemaia in Athenian documents ca. 145–100 B.C., this theory has been contradicted by several inscriptions published since 1908; collected and briefly discussed by Habicht who urges that there was no break in relations between Athens and the Ptolemies. These include *I. Délos* 1517 LL. 42–46; 1518; 1525; 1531; 1533.

This paper is reprinted in C. Habicht, *op. cit.* (our lemma no. 91) 140–163.

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238. Athens. Athens After the Herulian Invasion, 267–529 A.D. In *Post-Herulian Athens: Aspects of Life and Culture in Athens A.D. 267–529,* ed. P. Castrén, *Papers and Monographs of the Finnish Institute at Athens* vol. I (Helsinki 1994), members of the Finnish Institute explore this topic in six separate essays, often using inscriptions. Included are "General Aspects of Life in Post-Herulian Athens," by P. Castrén, 1–14; "The Athenian Empress Eudocia," by J. Burman, 63–87 (cf. *SEG* XL 184); "The So-called Library of Hadrian and the Tetraconch Church in Athens," by A. Karivieri, 89–113, in which it is argued that this large structure was built by Hadrian as an Imperial Forum and that the Empress Eudocia founded the Tetraconch Church in the second quarter of the fifth century; "The 'House of Proclus' on the Southern Slope of the Acropolis: A Contribution," by A. Karivieri, 115–139 (brief description and ph. of *SEG* XIX 234; XXX 187); "The Closing of the Neoplatonic School in A.D. 529: An Additional Aspect," by G. af Hällström, 141–160.

For epigraphists the most valuable section is "Life and Administration of Late Roman Athens in the Light of Public Inscriptions," by E. Sironen, 15–62, which contains a selection of 33 inscriptions from this period to ca. 421 A.D. This collection is abridged from the author's Helsinki University thesis which includes the entire corpus of inscriptions from Athens and Attica in this era, more than 300 inscriptions; to be published later. For each of the 33 inseriptions, Sironen provides a text based on autopsy, translation, physical description, brief commentary, no photographs. City plan of Roman Athens giving the find-spots of those inscriptions whose provenance is known. Appendix on letter-forms, 57–62. We give a concordance. See also our lemmata nos. 166 and 177.

Publication	**Sironen**	**Publication**	**Sironen**
IG II^2		*IG* II^2	
2987	p. 41 no. 24	5199	pp. 21–22 no. 4
3200	p. 26 no. 10	5200	p. 22 no. 5
3421	pp. 23–24 no. 7	5202	p. 25 no. 9
3422	p. 24 no. 8	5203	pp. 38–40 no. 22
3669	pp. 17–19 no. 1	5204	p. 41 no. 23
3674	pp. 33–34 no. 17	5205	pp. 42–43 no. 26
3689	pp. 19–20 no. 2	5206	pp. 28–29 no. 12
3690	pp. 20–21 no. 3	5208	p. 46 no. 28
3692	pp. 26–28 no. 11	*SEG*	
3716	pp. 34–35 no. 18	XXI 768 (cf. *SEG* XXXVIII 184)	pp. 32–33 no. 16
3818	pp. 46–48 no. 29	XXIX 200	p. 37 no. 21
4222	pp. 29–30 no. 13	XXXI 246	pp. 48–50 no. 30
4223	pp. 31–32 no. 15	XXXVIII 196	pp. 36–37 no. 20
4224	pp. 50–51 no. 31	XL 184	pp. 52–54 no. 33
4225	pp. 51–52 no. 32	*MDAI(A)* 67 (1942) 157 no. 331	pp. 41–42 no. 25
4226	pp. 30–31 no. 14	*CIL* III 6103	p. 23 no. 6
4227	pp. 35–36 no. 19		
5021	pp. 43–45 no. 27		

239. Attica in Hellenistic Poetry. Under this title A.S. Hollis, *ZPE* 93 (1992) 1–15, discusses a number of passages mainly in Kallimachos, Euphorion, and Eratosthenes, which refer (some of them fairly obscurely) to the history, topography, and cults of Attica. Some of these testimonia can be brought into connection with Attic inscriptions, such as *IG* II^2 1590a (our lemma no. 131) and *SEG* XXI 541 (our lemma no. 125). "... these learned poets represent quite a rich source for the study of certain aspects of classical Athens ... in the past, their evidence has not been fully utilized."

240. Athens. The Attic Festival of the Anthesteria. R. Hamilton, *op. cit.* (our lemma no. 114), presents a catalogue with translation and discussion (5–62, 149–171) of all an-

cient sources, literary, epigraphic and papyrological, for the Athenian festival of the Anthesteria, with its three constituent elements: the Pithoigia, the Choes, and the Chytroi. This catalogue includes a number of inscriptions. In many cases Hamilton reprints the texts from the Corpus without change, and in a number of others he cites inscriptions from obsolete editions such as *IG* I² without mention of a current edition or of *SEG*. In all cases the texts are lacking line numbers; similarly, all subscript dots have been omitted from the reprinted texts. We have devoted separate lemmata to those inscriptions which he discusses in detail. The catalogue of testimonia is followed (63–122) by a detailed analysis of the iconography and meaning of the choes (catalogue 175–208) and by a chapter (123–146) discussing the relationship between the literary and the archaeological evidence for several other festivals (the Brauronia, the Panathenaia, the Lenaia) in addition to the Anthesteria and the degree to which the various types of evidence reinforce each other.

241. Athens. Myth and Cult: The Iconography of the Eleusinian Mysteries. Under this title, K. Clinton publishes, with copious documentation and many photographs, the Martin P. Nilsson Lectures delivered at the Swedish Institute in Athens in 1990 (see our lemma no. 1). Chapter I: Sacred Landscape has four sections (Introduction, Ἀγέλαστος Πέτρος, Callichoron Well, The Homeric Hymn: a Re-evaluation) which discuss the topography of the sanctuary at Eleusis and that of the Eleusinion in the City in the context of the secondary role of the Eleusinian Mysteries in the Homeric Hymn to Demeter. Chapter II: Eleusinian Gods analyzes the iconography of the figures on the Great Eleusinian Relief, argues that the youth is to be identified as Ploutos, and discusses the iconography of Eubouleus and his role in Eleusinian ritual. Chapter III: More Gods, the Scenes and the Myth of the Mysteries analyzes the iconography of Iakchos, that of Eubouleus in the fifth century B.C., and that of Eumolpos, before discussing several representations of Eleusinian scenes and their relationship to the Sacred Drama of Eleusinian ritual. The Conclusion briefly recapitulates Clinton's findings as they concern the iconography of Eleusinian figures and the Homeric Hymn to Demeter. Appendix 1: Triptolemos as Child; Appendix 2: The Age of Ploutos; Appendix 3: Plouton and Hades in Art; Appendix 4: Theos and Thea; Appendix 5: Hekate at Eleusis (116–120) discusses, on the basis of evidence derived primarily from sculpture and vase painting, this goddess as a minor deity apparently to be associated with the Thesmophoria; on 117 Clinton notes that, although the sacred officials of a number of minor deities receive shares of the Eleusinian Endowment in *IG* II² 1092 = *SEG* XII 95, there is no mention of a priest or priestess of Hekate. Appendix 6: The "Omphalos" and the Cult of Dionysos in Eleusis. In Appendix 7: The Name of the Telesterion (126–132) Clinton collects the testimonia, both literary and epigraphical, for the use of the word Ἀνάκτορον to denote the building now known as the Telesterion and discusses those inscriptions in which it appears, *IG* II² 1552a (see our lemma no. 129); 3709; 3764; 3811; 4077; 4218, and those in which another word (νεώς) is used for the same building, *IG* I³ 79 L. 8; 386 L. 103 = 387 L. 113. Excellent concordance between reliefs and vases included in Clinton's catalogue and those cited by *LIMC;* indices of collections, passages (including inscriptions) and general topics.

Far too many contributions to the study of individual inscriptions are included in this book for us to incorporate them all in *SEG*. Anyone working on Attic religion in general or the Mysteries

in particular neglects *Myth and Cult* at his peril. For the most important contributions we have provided separate lemmata, see our nos. 1, 2, 17, 28, 102, 110, 116, 117, 119, 123, 126, 129, 135, 138, 182, 184, 186, 194, 215, 242, 243, 296, 306, 312 and 341.

For inscriptions not included in corpora Clinton rarely gives a reference to *SEG*, restricting himself to museum inventory numbers and references to journals where the ed. pr. was published. Since this practice makes it difficult for readers to track down later bibliography, we have added *SEG* references wherever possible.

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242. Eleusis. The Cult of Kourotrophos at Eleusis. K. Clinton, *op. cit.* (our lemma no. 1) 31, collects and discusses the evidence for worship of Kourotrophos at Eleusis and associates this cult with the Thesmophoria. Inscriptions discussed include *IG* II^2 4697; 4709; 4717; 4755; 5014.

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243. Athens and Eleusis. The Cult of Triptolemos. K. Clinton, *op. cit.* (our lemma no. 1) 47, collects and discusses the passages in inscriptions from these two sites which provide evidence for the cult of Triptolemos at Eleusis (*IG* I^3 5 L. 4 ; 78 L. 38; *IG* II^2 140 LL. 21–22; 1092B L. 36 = *SEG* XII 95 L. 55; 3705 LL. 4–5.

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244. Athens. Inscriptions Pertaining to the Musical Contests in the Panathenaic Games. In a full-scale study of all aspects of the competitions in music at the Panathenaia, Haritini Kotsidu, *Die musischen Agone der Panathenäen in archaischer und klassischer Zeit: Quellen und Forschungen zur Antiken Welt* 8 (Munich 1991), adduces many inscriptions, mostly from Athens. She reprints the text of some 14 from *IG* among her testimonia. Briefly discussed, with reprinted texts, dr., ph. and some bibliography (but without substantial contributions to readings or interpretations) are the three dedications of kitharoidoi from the Acropolis, *IG* I^3 754 (I^2 501+616) pp. 77–78 no. 1; *IG* I^3 666 (I^2 547) pp. 78–80 no. 2; *IG* I^3 833 bis (I^2 850+673) pp. 81–83 no. 3. Lists of victory crowns of musicians in Attic inventories pp. 86–89. Discussion of the order of musical events and of victory crowns for musical competitions in *IG* II^2 2311, pp. 56–64, 100–103. Representations of Panathenaic musical contests in Attic vase painting of the 6th and 5th cent. B.C., pp. 104–129 (ph.); catalogue pp. 293–unnumbered. Musical contests of the Panathenaia in the orchestra of the Athenian Agora pp. 155–170, particularly *IG* I^3 82, connection with the Hephaisteion and with the temple and cult statue of Apollo Patroos.

On this topic see also D. Schafter, *AJA* 95 (1991) 333–334; S.H. Allen, *AJA* 97 (1993) 329–330.

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245. Athens. Athlothetai and Perikles on the Parthenon Frieze. B. Nagy, *AJA* 96 (1992) 55–69, collects and comments on the literary and epigraphical evidence (*IG* I^3 370; 375;

II^2 212; 784; 1036+1060; 2311 etc.) for the duties of the athlothetai in the Panathenaic Festival. He identifies the nine non-processional figures on the East Frieze of the Parthenon, on either side of the gods, together with the figure "East 34" from the central slab, as the ten athlothetai performing their Panathenaic duties. "East 34" he identifies as Perikles, "principal" athlothetes ca. 446–443 B.C.

246. Athens. The Festival of the Plynteria. M. Christopoulos, *Kernos* 5 (1992) 27–39, assembles the testimonia, both literary and epigraphical, for this festival and discusses the ritual of the festival and its connection with the myth of Erichthonios from a structuralist and anthropological point of view. Among the inscriptions cited and discussed are *IG* I^3 7 (our lemma no. 3), *IG* II^2 1006, 1011, 1034; *SEG* XXXIII 147.

247. Athens. The Synoikia Festival. N.D. Robertson, *op. cit.* (our lemma no. 100) 32–40, in a discussion of the sources, ritual, and sacrifices of this festival, examines *IG* I^3 244 and the state sacrificial calendar, *SEG* XL 146, for the specific animals and the times and places where they were offered to Zeus Phratrios and Athena Phratria (36–37).

248. Athens. Polyeuktos of Sphettos. A.N. Oikonomides, *AncW* 22 (1991) 3–8, collects the literary and epigraphic testimonia (*IG* II^2 128, 350, 363, 368) for the career of this politician and discusses his activities.

249. Athens. A Family of Marathon and Social Mobility in Athens of the First Century B.C. Under the above title, D.J. Geagan, *Phoenix* 46 (1992) 29–44, discusses the family from Marathon which used the names Pammenes and Zenon. The family went from Athens to Delos as cleruchs shortly after 166/5 B.C. but were not among the governing elite on the island. Later members of the family returned to Athens where they moved from the religious elite into the political elite; earlier members are known as ephebes and child Pythaistai while later members are attested as archons, mint-magistrates, and hoplite generals. Geagan also discusses the family to which Diotimos Diodorou Halaieus belonged and its connections with the family from Marathon. Attic inscriptions cited include *IG* II^2 1034; 1036; 1339; 1713; 1961; 2336; 2464; 3173; 3493; 5477; 7712; *SEG* XIV 131; XXI 756.

250. Athens. Separately Worked Documentary Reliefs above Inscriptions. C. Lawton, *Hesperia* 61 (1992) 239–251, discusses the physical details of several Athenian inscriptions from the middle of the 5th century down to the early 3rd century B.C. for which crowning sculptural elements carved on separate blocks have been proposed. She concludes that most of the instances proposed can be explained in other ways and that only the late 5th century stele

bearing the decree of Theozotides concerning the war orphans (see our lemma no. 86) is a likely candidate for a separately worked relief. She notes (250 note 50) that the case for documentary reliefs of any kind before ca. 425 B.C. depends on three fragmentary examples of very uncertain date (*IG* I³ 21, 28, 148).

251. The Latin Inscriptions of Athens and Attica. Under this title in the series *Supplementum Inscriptionum Atticarum* VI (Chicago 1992), M.C.J. Miller collects 129 items with a small selection of photographs. Miller reprints texts and commentary excerpted from *CIL* (nos. 1–65, 123–126), *Agora* XVII, *Agora* XXI (nos. 90–113), *Ann. Ep.,* and a variety of journals mostly *Hesperia*. Only one is reported as "unpublished", no. 121: "An unpublished inscription from a fragment found in the Athenian Agora. (*sic*) The inscription was located in the area in front of the horologium of the *Tower of the Winds*. (*sic*) The tracings were made and the inscription read by Al. N. Oikonomides." Now lost? Many of the items in Miller's catalogue are bilingual and for *some* of these a reference to *IG* II² is provided. We give an (incomplete) concordance to these. There is an index of personal names, deities, Roman tribes, geographical names, etc. (the Greek throughout is full of misprints) and a concordance.

IG II²	Miller	*IG* II²	Miller
2987	125	5204	124
3289	1	10163	80
5203	55	13213	127

AIGINA

252. Aigina. Boundary Stone of a Temenos of Athena, 5th cent. B.C. Smarczyk, *op. cit.* (our lemma no. 9) 109 note 168, notes a previously unpublished boundary stone of the same type as our lemma no. 84B found in 1905 by L. Curtius and A. Furtwängler cut into the bedrock in a small plain on the south side of Aigina, south of Sphendouri, Furtwängler, *Aegina. Das Heiligtum der Aphaia* (Munich 1906) 6. No text given; "nicht dorische Sprachform."

253. Aigina. Dedication to Athena. T. Schäfer *AA* (1992) 30 note 9, briefly mentions this fragment of a black stone basin from Colonna Hill, apparently now lost. Ἀθεναί[αι]. Cf. H. Thiersch, *Nachr. Akad. Gött.* 1928.2.182 note 3. G. Welter, *Polemon* 14 (1951) 151; *AA* (1954) 36, 39; J. and L. Robert, *BE* (1955) no. 96.

254–260. Aigina. Dedications to Aphaia. T. Schäfer, *AA* (1992) 7–37, publishes a catalogue of stone basins and offering tables from the excavations of the German Archaeological Institute in the sanctuary of Aphaia. The inscribed pieces are as follows:

254. *SEG* XXXII 357f. Schäfer 14–15 no. 9 (ph.), reads this now as Ο̣Ι[– – –]ΟΣ : Τ[ΑΦΑΙΑΙ], Oiagros or Onesimos? He rejects Williams' association of these 2 fragments with Furtwängler, *Aegina* 164 no. 2 (our lemma no. 255) because the profiles do not match.

255. *IG* IV 1584. *SEG* XXXII 357f. Schäfer 15–17 no. 10 (ph.), presents this as a separate monument from our no. 254: [– – –]Ο[– – –] : [– – Τ]ΑΦ[ΑΙΑΙ – – –].

256. *SEG* XXXII 357d. Schäfer 18 no. 13 (ph.).

257. Ed. pr. Schäfer 18–19 no. 14 (ph.). Fragment of a large marble basin [– – –]Κ[– – –].

258. *SEG* XI 4; XXIV 267.* Schäfer 23 no. 24 (ph.), who reads the first two words as Αἴετος : ἀν[έθηκε].

259. *IG* IV 1583. Schäfer 29 no. 34 (dr.).

260. *IG* IV 1582. Jeffery, *LSAG* 113 no. 6. Schäfer 29 no. 35 (ph.).

On 32–33, notes 19–20, Schäfer gives a useful catalogue of stone perirrhanteria from all over the Greek world.

261. Aigina. Graffito on a Lamp, Late 5th cent. to 350 B.C. Terracotta lamp found in excavations of the German Archaeological Institute at the temple of Aphaia, graffito on base. Ed. pr. D.M. Bailey, *AA* (1991) 46 no. 86 (ph.), "presumably an owner or dedicator's mark." ΗΗΧ [Possibly a number or trademark. Stroud.]

CORINTHIA

262. Corinth. Regulation Issued by the Emperors Arcadius, Honorius and Theodosius, 402–408 A.D. Fragment of grayish white marble, probably from an original revetment re-worked to bear the inscription, found in 1965 SW of the amphitheatre at Corinth (I–2684). Ed. pr. E. Sironen, *Hesperia* 61 (1992) 223–226 no. 2 (ph.), who notes parallels to *IG* VII 24 from Megara and suggests that they are two copies of a single original. See our lemma no. 400.

[Ὑπὲρ σωτηρίας κ(αὶ?) ν(ε?)ίκης κ(αὶ?) αἰωνίου διαμονῆς τῶν]
[δεσποτ]ῶν τῆ̣ς̣ ο̣ἰ̣κ̣ο̣[υμένης Φλ(αβίου) Ἀρκαδίου κ(αὶ?) Φλ(αβίου)
Ὀνωρίου κ(αὶ?)]

[Φλ(αβίου) Θεοδ]οσίου τῶν αἰω[νίων κ(αὶ?) τροπαιούχων Αὐγ(ούστων?)]
4 [διετυπ]ώθη μεταξὺ [τῶν Ἑλληνίδων πόλεων εἰς ταὐτὸ . . .]

263. Corinth. Dedication, 2nd cent. A.D. *SEG* XXIX 301. A.D. Clarke, *Tyndale Bulletin* 42 (1991) 146–151, discusses the name [Ἔ]ραστος in L. 3, collecting other examples in Greek and Latin inscriptions, rejecting any connection between this inscription and the Erastus who is an acquaintance of Saint Paul in the *New Testament* (on chronological grounds), but holding out the possibility that he may be identical with the aedile Erastus who dedicated a pavement east of the theatre in Corinth in the mid-1st cent. A.D., *Corinth* 8.3.99. Helpful earlier bibliography of discussions of this man by *New Testament* scholars.

264. Corinth. Name Label? Roman. *SEG* XI 147; XIV 305; XXIII 177. *Corinth* 8.3 353. D.W.J. Gill, *Tyndale Bulletin* 43 (1992) 389–393, in a discussion of the macellum of Roman Corinth and its possible connection with Saint Paul, *1 Corinthians* 10.25, points out that the reading of L. 2 by O. Broneer, *The South Stoa and its Roman Successors: Corinth* I.4 (Princeton 1954) 101 (= *SEG* XIV 305) rules out any relationship between this inscription and a butcher. As possible variants for Broneer's Κάν[ιο]ς, Gill repeats the suggestions of Kent in *Corinth* 8.3.

265. Corinth. Alphabetic Lane-Markers on the Starting Blocks of a Racecourse, 5th cent. B.C. *SEG* XXXI 284. A.L. Boegehold, *Hesperia* 61 (1992) 411–412, discusses these lane-markers and the evidence they provide for the order and form of letters in the Corinthian epichoric script.

266. Corinth. Graffito on an Attic Little Master Cup, 550–500 B.C. Fragment from the foot of an Attic Little Master cup with graffito on underside in Ionic alphabet with the first two letters in each line arranged in a stoichedon pattern. Ed. pr. A.L. Boegehold, *Hesperia* 61 (1992) 409–410 no. 1 (ph., dr.), who speculates that "someone brought up in Ionia (or Attica), who on a visit to Corinth sometime late in the 6th century B.C. used a fragment from an Attic drinking cup to write down what could be a bit of dialogue, not necessarily poetic or literary but possibly so."

θυέων
γὰρ ὄζει.
ἐπίδοτε
4 γάρ.

267. Corinth. Graffito: Abecedarium on an Attic Lamp, ca. 510–480 B.C. Fragment of an Attic lamp (Howland Type 20) with graffito in the glaze of the exterior. Abecedarium in Corinthian epichoric script giving the first seven (or possibly eight) letters of the alphabet. Ed. pr. A.L. Boegehold, *Hesperia* 61 (1992) 410–412 no. 2 (ph., dr.), who discusses the evidence of other Corinthian epichoric abecedaria for the order and form of the letters in this script.

Α Β Γ Δ Ε ϝ Η Ι

268. Corinth. Signatures on Roman Lamps, 2nd/3rd cent. A.D. P. Pétridis, *BCH* 116 (1992) 649–671 (ph., dr.), publishes a group of terracotta lamps of local manufacture found in excavations of the Greek Archaeological Service at Kritika near the North Cemetery of the ancient city. Some of these carry signatures on the bottom.

A. Ζωσίμαδος Nos. 1, 3.
B. Πρείμου No. 6.
C. Ὀκταβίου No. 7.
D. Πωσφόρ(ου) No. 11.
E. [- - -]ου? No. 12.
F. Λουκίου No. 13.

Discussion of these workshops and the distribution of lamps of this type.

269. Corinth. Errors in Corinthian Vase Inscriptions. R. Wachter, *WJA* 18 (1992) 22–26, illustrates his investigation of writing errors in Latin and Greek inscriptions (see our lemma no. 1858) with the following examples from Corinth: D.A. Amyx, *Corinthian Vase-painting of the Archaic Period* (Berkeley 1988) 580 no. 86 Λελάνας for Μελάνας; 583 no. 99 Λίον for Δίον; 565 no. 32 omission of *kappa* in Ηεραλες; 571 no. 66 Ἀφιάρεος; 596 no. Gr6 Ἔτρορ; 572 no. 68 Κετορ for Ἔκτορ; *IG* IV 222 ϝάνατι; KOR 64B in Wachter's forthcoming *Non-Attic Greek Vase Inscriptions* ϝιοινος for ϝιφίνος. On 25–26 discussion of errors produced by "abbreviated writing," cf. *SEG* XLI 1881. For errors in Attic vase painting see our lemma no. 83.

270. Perachora. Dedication to Hera, ca. 600–500 B.C. *SEG* XI 223; XL 310.* Hansen, *CEG* I.354. I. Strøm, *op. cit.* (our lemma no. 26) 45–46, argues that, because of its find context, this inscription cannot be considered to have proto-monetary value.

KLEONAIA

271. Nemea. Catalogue of Theorodokoi of the Nemean Games and the Argive Heraia, 323/2 B.C. *SEG* XXXVI 331; XXXIX 341; XL 318. P. Cabanes, *La Béotie antique* (= *Colloques internationaux du C.N.R.S.*, Paris 1985) 346–347, speculates that ἐν Δηρίωι L. 41 may designate an ethnic group.

W.K. Pritchett, *Topography* VIII 81–85, maintains that Δηρίων was a polis of Akarnania, endorsing the view that it is most probably located at Skourtou at the western base of Mt. Lykovitzi. On 90–93, Pritchett identifies Εὔριπος L. 28 with the extensive ruins of a fortified city on the coast at the Bay of Rouga near Thyrreion. On 93–101 he identifies Ἐχῖνος L. 24 with the ruins of a fortified city at the Kastro of Prophitis Elias on the southern peak of Mt. Amadaros forming a rocky promontory extending into the Gulf at Cape Gelada separating the valley of Bonitsa from that of Paliampela. For the identification of Akarnanian Herakleia with Bonitsa see our lemma no. 379 (Olympia). On 102–103 Pritchett locates Κορόνται of L. 49 at an ancient walled site near Chrysovitsa on a road leading eastward from Astakos toward Stratos. For inscriptions from this place cf. *IG* IX^2.1.2.427–433; 603–604; *SEG* XXIX 473.

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272. Nemea. Assorted Inscriptions. D.L. Birge, L.H. Kraynak, Stephen G. Miller, *Excavations at Nemea:* I *Topographical and Architectural Studies: The Sacred Square, The Xenon, and the Bath* (Berkeley 1992), present the following inscriptions from the American excavations in the Sanctuary of Zeus.

A. Boundary stone. *SEG* XXXIV 285; XL 318. Pp. 97–98 (ph.), 276 no. 22 (ph., dr.).
B. Block with Telestas. *IG* IV 486. Pp. 150, 174, 278 no. 27 (ph.).
C. Inscribed cult table. Ed. pr. 156 note 473. Found re-used in the Xenon; inscription on the front edge. Text in majuscules, which we interpret as [– – – Ἐπι]δαυρίοις καὶ τῶι θεῶι.
D. Oikos of the Epidaurians. *SEG* XXVI 420; XL 318. Pp. 160–161, 174, 186, 278 no. 26 (ph.).
E. Oikos of the Rhodians. *SEG* XXVI 420; XL 318. Pp. 160–161, 186.
F. Aristis' Victory Monument. *SEG* XI 290; XL 318. Pp. 174, 277–278 no. 25 (ph.).
G. Stamped Tile. Νεμείου ligature. Pp. 236, 303 no. 98 (ph.).
H. Stamped Tile. Νεμ[– – –]. P. 285 no. 46 (ph.).
I. Stamped Tile. [Νε]μείου ligature. P. 304 no. 99 (ph.).
J. Altar of Zeus. *SEG* XXX 351; XL 315. Pp. 249–250, 304 no. 100 (ph., dr.).
K. Dedication to Artemis or Hekate. *IG* IV 484. *SEG* XXXVI 329; XL 318. P. 264 no. 5 (ph.).

ARGIA

273. Argos? Law on a Bronze Plaque, ca. 480 B.C.? *IG* IV 554. *SEG* XI 315; XV 199; XXXVII 1782. Jeffery, *LSAG*^{2} 169, 444–445 no. 20. M.H. Jameson, *Phoros: Tribute to Benjamin Dean Meritt* (Locust Valley 1974) 67–75 (ph.), after study of this bronze plaque in Paris, presents a new full edition with dimensions, copious bibliography, new readings, L. 1 τᾶ:ς, L. 3 [ἔ ἄ]λλον, translation. After examination of the arguments about provenance he rejects Hermione in favor of the sanctuary of Athena on the acropolis of Halieis. Jameson finds a suitable home for this inscription in relationship to our lemmata nos. 281 and 282, and other inscriptions discovered in his excavations at this site. He infers the existence of a council, assembly, and treasurers at Halieis in the first half of the 5th cent. B.C.

H. Brandt, *Chiron* 22 (1992) 83–93, reprints the text with translation and argues in favor of the old ascription of this document to Argos; earlier bibliography. Its advanced democratic political institutions are at home there and not in the small polis of Halieis, a member of the Spartan alliance. The lettering does not resemble that on the bronze plaque found at Halieis and published by Jameson (our lemma no. 281) whereas it is close to that of *SEG* XIII 239, from Argos, ca. 475 B.C., and *IvO* 631, Argive sculptors' signature. Brandt suggests that the dimensions, topic, and form of this rectangular bronze plaque would all fit the architrave block found in the hypostyle hall of the sanctuary of Apollo Lykeios at Argos on which bronze tablets were mounted; cf. *SEG* XXXI 315.

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273 bis. Argos. Decree of a Synodos of Smiths, Late 1st cent A.D. P. Charneux, *BCH* 116 (1992) 335–343 (ph.), publishes the ed. pr. of a small fragment of a stele of gray-blue limestone in the Argos Museum (E 213), found probably after 1892 but before 1902. Discussion, with parallels, of πόθοδον τίθεσθαι/ποιεῖσθαι. In L. 5 ἄφισμα is a *hapax* connected with ἵδρυμα and meaning a cult statue. After it was lost or stolen from the sanctuary of Hephaistos, Nikostratos undertook to replace it.

Νικόστρατος Νικοστράτου ἐν [Ἄργει]
κατοικ[ῶν] πόθοδ[ο]ν τίθετα[ι πο]-
τὶ τὰν σ[ύ]νοδον τῶν σιδα[ρέων]
ὡς διαλέγω περὶ τοῦ ἀπολω[λό]-
τος ἀφίσματος τοῦ Ἀφαίστου
ἐκ τ[οῦ ν]αοῦ καὶ ἀναθῶ ἄλλο
[– – – – – –].lN ἐπὶ βάσει

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273 ter. Argos. The Honors of Perseus and Herakles. Starting from three Argive decrees of the Roman Imperial period which accord to their honorands τὰς Περσέος καὶ Ἡρακλέος τιμάς, *IG* IV 586; 606; *BCH* 27 (1903) 260–261 no. 2, M. Piérart examines the

legends, cults and sanctuaries, monuments, etc. linking these two heroes to the Argolid. Puzzling paucity of evidence for Herakles while Perseus is the Argive hero par excellence. *Héraclès: d'une rive à l'autre de la Méditerranée: Bilan et perspectives. Institut historique belge de Rome. Études de philologie, d'archéologie, et d'histoire ancienne* 28 (1992) 223–244.

274. Argos. Boundary Stone of the Shrine of the Seven Against Thebes, ca. 550 B.C. A. Pariente, *BCH* Suppl. 22 (1992) 195–225 (ph., dr.), provides a detailed account of this shrine and its inscribed boundary stone excavated by the French School in the agora of Argos (cf. *SEG* XXXIX 350). She interprets the text as "des héros [tombés] à Thebes," ἑρόον | τὸν ἐν Θέλβαις, Argive epichoric alphabet. She collects copious parallel heroa and discusses the importance of the legend and this monument in the cultural history of Argos, cf. Pausanias 2.20.5. The latter theme is treated also by M. Daumas, *ibid.* 253–264.

M. Piérart, *La transitione del Miceneo all' Altro Arcaismo — Dal palazzo alla città: Consiglia Nazionale delle Ricerche: Monografie scientifiche: Serie Scienze umane e sociale* (Rome 1991) 133–144 (ph.), briefly adduces this inscription in a reconstruction of the diffusion of the legends about the Seven Against Thebes in the Argolid, founding of the Nemean Games, and the early history of Argos.

275. Argos. Imperial Dedication, Antonine. Left side of a stone plaque found in excavations of the French School in a well in the agora. Briefly noted by M. Piérart, *BCH* 116 (1992) 674, who suggests that it is probably Hadrianic.

Αὐτοκράτ[ωρ Καῖσαρ, θεοῦ Τραϊανοῦ Παρθικοῦ υἱός]
θεοῦ Νερο[ύα υἱωνός, Τραϊανὸς Ἁδριανὸς Σεβαστός,]
ἀρχιερεὺς μέγισ[τος – – – – – – – – – – – – – – – – – – –]
4 [– – – – –] τῆς Ἥρα[ς – – – – – – – – – – – – – – – – – –]

275 bis. Argos. Argive Prize Hydria, ca. 460–450 B.C. *SEG* XXXIV 1061. See our lemma no. 921.

276–277. Argos. Roman Lamp Signatures. M. Piérart, *BCH* 116 (1992) 673, briefly notes the discovery in a well excavated in the agora by the French School of several intact lamps, some signed.

276. Χίονις. **277.** Ἴλαρος.

278. Argos. Inscriptions on Moulds for Terracotta Figurines, 3rd/2nd cent. B.C. A. Pariente, *BCH* 116 (1992) 676, briefly notes the discovery of a large number of moulds for terracotta figurines in excavations of the French School within the north portico. She records the artists' signatures Τίμαρχο[ς], Πυθόδω[ρος], and some with a single majuscule Β, Γ. For the coroplast Timarchos see also our lemmata nos. 224 and 1738.

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279. Argive Heraion. Manumissions, Date? In M. Mitsos, Ἀργολικὴ Προσωπογραφία (Athens 1952) 11, the following text, labelled Ἀπελευθεριωτικὴ ἐπιγραφὴ ἐξ Ἡραίου Ἄργους, was published without any further details. P. Charneux, *BCH* 116 (1992) 336 note 4, points out that it is now in the Argos Museum, E 121. He expands the abbreviation Κ in LL. 8, 15, etc. (which also appears as a ligature of kappa and alpha) as κα(τοικῶν) and adds some new readings based upon autopsy in 1957. Ligature of Α and Ρ, Ἀργεῖος.

[– –]
[– – – – – – – – – – –]Π̣ΥΩΝ[– –]
[– – – – – – – – – Σφ]υ̣ρίδας γ[αε –]
[– – – – – – – – – –]ς γαε Ἀπολλοδ̣[ωρ– –]
[– – – – – – – – – –]ν̣ος ΑΡ Ῥῆσσος [γαε –]
[– – – – – – – – –]γαε Φιλοκλέος τοῦ Δαμ̣[. . 2–3 .]ο[– – – – – – – – – – – – – – – –]
[– – – – – – γ]αε Δαμέου τᾶς Λυκόφρονος ΑΡ [– – – – – – – – – – – – – – – – – – – –]
[– – – – – – – – – –] Μναΐδος τᾶς Εὐθυδάμου ΑΡ [– – – – – – – – – – – – – – – – – – –]
[– – – – – – – – – –] τοῦ Ἀρτεμιδώρου ἐν Ἄργει Κ[– – – – – – – – – – – – – – – – – – – –]
[– – – – – Κα]λλικλῆς γαε Τιμασικράτεος το[ῦ – – – – – – – – – – – – – – – – – – –]
[– – – – τοῦ Ἀπο]λλωνίου ΑΡ· Νικοβούλα γαε Μνασίω[νος – – – – – – – – – – – –]
[– – – – – – – – – –]ος τοῦ Ἐπιγένεος ΑΡ· Σωστράτη̣ [γαε – – – – – – – – – – – – – – –]
[– – – – – – – – – –] τοῦ Φιλοκλέ⟨ο⟩ς ΑΡ· Δαμοκράτη{ης} γαε [– – – – – – – – – – –]
[– – – – – – – – – –ο]υ̣ τᾶς Σωτίωνος ΑΡ· Νίκαια γαε Εὐ̣κ̣λείας τᾶ̣ς [– – – – – – – –]
[– – – – – – – – – –] Φιλοκ⟨λ⟩έος ΑΡ· Ἰάσων γαε Ἐπικρατείας τ̣ᾶς [– – – – – – – –]
[– – – – – – – – – –] Ἀφροδισίου ἐν Ἄ[ρ]γει Κ· Εὐκράτεια γαε Φιλοκρα̣[τε – – –]
[– – – – – – – – – –]ου τοῦ Ἀρτεμιδώρου ἐν Ἄργει Κ· Ἀφροδίσιος γαε̣[– – – – – –]
[– – – – – – – – – –]φανοῦς τᾶς Ἀπολλοδώρου ἐν Ἄργει Κ· Ἡλιόδωρος γα[ε – – –]
[– – – – – – – – – –] Ἀριστίππας τᾶς Διοκλέος ΑΡ· Νίκ{κ}η γαε Δειν̣ο̣[– – – – – –]
[– – – ἐν Ἄργε]ι Κ· Κλέων γαε Θεοδοσίας τᾶς Θ[ε]οδότου ἐν Ἄργε[ι Κ· – – –]
[– – – – – – – ἐν Ἄ]ργει Κ. Διόκλεια γαε Δημητρίου το[ῦ] Ἀρίστωνος [– – – – –]
[– – – – – – –]ωνος ΑΡ· Παντίας γαε Ἀντία τοῦ Ἀντιμάχου [– – – – – – – – – – – –]
[– – – – – – ἐν Ἄργε]ι Κ· Ἐπίνικος γαε Σωπάτρας τᾶς Ἀγαλίδα ΑΡ· [– – – – – –]
[– – – – – Ἀρ]τε[μ]ιδώρα γαε Δαμοσθενείας τᾶς Νικοδάμο̣υ [– – – – – – – – –]
[– – – – – – – –]έτα γαε Δαμοκρίτας Σω⟨σ⟩ικράτεος ΑΡ· Βην̣[– – – – – – – – – – – – –]
[– – – – – – –] Σωτη̣ρί̣[δ]ο̣ς τᾶ[ς Σ]ώ̣σου ἐν Ἄργει Κ· Γα̣[– – – – – – – – – – – – –]
[– – – – – – – – – – – – – – –]Α̣Ν[. . . 6–7. . . .]ΑΕΟΛ̣ΑΤΩ[. 2–3. .]Π̣[– – – – – – – –]

[– –]Ε̣Ι̣[– – – – – – – – – – – – –]
[– –]

Charneux L. 4 ῾Ρήσου τοῦ; L. 5 Φιλοκλέος καὶ Δαμ-; L. 11 Σωστράτα; L. 14 -ω̣ν Φιλοκ⟨λ⟩έος; L. 17 init. -εανοῦς; L. 24 Βαχσ-; Σωσικράτεος Mitsos. L. 26 init. -ο̣φαν, Charneux.

280. Asine. Iria. Boundary Stone of a Sanctuary of Apollo Pythaios, 4th cent. B.C. *SEG* XXIV 275; XLI 291. M. Piérart, *Serta Leodiensia Secunda: Mélanges publiés par les Classiques de Liège à l'occasion du 175e anniversaire de l'Université* (Liège 1992) 380–382, endorses the interpretation of this stone suggested by L.H. Jeffery, *AD* 21 (1966) A.24–25 and C. Kritzas, *SEG* XLI 291.

For the cult of Apollo Pythios at Asine and his role in the religious propaganda of Argos in the archaic period see M.-F. Billot, 'Αρχαιογνωσία 6 (1989/90) [1992] 35–100.

281. Halieis. Law(?) on a Bronze Plaque, ca. 475–450 B.C. Opisthographic bronze plaque found in excavations in the temple of Apollo (near our lemma no. 282); now in the Nauplia Museum HM 620. Ed. pr. M.H. Jameson, *op. cit.* (our lemma no. 273) 73 (ph.), who relates it to *IG* IV 554 (our lemma no. 273) especially because of the striking parallel of the verb ποτελάω in LL. 2–3 and *IG* IV 554 L. 6. He suggests in L. 3 [αἴ κα μ]ὲ ποτελάσε[ι] ⁝ αὐτὸς ἐνε̣[χέσθο]. The text was concerned with the use of the god's property, with fines prescribed against violators and against officials who failed to enforce them. Argive epichoric alphabet.

A. Space for four lines
[– – – –]ν.ο̣στ. ⁝ καὶ μὲ ε[– – – – –]
[– – – ποτ]ε̣λ̣ά̣σει αὐτὸς εν̣[– – –]
[– –]ε ποτελάσε[ι] ⁝αὐτὸς ενε̣[– –]
[– –]ο.στ.ε.ι̣αιεειτελ̣[– – – – – – – –]

B. [– –]: ε..[α]ὐτο̣[..]ενε[.]ον ἀνα[– –]
[– – –]. . . .⁹. . . . εσπ. . . καὶ δε[– –]
[– – –]α.ικα ενα π̣λὲ̣ν σφε.ειατ[– –]
[– – – –]μεστι̣ε̣[. .]ιδε̣: τ̣ι̣.κ̣εν[– – –]
[– – – – –]hι . . ν̣[– – – – – – – – – – –]
Traces of three lines

282. Halieis. Iron Key, ca. 475–450 B.C. *SEG* XXVI 443. Jeffery, *LSAG*² 446 B. M.H. Jameson, *op. cit.* (our lemma no. 273) 72 (ph.), republishes this text, τἀπόλλον[ος], with detailed analysis of the letter-forms and discussion of the early history of the sanctuary of Apollo where it was found; cf. also our lemmata nos. 273 and 281. Now in the Nauplia Museum HM 556. For brief notes on other inscriptions from Halieis not in *SEG* see *BCH* 90 (1966) 788; M.H. Jameson, *Hesperia* 38 (1968) 319–321; Jeffery, *LSAG*² 445–446.

283. Mykenai. Decree in Honor of Damokleides of Sparta, ca. 200 B.C. *SEG* III 312. M. Piérart, *op. cit.* (our lemma no. 280) 383–385, rejects A. Boethius' restoration [ἀlν]ανεώ[σασθαι] in LL. 12–13 on the grounds that it is without parallel in this context and that it is also diplomatically impossible. At this time, it would be the assembly of Argos, not the κοινόν of the κώμη of Mykenai, which would conduct foreign relations with Sparta. He restores LL. 11–15 on the model of *IG* IV 497, i.e. as granting only local privileges.

καθάπερ]
12 καὶ τὸν⟨ς⟩ ἄ[λλονς] εὐεργέ[τανς τῶν Μυ]-
[κ]ανέω[ν· εἶναι δὲ αὐτῶι (*vel* αὐτοῖς)
[καὶ τ]ὰν κοινανίαν ἀγ[ώνων οὓς]
[ά] κώμα τίθητι.

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284. Mykenai. Boundary Stone, ca. 470–460 B.C.? *SEG* XIII 236. M. Piérart, *op. cit.* (our lemma no. 280) 377–382 (dr.), drawing on the analogy of the boundary stone from Asine (our lemma no. 280), interprets this stone as marking the territory of Hera which he identifies as formerly belonging to Mykenai. He dates it ca. 470–460 B.C. and places it after the destruction of Mykenai and the distribution of her land by Argos.

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285. Mykenai. Dedication to Agamemnon, Hellenistic? *SEG* XIII 237. In a discussion of the sanctuaries of Argos and the Argolid, M. Piérart, *BCH* Suppl. 22 (1992) 131–132, urges that since these graffiti are no earlier than the 4th/3rd cent. B.C., a date for the sanctuary of Agamemnon in the Hellenistic period is not be to excluded.

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286. Myloi. Lerna. Statue Base of Antinoos, Date? *SEG* XLI 293 bis, 1860. H. Meyer, *Antinoos* (Munich 1991) [nunc vidimus] 125 (ph.), 210, gives a detailed description of this "Dunkler Marmor" base for a bronze statue found in excavations of the Greek Archaeological Service in a Roman villa at Myloi, now in the courtyard of the Museum at Argos. He records the text as:

Ἀντίνοον μ' ἔστησε πατὴρ φύσεως παρ[άδειγμα]
ἀνθ' ἧς ἀθάνατον μνήμην μήτηρ μ⟨ε⟩ ἀν[έθηκεν]

[From the partial ph., the stone appears to resemble the black limestone often used in Epidauros, Argos, and Corinth for bronze statue bases in the Classical and Hellenistic periods. The letter-forms bear little resemblance to the comparanda of the Roman period cited by Meyer. Stroud.]

KYNOURIA

287. Kynouria. P.B. Faklaris, Αρχαία Κυνουρία (Athens 1990) Δημοσιεύματα του Αρχαιολογικού Δελτίου 43, republishes in larger, expanded format his detailed study of this region published in 1985; see *SEG* XXXV 276. We give a concordance for this new work arranged in the same alphabetic order as in *SEG* XXXV 276, with additional references where appropriate. In this edition Faklaris has added an appendix (221–229) on population, the economy, animals, etc. in present-day Kynouria.

	Archaia Kynouria[2]
Ayia Anastasia	
SEG XXXV 277	106 (dr.)
Ayios Kosmas. Sanctuary of Apollo Maleatas	
IG V.1.927; *SEG* XXXV 278	181 (ph., dr.)
IG V.1.929; *SEG* XXXV 279	181 (ph., dr.),
SEG XI 890; *SEG* XXXV 294	182
Ayios Petros.	
IG V.1.926	194
Ayios Stephanos. Astros.	
SEG XXXV 280	107–108 (ph.)
Glyppia	
SEG XXXV 281–282	154
Helleniko, Astros	
SEG XXX 377; XXXV 287; XL 340*	104, 190
SEG XXX 378; XXXV 283	82 (ph., dr.)
SEG XXXV 284	82 (ph., dr.)
SEG XXXV 285	82–83 (ph., dr.)
Helleniko, Astros	
SEG XXXV 286	190
SEG XXXV 288	104, 190
Leonidion	
IG V.1.1516	136 (ph.)
SEG XXXV 289	133 (ph.)
Lepida	
SEG XXXV 290	118
Moni Loukous	
SEG XIII 264	192
SEG XXXV 291	99–100
SEG XXXV 292; see also our lemma no. 366	101–102
SEG XXXV 293	99–100 (ph., dr.)
Phonemeni	
SEG XIII 267	194
Tsiorovos. Near Doliana	
SEG XIII 266; XXXV 295; XL 340;* see also our lemma no. 289	91–92 (dr.)
Tyros. Sanctuary of Apollo Tyritas	
IG V.1.928	173 note 532

	Archaia Kynouria[2]
Tyros. Sanctuary of Apollo Tyritas	
IG V.1.1517–1522; *SEG* XXXV 296	174–175 (ph.)
SEG XI 892; XXXV 296	175 (ph.)
SEG XXXV 300–301	175
Xerocampi	
SEG XXXV 302; XLI 295;* cf. our lemma no. 290	183–185 (ph., dr.)
Thyrea?	
SEG XIII 261	90 note 275; 103

For a discussion of the Spartan and Argive cults and sanctuaries of Apollo in this region see M.-F. Billot, Ἀρχαιογνωσία 6 (1989/90) [1992] 83–100.

288. Stolos. Two Christian Gravestones. B.P. Faklaris, *op. cit.* (our lemma no. 287) 126 (ph.), briefly refers to the publication of two Christian gravestones from Stolos in a journal to which we do not have immediate access. We shall include these in *SEG* XLIII. C.G. Kyrkintanos, Χρονικὰ τῶν Ἀρκάδων 1 (1959) 78, and G.A. Stamires, *ibid.* 2 (1960) 57–69.

289. Tsiorovos. Near Doliana. Prohibition, 5th cent. B.C. *SEG* XIII 266; XL 340.* J. Christien, in R. Lonis, *L'étranger* II (our lemma no. 548) 164–165, takes up this inscription again, urging that it is an Aiginetan monument that has nothing to do with a cenotaph. It was found in the middle of a fortified site, and an Argive cenotaph in this place could not have been earlier than the restoration of their power in 338 B.C., much later than the inscription.

N.D. Robertson, *op. cit.* (our lemma no. 100) 179–207, in a study of the Parparonia Festival, interprets κενεάριον as a sluice, like [τὸ β]ήλημα in *IG* V.1.1390 LL. 103–104, "since the effect of a sluice is to 'empty' a conduit" (ὀχετός L. 5), and the word refers to something "empty." He rejects any connection with a cenotaph or the battle of champions and concludes that the inscription refers to water conveyed from the spring Spartino (184–187).

290. Xerocampi. Astros. Dedication on a Bronze Bull, ca. 500 B.C. *SEG* XXXV 302; XLI 295.* N.D. Robertson, *op. cit.* (our lemma no. 100) 197–199, accepts the reading ΠΑΡΠΑΡΟ, which he interprets as a masculine genitive Παρπάρω, a man named after the mountain. Robertson reads the inscription in the order, right flank, left flank, back Ἑλικὶς | Παρπάρω | ἀνέθεκε, "Helikis daughter of Parparos dedicated (the object)." Neither the inscription nor the bull helps to locate the festival of the Parparonia which Robertson regards as celebrating Zeus and named after the mountain. He attributes the bull to the same workshop as a very similar one dedicated to Apollo and found in the ruins of a temple on Mt. Elias near Tyros, on the coast south of the plain of Thyrea, *IG* V.1.1518.

EPIDAURIA

291. Epidauros. Asklepieion. Catalogue of Theorodokoi, 365–311 B.C. *IG* IV^2.1.95. *SEG* XXXV 306;* XXXVII 24. In a study of the cities of Akarnania prominent in the campaign of the Athenian general Demosthenes around Amphilochia in 426 B.C., W.K. Pritchett, *Topography* VIII 4 note 9, suggests that the absence of Λιμναία from the original list of Akarnanian cities in LL. 8–13 (365–356 B.C.) and its presence opposite the heading in L. 56 for cities visited after 354 B.C. may be due to an increase in prominence of this city and the addition of walls in the interim.

On 79 note 1 Pritchett endorses L. Robert's demonstration, *Hellenica* 1 (1940) 106–108, on the basis of *IG* II^2 7998 (= *IG* IX^2.1.2.587), that Ὑπώρειαι L. 35 was an Akarnanian city. For the location of Κορόνται L. 12 see our lemma no. 271 (Nemea). On 104–108 Pritchett argues that Τορύβεια in L. 18 is probably the same as Τύρβειον of *SEG* XXIII 189 L. 7 and the Delphic list, *F. Delphes* III.3.203 L. 5. It is associated with Ἀλυζέα L. 19 and probably to be identified with the large inland fortified city at Kolomboti.

In L. 71 G. Manganaro, *Chiron* 22 (1992) 390 note 38, reads Κατάναι *rasura* | Κῖπος Μάρκου. The name is Oscan and is attested at Entella, L. Dubois, *Inscriptions grecques dialectales de Sicile* (Rome 1989) 262 no. 207.1.

M. wrongly refers to *IG* IV^2.1.96.

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292. Epidauros. Asklepieion. Building Accounts, 4th cent. B.C. *IG* IV^2.1.106. *SEG* XXV 389.* For discussion of the possible meaning of τᾶς ποτευχᾶς in L. 27 see our lemma no. 1849.

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293. Epidauros. Asklepieion. Cure Inscriptions, 4th cent. B.C. *IG* IV^2.1.121–124. *SEG* XLI 299.* A. Stramaglia, *ZPE* 91 (1992) 53–59, explores the folkloric motif of the treasure, the lion, and the riddle in *IG* IV^2.1.123, LL. 8–21, and its literary version in Iamblichos, *Babylonika.*

L.R. Lidonnici, *AJPh* 113 (1992) 25–41, examines the sources for the "tales" inscribed on these stelai, suggesting that they came from a combination of inscribed votive objects, oral tradition, and pictorial and sculptured representation. L. detects a pattern of arrangement of the *iamata* on the surviving stelai influenced by a desire to group them according to a clear-cut theological program, shared themes, linguistic similarities, cures away from the sanctuary, etc. "The collection was *formed* rather than composed, in an ongoing, organic process of creation, addition, deletion and change." (40).

At the end of a discussion of the didactic nature of these inscriptions, which he sees as primarily aretalogiai demonstrating the healing power of Asklepios, his expectation of thank offerings for the cures, and his triumph over his skeptics, M.J.P. Dillon, *ZPE* 101 (1994) 239–260, prints

on 260 the following provisional text of iama 47 = *IG* IV^2.1.123, LL. 21–29, with an ap. crit. prepared by R. Merkelbach, who records restorations by Peek, Herzog, and Wilhelm.

ἰχθυοφό-
ρος Ἀμφίμναστος. Οὗτος ἰχθυοφορῶν εἰς Ἀρκαδίαν εὐξάμενος τὰν δε-
κάταν ἀνθησεῖν τῶι Ἀσκλαπιῶι τᾶς ἐμπολᾶς τῶν ἰχθύων οὐκ ἐπετέ-
[λει – – – – – – – – – – – – – – – – – –]ουν ἐν Τεγέαι ἐξαπίνας οἱ ἰχθύες
[– – – – – – – – –]τε[– – – – – – – – –]κοντο τὸ σῶμα; ὄχλου δὲ πολλοῦ περι-
στάντος ε[ἰ]ς τὰν θεωρίαν ὁ Ἀμφίμναστος δηλοῖ τὰν ἐξαπάταν ἅπασα[ν]
[– – – – – – – – – – – – – – – – – –] γεγενημέναν· ἐξικετεύσαντος δ' αὐτοῦ τὸν
θεὸν [– – – – – –]τες π. . [.] . ἰχθύες ἔφανεν· καὶ ὁ Ἀμφίμναστος ἀνέθηκ[ε]
[τ]ὰν [δεκάτα]ν τῶι Ἀσκλαπιῶι

23–24 ἐπετέ[λει τὰν εὐχάν·] πέρναντι [δὲ] οἱ πληθὺν ἐν T. Herzog (1937), ἐπετέ[λει ταύταν ὡ]ς ἔοικ'; ἐν τᾶι ἀγορᾶι οὖν ἐν T. Peek

24–25 οἱ ἰχθύες [σ]α[πε]δό[νι] κα[τα]ρρυέντες ἐξ[ε]τάκοντο Herzog, οἱ ἰχθύες κε[ραυ]νῶ[ι πλα]γέντε[ς] περιεπλέκοντο Peek

26–27 ἅπασαν τ[ὰν ἐπὶ ταῖ ἐμπ]ολᾶ[ι] ποιγεγενημέναν Herzog, ἅπασαν τ[ὰ]μ περ[ὶ] τὸν Ἀσκλαπιὸν γεγενημέναν Peek

28 [θ]εὸν [τεθνα]κότες πολλοὶ ἰχθύες Herzog; Wilhelm wollte das [τεθνα]κότες durch [ἀνεζακ]ότες ersetzen; Peek schrieb θεὸν βιοτ[ε]ύοντες πάλ[ι]ν ἰχθύες.

294. Epidauros. Asklepieion. Hymns, 3rd cent. A.D. *IG* IV^2.1.129–135 I, II. *SEG* XXX 390. Cf. *SEG* XXXVI 350;* *SEG* XL 337.* R.S. Wagman, *PP* 47 (1992) 469–471 (ph.), rejects M.T. Mitsos' rearrangement of the hymns on this block, *SEG* XXXVI 350, arguing that col. II L. 1 cannot be the beginning of a new hymn to the Father of the Gods because it should then project to the left as does the first line of the hymn to Pallas in L. 11 below. Nor is it certain that the preservation of the bottom of the stone rules out the loss of text after L. 16 of col. I. This block was part of an architectural monument on which the text spread over several adjoining pieces. Col. I could have continued beyond L. 16 onto the block below. This arrangement of a poetical archive of considerable size (*IG* IV^2.1.129–131; 135 I–II; *SEG* XXX 390) spread over several blocks of the same monument also weakens Mitsos' contention that only a few letters can be missing from the right edge of the stone.

R. Wagman, *Epigraphica* 14 (1992) 280–283 (ph.), presents a detailed physical description of *IG* IV^2.1.129–131 with measurements. It is not a reused stele, as often reported, but an orthostate block with anathyrosis on both sides from the lower course of a thin (screen?) wall. It probably joined different structures at both sides. The stone had been in the Asklepieion for a long time, perhaps from the 4th cent. B.C., before it was inscribed in the late 3rd cent. A.D. with sacred poetry. *IG* IV^2.1.132–134; 135 I–II, and *SEG* XXX 390 belong to the same monument. "Apparently, we have here an Epidaurian parallel for the poetic *Mauerinschriften* on the Treasury of the Athenians at Delphi."

M. Pizzocaro, *AION (Fil.-Lett.)* 13 (1991) 233–251, reprints the text of the hymn of Telesilla for the Mother of the Gods (*IG* IV^2.1.131) with ample ap. crit. discussion of the setting and possible function of the hymn in the sanctuary, date of composition ("il probleme della cronologia rimane aperto"), mythological antecedents, metrical analysis, comparison with the Homeric Hymn 14 and the Orphic Hymn 27 (Quandt) to the Mother of the Gods, bibliography.

295. Epidauros. Asklepieion. Sculpture on Two Dedications to Pan. R. Wagman, *ZPE* 93 (1992) 45–46 (ph.), observes that to the left of Pan on the base *IG* IV^2.1.466 are the hitherto unreported traces of the four hooves of a goat which had originally stood at the god's side. On *IG* IV^2.1.305, he detects at the right the profile of an entrance to a cave. No changes in the inscribed texts.

HERMIONIA

296. Hermione. Dedications to Demeter, Kore, and Klymenos, 1st cent. A.D.? *IG* IV 686–691, 1609. K. Clinton, *op. cit.* (our lemma no. 1) 51–52, argues that in these dedications Klymenos is to be considered equivalent to Plouton and is to be distinguished from Hades.

LAKONIA

297. Akriai. Gravestone of Asklepiod[oros], 3rd cent. A.D. Left half of a pedimental stele of white marble found at the village of Apidia in southern Lakonia; now in the Sparta Museum inv. no. 6501. Ed. pr. Papaefthimiou, *op. cit.* (our lemma no. 336) 162–164 no. 38 (ph.), who identifies the first word in L. 2 as the ethnic of the Lakonian town of Akriai. She suggests in LL. 3–4 [συν]|βιωτὴς εὐτ[υχῆς]; in L. 6 the deceased is identified as a ταμίας; LL. 8–9 [θα]λάσσῃ; L. 11 Κρητι[κῷ πελάγει]; in L. 12 we learn that he was a ὑποκυβερνή[της]. Asklepiod[oros], with his son(?), died in a shipwreck in the Cretan sea.

'Ασκληπιόδ[ωρος – – – – –]
'Ακρεάτης ου[– – – – – – –]
φίλος ἐν νε[– – – – – – – – –]
βιωτὴς ευτ[– – – – – – – – –]
μηδὲν αλο[– – – – – – – –]
ταμίας καταλ[– – – – – –]
καὶ πάντα αγ[– – – – – – –]
λειμη πλη[– – – – – – – – –]
αὐτὸν ων [– – – – – – – – –]
λασση ηρωο[– – – – – – –]
ἐν τῷ Κρητι[κῷ – – – – – –]
υποκυβερνη[– – – – – – –]
πλωρεὰ δαμ[ασθεὶς – – –]
καὶ σὺν ναύτ[αις – – – – –]
καὶ παιδὶ παρ[– – – – – –]
vacat

[L. 10 The ph. seems to show ΛΑCCΗΗΡωC, i.e. ἥρως. We have changed ed. pr.'s modern Greek monotonic accents to ancient Greek. Stroud.]

298. Amyklai. Honorary Statue Bases for Priestesses as Leaders of the Hyakinthia, Early 2nd cent. A.D.? *IG* V.1.586, 587. *SEG* XI 813; XXXV 317. M. Petterson, *op. cit.* (our lemma no. 42) 12, 38, discusses these honorary inscriptions in the context of the evidence for the participation of women in the Hyakinthia and for the Hyakinthia as an initiatory rite. See also our lemma no. 302.

299. Amyklai. Honorary Statue of Claudia Damostheneia, ca. 200–220 A.D. *IG* V.1.608. *SEG* XXXV 315. M. Petterson, *op. cit.* (our lemma no. 42) 57, 116, discusses this inscription and its evidence for our knowledge of hereditary priesthoods in Sparta during the Imperial period. See also our lemmata nos. 313 and 316.

300. Amyklai. Honorary Inscription for Sextus Pompeius Eudamos, ca. 250 A.D. *IG* V.1.559. *SEG* XI 805. A.J.S. Spawforth, in *Philolakon: Lakonian Studies in Honour of Hector Catling* (London 1992), ed. J.M. Sanders, 236 note 57, believes that in LL. 27–28 the restoration is more likely to be Διὸς Ὑ[πάἰτου] than Διὸς Ὑ[ψίστου].

301. Amyklai. Two Bronze Inscriptions. P.G. Kalligas, in *op. cit.* (our lemma no. 300) 35, notes that the bronze diskos, *SEG* XI 697, and the fragment of a bronze tablet inscribed TPI, both found in Tsountas' old excavations, *AE* (1892) 17, are now in the National Museum of Athens with the inventory numbers X.8618 and 8120 respectively.

302. Amyklai. Graffito on a Roof Tile, ca. 250–200 B.C.? *SEG* XVII 187. M. Petterson, *op. cit.* (our lemma no. 42) 12 note 21, writing apparently without knowledge of the publication of this inscription in *SEG* and citing only the ed. pr., discusses this list of women's names in the context of the evidence for the participation of women in the Hyakinthia. See also our lemma no. 298.

303. Keria. Mani. Gravestone. *IG* V.1.1334a. Copied by Cyriacus of Ancona and "rediscovered" in the church of Ayios Ioannes at Keria. Reprinted by A.S. Delivorrias, *AAA* 1 (1968) 119–122 (ph.). Cf. J.-P. Michaud, *BCH* 94 (1970) 982, 984 (ph.). No change in the text.

304. Keria. Mani. Gravestone of Polykratis and Nikandria, Late Hellenistic. Elaborately decorated pedimental naiskos, grave stele of white marble once built into the west wall of a ruined chapel of the Ayioi Asomatoi at this site, now in the Sparta Museum inv. no. 6661. In the tympanon a circular crown or medallion with a gorgoneion, acanthus tendrils to either side, flank akroteria. Triglyph/metope frieze below this, with a plain epistyle. Both antae decorated with acanthus tendrils and blossoms. Below this is a frieze between heraldic lions, panthers, and bulls between boukrania and rosettes. Below this another relief panel depicting two Nikai holding a basket containing amphoras and hydriai, flanked by two other Nikai in front of wide antae, the one on the left playing a double flute, the one on the right holding a lyre. In the large central recessed panel in relief a standing woman at left in front of a second woman seated on an elaborately decorated throne with a footstool. Two other female figures in much smaller scale stand beside the throne and at the left edge of the scene. Inscription on the epistyle.

Ed. pr. A.S. Delivorrias, *AAA* 1 (1968) 119–122 (ph.). V.M. Strocka, *Acta XII Int. Kongress klassischen Archäologie Athen 1983* (1985) 1.286–292, urges that the stele was imported from an east Greek workshop. Papaefthimiou, *op. cit.* (our lemma no. 336) 74–84, 160–161 no. 36, gives a detailed iconographic analysis and suggests that the two women were musicians who won the vases depicted in the basket with the Nikai as prizes in musical competitions. If they were both Spartans, commemorated on this imported stele, they might have been victors in the θυμελικὸς ἀγών in honor of Eleusinian Demeter at Sparta; Hesychios s.v. Ἐλευσίνια.

Πολυκρατὶς Νικανδρία χαίρετε

In the relief field next to the female figures is a later (Byzantine) inscription which Papaefthimiou 82 records as follows: Κ(ύρι)ε βοήθοι τὸν δοῦλόν σου Κάλαρχον ἱερέα ἐν ⟨τῇ⟩ ἡμέρᾳ ⟨τῆς⟩ κρίσεως.

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305. Kythera. Statue Base, Hadrianic. *SEG* XXXVIII 331. *L'Ann. Ep.* (1991) no. 1439: "L. 1: certainement Ἀ [πόλις]." LL. 3–4: Τραιαν[ὸν Ἀδριαὶν]όν.

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306. Mistra (Now Lost). Cult Regulations, Date? *IG* V.1.364. *SEG* XXV 426. K. Clinton, *op. cit.* (our lemma no. 1) 61, notes that in L. 13 Persephone is no doubt Kore.

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307. Sellasia. Dedication to the Dioskouroi, 6th cent. B.C. *IG* V.1.919. *SEG* XI 888; XXXVII 325.* J.M. Sanders, in *Philolakon* (our lemma no. 300) 205–210, publishes a text, translation, ph., and brief description of this stele in the course of a general essay on the early Lakonian Dioskouroi reliefs. See also our lemma no. 339.

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308. Sparta. Alliance with the Aitolians, 500–450 B.C.? *SEG* XXVI 461; XXXVIII 332.* Dating this inscription 500–470 B.C. and writing without reference to bibliography after 1978, K. Tausend, *Amphiktyonie und Symmachie: Historia Einzelschriften* 73 (1992) 174–180, briefly comments on the obligations of both symmachoi and hegemon which this treaty reveals within the context of the Spartan alliance.

M. Sordi, *Aevum* 65 (1991) 35–38, places this treaty and alliance immediately after the Aitolians participated in the Eleian War against the Spartans. The exiles in L. 16 will then be the Messenians expelled from Naupaktos by the Spartans, Diodoros 14.34.3. Like the Eleians after their defeat at the hands of the Spartans in 402/1 B.C., the Aitolians are forced into an offensive and defensive alliance in which their foreign policy is tied to that of Sparta.

Cf. A. Graeber, *ZSSR* 109 (1992) 141–143, brief comments on this inscription; date 500–470 B.C.; nothing new.

309. Sparta. Letter from an Imperial Official, ca. 61 A.D. *IG* V.1.16. N. Kennell, *Hesperia* 61 (1992) 193–202 (ph.), publishes a new edition of this inscription with epigraphical and brief line-by-line commentary based on autopsy of the stone. He argues for the above date on the basis of the rasura in Col. I L. 1 and uses the traces remaining at the end of that line to show that the name to be restored in Col. I LL. 1–2 must be that of Nero rather than that of Domitian. The language of the document, however, indicates that it is a communication from an imperial official rather than from the Emperor himself. On 197–198 he discusses a probable connection between this inscription and the fall from grace and exile of Spartiaticus, the last of the Euryclids; on 198–202 Kennell discusses the significance of this inscription for the institutions of Roman Sparta, in particular the gerousia, the number of its members, and the size and membership of the boule. See also our lemma no. 337.

Col. I

[ὁ δεῖνα – – – – – – – office – [N]ε]
[[ρῶνος] Κλαυδίου Καίσαρος [–]ΟΙΟ
[–]ΙΙ[– –]

Uncertain number of lines missing

Col. II

vacat
τοῦ δὲ λοιποῦ μηδὲν ἄνομ[ον? –]
ΣΟΥ αἰτεῖσθαι. *vacat* [*vacat*]
Διὰ τούτου τοῦ κεφαλαίου [–]
τούτους γὰρ ὁ μὲν Σεβασ[τὸς – ὁ]
δὲ δῆμος πολλαῖς ἡμ[ετέραις ἐπιστολαῖς πειθόμενος – – – – – – – – –]
μὲν ἐξέβαλεν ΟΥ[– – – – – – – – – – – ὡς ἐν τῷ περὶ τούτου τοῦ πράγ]-
[μα]τος γέγραπται ν[όμῳ –]
[. . .] τῶν κη΄ ἐγγρ[αφέντων –]

310. Sparta. Agonistic Dedication, Date? *IG* V.1.222. *SEG* XXX 402.* M. Petterson, *op. cit.* (our lemma no. 42) 61, discusses this inscription, its relationship to a statue of Tiberius Claudius Brasidas found nearby, and the evidence it provides for our knowledge of the location of the sanctuary of Karneios at Sparta.

311. Sparta. Victory Stele of Damophon, ca. 400–350 B.C.? *IG* V.1.213. *SEG* XXXVIII 333;* XXXIX 370; XL 356, 1640. J. Christien in R. Lonis, *L'étranger* II (our lemma no. 548) 157–158, discusses the topography, history, political status, and archaeology of Thouria and its sanctuary of Poseidon where Damophon won eight victories, LL. 18–23. It is the only place in Messenia in the victory list.

312. Sparta. Sacred Law, Date? *IG* V.1.364. *SEG* XXV 426. K. Clinton, *op. cit.* (our lemma no. 1) 63, points out that in L. 13 Φερσεφόνα is meant as Κόρη.

313. Sparta. Honorary Statue of Tiberius Claudius Pratolaos, ca. 130 A.D. *IG* V.1.497. M. Petterson, *op. cit.* (our lemma no. 42) 116, discusses this inscription and its evidence for our knowledge of hereditary priesthoods in Sparta during the Imperial period. See also our lemmata nos. 298 and 316.

314. Sparta. Portrait Herm of Iulius Paulinus, ca. 230–260 A.D. *IG* V.1.538. *SEG* XXXIV 314, 315.* P. Armstrong, W.G. Cavanaugh, G. Shipley, *ABSA* 87 (1992) 306–307, briefly speculate on the possible site of the bridge repaired by Iulius Paulinus, LL. 20–26.

315. Sparta. Honorary Inscriptions Mentioning Bomonikai, Late 2nd cent. A.D. *IG* V.1.554, 652, 653, 653b, 654. *SEG* XXXIV 319. M. Petterson, *op. cit.* (our lemma no. 42) 46, 82, discusses the status of the bomonikes as reflected in these inscriptions.

316. Sparta. Honorary Statue of Claudia Damostheneia, ca. 160 A.D. *IG* V.1.589. *SEG* XI 813a. M. Petterson, *op. cit.* (our lemma no. 42) 57, 116, discusses this inscription and its evidence for our knowledge of hereditary priesthoods in Sparta during the Imperial period. See also our lemmata nos. 298 and 313.

317. Sparta. Inscriptions Commemorating Staphylodromoi, Date? *IG* V.1.650, 651. M. Petterson, *op. cit.* (our lemma no. 42) 68, discusses these inscriptions and the evidence they provide for the race of the staphylodromoi and their position in the cult of Apollo Karneios.

318. Sparta. Victory Monuments of the Σφαιρεῖς, ca. 70–3rd cent. A.D. *IG* V.1.674–688. *SEG* XI 842–845; XXXIII 254; XXXIV 313, 317; XXXVI 371. M. Petterson, *op. cit.* (our lemma no. 42) 85–86, discusses these inscriptions and the evidence they offer for our knowledge of the place of the ball-game in the cults of Herakles and of the Dioskouroi.

319. Sparta. Agonistic Inscription, 2nd cent. A.D. *SEG* XI 832. J. Nollé, F. Schindler, *Die Inschriften von Selge* (Bonn 1991) 61–62 no. T 78, restore the name in L. 1 as [Συν]τροφιανός and suggest [Δεξ]ίνεικος and [Χαρ]ίνεικος as possibilities in L. 2.

320. Sparta. Gravestone of Two Soldiers, 200–250 A.D. Upper part of a flat-topped rectangular stele of blue-gray local marble; inscription on the broad, flat panel at the top; below this a recessed panel in which stand two male figures in relief wearing the Lakonian pilos helmet, both broken off at the neck. Names inscribed *kionidon* down both antae. From Sparta; now in the Sparta Museum inv. no. 6738. Ed. pr. Papaefthimiou, *op. cit.* (our lemma no. 336) 146–148 no. 20, who suggests that the names on the antae may be relatives of the two deceased. She restores e.g. Κλησ[ᾶς] and Ζεῦξ[ις] or Ζεύξ[ιππος].

Αὐρήλιος Ἀρτέ-
μων Ἀγασίππου
στρατευσάμενος
4 κατὰ Περσῶν ἔτη βι-
ώσας εἴκοσι μῆνας θ.

Αὐρ. Εὐτυχιανὸς [Ὀνα]-
σίωνος στρατευσάμε-
8 νος κατὰ Περσῶν ἔτη
βιώσας Κ. Συνέφηβοι (hedera)

Left anta: Κλισ[– – –]

Right anta: Ζευξ[– – –]

[L. 6 At the end, I would read from the ph. Ὀ[να]-. Stroud.]

321. Sparta. Gravestone of Deon, 3rd cent. A.D. Fragment from the broken top of a pedimental, naiskos stele of gray marble with inscription on the badly worn and damaged epistyle. Head of a frontal figure in relief preserved just above the broken bottom. From Sparta; now in the Sparta Museum, inv. no. 6734. Ed. pr. Papaefthimiou, *op. cit.* (our lemma no. 336) 141 no. 15 (ph.).

Δήων χ[αῖρε]

322. Sparta. Gravestone of Dionysios, 3rd cent. A.D. Irregularly shaped slab of blue-gray local marble, inscription complete. From Sparta; now in the Sparta Museum inv. no. 6510. Ed. pr. Papaefthimiou, *op. cit.* (our lemma no. 336) 167 no. 42 (ph.).

Διονύσιε
χαῖρε
ἔτη βιώ-
4 σας ΚΕ

323. Sparta. Gravestone of the Soldier Zoilos, 200–250 A.D. Upper half of a rectangular stele of blue-gray local marble with inscription on a plain raised panel extending for the full preserved height at the left; standing frontal male figure in relief in a recessed panel at the right. He holds a large round shield in his left hand, sword at the left hip, and a mantle over the shoulders, clasped at the chest by a round fibula. From Sparta; now in the Sparta Museum, no inv. no. Ed. pr. Papaefthimiou, *op. cit.* (our lemma no. 336) 144–145 no. 18 (ph.).

Ζωΐ́[λ]ε
χαῖρε
[ἔτ]η βιώ-
4 [σα]ς ΑΑ
σύμμα-
χος ὢν
Ῥώμης
8 κατὰ Περ-
σῶν στή-
σα⟨ς⟩ τρόπαι-
[ο]ν Ζωΐ́[λε]
12 [– – Σ]πάρτη
[– – – – – –]

Ed. pr. interprets τρόπαιον not as a victory monument that Zoilos erected on the battlefield against the Persians but as the grave monument of the deceased, cf. *SEG* XXXV 1404. In L. 12 "Sicherheit das Wort Σπάρτη zu ergänzen, und damit ist wohl der Ort gemeint, wo Zoilos' τρόπαιον (nämlich sein Grabmal) gestanden hat. Zoilos ist also in seiner Heimat gestorben."

[There is, however, a *vacat* after τρόπαιον and before Ζωι[– –] in L. 11. The stone should be re-examined, for the ph. shows that at least five letters, which ought to be legible but are not reported by ed. pr., are preserved in L. 13 and possibly the tops of others in a putative L. 14. If the *vacat* marks a break in L. 11, the tropaion could belong to Zoilos' military exploits and the remainder of the text could refer to his burial [ἐν] Σπάρτῃ. This might accord better with στήσα⟨ς⟩. Stroud.]

324. Sparta. Gravestone of Labeion, 3rd cent. A.D. Flat-topped, rectangular stele of blue-gray local marble. In shallow relief within a rectangular inset, a standing, frontal, male figure holding a book roll in his left hand; a rectangular case at bottom right, probably for book rolls. Inscription on the flat panel above. From Sparta; now in the Sparta Museum; no inv. no. Ed. pr. Papaefthimiou, *op. cit.* (our lemma no. 336) 137–138 no. 11 (ph.).

Λαβείων χέρε

325. Sparta. Gravestone of Nikin, Late Hellenistic. Upper part of a pedimental stele of blue-gray local marble decorated with peak and flank akroteria; inscription in a slightly recessed band below the epistyle; below this is a recessed panel bearing only the battered outline of a female head in relief, broken off at the neck. From Sparta; now in the Sparta Museum, no inv. no. Ed. pr. Papaefthimiou, *op. cit.* (our lemma no. 336) 154 no. 28 (ph.), who reconstructs this woman's father's name as Νικίων or Νικίας. For Νίκιν she cites J.J.E. Hondius, *ABSA* 24 (1919–21) 139 no. 124.

Νίκιν) χαῖρε

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326. Sparta. Gravestone of Nikippos, ca. 100–150 A.D. Flat-topped rectangular stele of blue-gray local marble with a standing frontal male figure in high relief; inscription on raised panel below. He turns his head to his right and pours a libation from a phiale with his right hand while holding a round object (fruit?) in his left. From Sparta; now in the Sparta Museum, no inv. no. Ed. pr. Papaefthimiou, *op. cit.* (our lemma no. 336) 148–149 no. 22 (ph.).

Νίκιππος | χαῖρε

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327. Sparta. Gravestone of Pardalo, 1st cent. A.D. Upper part of a stele of blue-gray local marble with narrow margins and a low pediment incised; large letters in the main field; broken at bottom. From Sparta; now in the Sparta Museum inv. nos. 537+6285. Ed. pr. Papaefthimiou, *op. cit.* (our lemma no. 336) 164–165 no. 39 (ph.), who interprets the name as a feminine vocative of Παρδαλώ.

Παρδαλλοῦ | χαῖρε | ἔτη βιώσασα Ξ[.]

Although she prints the last line as above, ed. pr. observes that the numeral is not preserved, "man kann nur den oberen Strich eines E oder Ξ erkennen."

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328. Sparta. Gravestone of Pasikles, ca. 100–150 A.D. Two joining pieces of a fragmentary, pedimental stele of gray local marble with a standing frontal male figure in high relief, his head turned slightly to his right, pouring a libation with his right hand. Inscription in two lines in the field on either side of his head. From Sparta; now in the Sparta Museum, no inv. no. Ed. pr. Papaefthimiou, *op. cit.* (our lemma no. 336) 149–150 no. 23 (ph.).

Πασικλῆς | χαῖρε

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329. Sparta. Grave Epigram of Plator, ca. 200 B.C. Marble block with kymation moulding along the top which once formed the upper part of the podium of a funeral monument

or heroon. For a similar monument see *ABSA* 13 (1906/7) 157 grave A. Found in 1988 in excavations of the Greek Archaeological Service reused as building material in a Roman house "of the ancient Limnai area of Sparta."

Ed. pr. G. Steinhauer, in *Philolakon* (our lemma no. 300) 239–245 (ph.), who identifies the deceased as a mercenary soldier from southern Illyria, who at the time of Nabis, married a Spartan woman of the aristocracy, Polybios 13.3. He may even have been the mercenary commander Plator of Polybios 4.55.

Οὔτε πάτρα Θρινκαία τὸν ἔξοχον, οὔθ' ὁ Λακώνω[ν],
Πλάτορα, θεσμοθέτας μέμψεται εἰν' Ἀΐδος,
ἀμφοτέραις πολέεσσιν ἐπεὶ πλέον ἢ πάρος εἶχον
κῦδος ἐν ὑσμίναις ὠγαθὸς ἀγάγετο.
Ὄλβιε παῖ Σακόλα, τίν δ' †ἄλεχε κοινός† Ἀριστο-
νίκα ἐπὶ θρωϊσμῷ δεῖμα πόνησε τόδε,
ὄφρα καὶ ἐξ Ἀχέροντος ἀρείλυτα γῦα διήνας
[μ]ικρὸν ἀπὸ σώας εὔνιδος ἦτορ ἔχοις.

After considering a number of different corrections of τίν δ' †ἄλεχε κοινός† in L. 5, ed. pr. opts for ἄλ⟨ο⟩χ⟨ος⟩ κοινό⟨ν⟩, "Blessed son of Sakolas, your companion Aristonika wrought this monument on a grave mound, common for her and you."

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330. Sparta? Gravestone of Pration, 1st cent. B.C. "Unpublished stele in the Sparta Museum no. 6665 with the representation of a hoplite." Briefly noted by G. Steinhauer, *op. cit.* (our lemma no. 300) 241 note 8, as an example of the prevailing Spartan custom of proud austerity laid down by Lykourgan law. No further details.

Πρατίων ἐν πολέμωι

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331. Sparta. Gravestone of Chrysas, ca. 150–200 A.D. Intact rectangular stele of white-gray local marble with narrow margins and pediment incised; inscription in large letters in main field. From Sparta, reused as a cover slab on an early Christian grave; now in the Sparta Museum inv. no. 6584. Ed. pr. Papaefthimiou, *op. cit.* (our lemma no. 336) 165–166 no. 40 (ph.).

Χρυσᾶ
χαῖρε
ἀγαθέ
ἔτη βιώ-
σας $\overline{\text{N}}\Theta$
Μῆ(νας) $\overline{\text{I}}$ Ἡμ(έρας) $\overline{\text{I}}\,\overline{\text{E}}$ leaf

[L. 6 The first letter is a ligature of M and H, the third of H and M.]

332. Sparta. Gravestone of [– – –]thokles, late Hellenistic? Fragment from the upper part of a stele of gray local marble. L. 1 is inscribed on a heavy epistyle broken at left and top. L. 2 is in the recessed field below, on either side of a relief of a male head in profile to the left, broken off below the neck. From Sparta; now in the Sparta Museum, inv. no. 6509. Ed. pr. Papaefthimiou, *op. cit.* (our lemma no. 336) 150–151 no. 24 (ph.), who suggests [Ἀγα]θοκλῆς in L. 1 and 8 possible restorations of L. 2.

[– – –]θοκλῆς ἥρως
[– – –]στράτου χαῖρε

[L. 2 There is no trace of the sigma on the ph. Stroud.]

333. Sparta. Gravestone, 150–200 A.D. Naiskos stele of local blue-gray marble with a single, frontal male figure in relief below a heavy pediment. Inscription in the tympanon and on the left anta. From Sparta; now in the Sparta Museum inv. no. 6723. Ed. pr. Papaefthimiou, *op. cit.* (our lemma no. 336) 133–134 no. 5 (ph.).

[– – –]ι̣ε χ̣α̣ῖ-
ρε

334. Thalamai. List of Worshipers of Damoia, 125/6–After 129/30 A.D. *IG* V.1.1314. *SEG* XXXVI 370. A.J.S. Spawforth, in *Philolakon* (our lemma no. 300) 230, discusses the prosopography of this inscription, which he interprets, with F. Bölte, *RE* V.1.A coll. 1190–1191, as evidence for civic magistrates sent from Sparta to consult the oracle of Ino-Pasiphae reviving (rather than continuing) an older Spartan custom of sending ephors on such missions.

335. Lakonia (Now in Mainz). Inscribed Bronze Hydria, ca. 600–575 B.C.? Jeffery, *LSAG*^{2} 189–190, 199 no. 7. G. Maddoli, *PP* 264 (1992) 256–262, in a reconstruction of the text, date, and occasion of the victory epigram of the people of Kleitor (Paus. 5.23.7), argues the case (contra Jeffery) in favor of identifying the Telestas named on this hydria with the Spartan artist in L. 3 of the epigram.

336. Lakonia. Late Hellenistic and Roman Grave Reliefs. W. Papaefthimiou, *Grabreliefs späthellenistischer und römischer Zeit aus Sparta und Lakonien: Quellen und Forschungen zur Antiken Welt* 13 (Munich 1992), presents a full publication of 42 marble grave stelai in the Sparta Museum, mostly decorated with relief sculpture. Of these 25 are inscribed. She discusses the history of Spartan gravestones before the Hellenistic period, the location of the

cemeteries of Sparta, material and technique of the stelai here published, architectural forms of the stelai, typology and interpretation of the sculptured figures, inscriptions (54–56), chronology of the reliefs (including the criterion of letter-forms, apices, cursive, etc.), and a special section on the 2 imported stelai (74–87) before the Katalog (130–167) and plates. We give a concordance and include in separate lemmata the previously unpublished inscriptions or those not previously included in *SEG*; see our lemmata nos. 297, 304, 320–328, and 331–333.

***IG* V.1**	**Papaefthimiou**	***IG* V.1**	**Papaefthimiou**
717	151–152 no. 25	773	152–153 no. 26
748	145–146 no. 19	794	143–144 no. 7
752	131–132 no. 3	798	166 no. 41
759	139–140 no. 13	815	155 no. 29
763	130–131 no. 2	817	142–143 no. 16
768	132–133 no. 4	934	157–158 no. 33

337. The Political Institutions of Roman Sparta. N. Kennell, *Hesperia* 61 (1992) 193–202, discusses the nature of the Spartan constitution after the reforms of Philopoimen in 188 B.C., with particular reference to the number of *gerontes* (23) and the number of members of the boule (33). Discussion of the evidence for the membership and activities of both deliberative bodies. See also our lemma no. 309.

Starting from *IG* V.1.448, Kennell, *Phoenix* 46 (1992) 342–351, analyzes the literary and especially the epigraphic evidence for the συναρχία at Sparta. He interprets the formula διὰ συναρχίας in L. 7 as indicating that the synarchia is the body charged with carrying out the decision of the gerousia. The two institutions cannot, then, be the same, although they were closely related. He sees the origins of the Spartan synarchia in the homonymous institutions of the Achaian League. Like its predecessor, the Spartan synarchia of Roman times was probouleutic; *IG* V.1.1370, restored by Kennell as [γνώμ]α [τᾶν] σ[υ]ναρχιᾶν, καθὰ καὶ οἱ γέροντες ἐπέκρειναν. It probably comprised the ephors and the nomophylakes. Many Spartan inscriptions are used by Kennell in his discussion of the functions of the synarchia (349–351), e.g. *IG* V.1.4; 11; 18b.

338. Sparta. The Cult of Dionysos and Demeter. Cf. C.M. Stibbe, *BABesch* 66 (1991) 1–44 (ph.), for a detailed discussion of the origins of the cult of Dionysos Kolonatas (Paus. 3.13.7), established in the 6th cent. B.C. through the influence of the Delphic oracle. Stibbe traces the probable provenance of the numerous series of archaic reliefs depicting seated deities (Demeter and Dionysos in a chthonic setting holding a large kantharos) to the hill Pikromygdalia near the village of Chrysafa ca. 15 km. east of Sparta. He presents a catalogue of these stones with many ph. and dr., museum numbers (many unpublished), bibliography, discussion of chronology, iconography, votives or gravestones(?); he also brings in numerous terracotta plaques of related form found in Amyklai and other sites in Lakonia. Virtually no references to the inscriptions on some of the relief stelai; see *IG* V.1.244 (pp. 5, 11–13); 926 (p. 8).

339. Lakonia. The Cult of the Dioskouroi in Roman Lakonia. Starting from the Latin dedication, *CIL* III.493, reign of Domitian, at Krokeai, B. Poulsen, J. Carlsen, *Acta Hyperborea: Danish Studies in Classical Archaeology* 3 (1991) 235–248, analyze the historical, sculptural, epigraphic, and numismatic evidence for the operation of the cult of the Dioskouroi in the Roman period in Lakonia. Discussion of the quarries at Krokeai. See also our lemma no. 307.

340. Sparta. Spartan Cults under the Roman Empire: Some Notes. Under this title in J.M. Sanders, ed., *Philolakon* (our lemma no. 300) 227–238, A.J.S. Spawforth presents a useful survey of Spartan cult and public officials in charge of the administration of religious practices, oracles, divination, emperor-worship, etc.; numerous references to inscriptions. See also our lemmata nos. 334 and 339. Among the officials discussed are ἱερομνήμονες, ἱεροθύται, νομοφύλακες, βίδεοι, priests and priestesses, μάντεις, ἀρχιερεύς, et al.

MESSENIA

341. Andania. Sacred Law of the Mysteries of the Great Gods, 92/1 B.C. *IG* V.1.1390. *SEG* XL 361.* K. Clinton, *op. cit.* (our lemma no. 1) 49, discusses the requirement in L. 15 that the initiates walk barefoot in the context of the question of whether the initiates at Eleusis were required to be unshod. [Note that in Clinton's reference (49 n. 100) *LSS* should read *LSCG*.]

M. Petterson, *op. cit.* (our lemma no. 42) 60, discusses the evidence offered by this inscription for our knowledge of sacrifices to Apollo Karneios and the role of the priest of that god in the Mysteries of the Great Gods.

342. Near Korone. Sanctuary of Apollo Korythos. Dedication of a Spear Butt, ca. 460 B.C.? *SEG* XL 362. J. Christien, in R. Lonis, *L'étranger* II (our lemma no. 548) 158–162, in a discussion of the status and geographic position of this sanctuary, seeks, after Bauslaugh *SEG* XL 362, to reconstruct an occasion during the revolt of the helots at Ithome when a Messenian victory over the Athenians would have been feasible. She suggests that it came in a second (naval) expedition of the Athenians, without Kimon, when they attempted to land on the coast of Messenia near the sanctuary of Apollo, Plutarch, *Kimon* 17.2.

343. Messene. Decree, 2nd/1st cent. B.C. *SEG* XLI 326. P. Gauthier, *BE* (1994) no. 341, suggests that the people of Kythnos might also be restored at the end of L. 1. He envisages a decree of Messene honoring foreign judges from Kyth[– – –] and suggests the following restorations: LL. 2–3 [χρυσῶι στεφάν]ωι ἐπὶ τῶι ἐξαποστεῖλαι | [δικαστὰς ἄνδρας καλοὺς κἀγαθ]ούς, στεφανῶσαι δὲ καὶ | [τοὺς δικαστὰς (one name lost), Παγκρατίδαν

Λασθέ[νους (probably a third name) ἕκαστον α]ὐτῶν χρυσῶι στεφά[νωι followed by a formula of the type [ἐπὶ τῶι διεξαγηοχέναι αὐτοὺς τὰ κατὰ τὰν δικαστεί]αν ἀπὸ παντὸς τοῦ βελ[τίστου]. L. 7 [εἶναι δὲ αὐτοὺς προξένο]υς τᾶς πόλεως τῶν [Μεσσανίων]. L. 8 [αὐτοὺς καὶ] ἐκγόνους· ὑπάρχειν [δὲ αὐτοῖς (other privileges) καὶ – – –α]ν καὶ ἀσυλίαν.

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344. Messene. Decree in Honor of the Emperor Tiberius, 14 A.D. *SEG* XXXIX 378; XLI 328. Cf. *Ann.Ep.* (1991) [1994] no. 1442, based only upon the fragment published in *PAAH* (1988) [1991] 57–58. In L. 36 we should restore [ὑ]πό rather than [ἀ]πό. The festival ought not to be in honor of Tiberius but in commemoration of Augustus, whose priest appears in L. 36 and whose birthday is mentioned in L. 35.

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345. Messene. Decree of the Naupaktians in Honor of Aristis, 2nd cent. B.C. *SEG* XLI 331. P. Gauthier, *BE* (1994) no. 341, doubts the formulation Ἐγ Ναυπ[ακτίων] restored by Themelis in L. 1 and suggests Ἐγ Ναυπ[άκτου]. He suggests that τοῖς συμπολιτευο[μένοις] L. 4 might be connected with the notorious inscription from Naupaktos announced by E. Mastrokostas, *AD* 19 (1964) B.295, but still unpublished, which perhaps contains an arrangement of sympoliteia between Messene and Naupaktos. For this inscription see the references in R.S. Stroud, *Chiron* 24 (1994) 284 note 81.

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346. Messene. Dedication to Herakles, 2nd/1st cent. B.C. *SEG* XLI 363. M. Sève, *BE* (1994) no. 93, wonders whether we might have here the end of a dedication which the donors had the right to inscribe on the buildings which they restored, i.e. Teisarchos son of Dionysios, *SEG* XXIII 207, L. 10.

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347. Messene. Inscription on a Temple, Roman. *SEG* XL 367; XLI 367E. L. Dubois, *BE* (1994) no. 340, writing without reference to *SEG* XLI 367E, reads this inscription as "Θηρύλος (un sobriquet connu, Bechtel, *HPN* 210) ἐνίκ' Αἰθίδας, cf. Paus. 4.32.2."

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348. Messene. Various Inscriptions. In a general essay on the excavations of the stadium and the heroon, P. Themelis, *op. cit.* (our lemma no. 54) 87–91, reprints the texts of the following previously published inscriptions: *SEG* XLI 366, names on the seats in the stadium; *SEG* XXXIX 385, XLI 364, dedication; *SEG* XXXIX 386, XLI 376G ΔΙΟΣΚΟΥΘΟΥ; *SEG* XXXIX 378, XLI 328, decree in honor of the Emperor Tiberius, LL. 32–41; *IG* V.1.1464, *SEG* XLI 373, gravestone of Ἀρίων, with discussion of *IG* V.1.1427.

ARKADIA

349. Mt. Lykaion. Inscribed Bronze Greave, Date? *IG* V.2.551. *SEG* XXXVI 389. Republished with notes and bibliography by E. Kunze, *Oly. Forsch.* XXI 113 no. C = 129–130 no. 15; see our lemma no. 383.

350. Mt. Lykaion. Dedications to Pan, 6th cent. B.C. and Date? *IG* V.2.556–557. *SEG* XXXVI 389. U. Hübinger, in *Iconography of Greek Cult* (our lemma no. 143) 189–212, especially 211, discusses the finds from the Sanctuary of Pan on the slopes of Mt. Lykaion, and notably the role played by these inscriptions in the identification of the deity to whom the sanctuary was dedicated.

351. Mantineia. Sympoliteia Between Helisson and Mantineia, Early 4th cent. B.C. *SEG* XXXVII 340; XLI 379.* M. Moggi, *RFIC* 119 (1991) 60–61, analyzes the terminology of πόλις and κώμη in this inscription.

352. Megalopolis. Judgment of a Dispute, 2nd cent. B.C. *IG* V.2.443. *SEG* XL 373. É. Loucas-Durie, *Kernos* 5 (1992) 90, argues on the basis of the rarity of the name Σωσιγένης that the man in Face B, L. 29 of this inscription is the same as that mentioned by Pausanias (8.31.7) as one of the founders of the Mysteries at Megalopolis.

353. Stymphalos. Decrees and Treaty Between Stymphalos and Demetrias/ Sikyon, 303–300 B.C. *IG* V.2.351–357. *SEG* XXXI 351;* XXXVI 389. In R. Lonis, *L'étranger* II (our lemma no. 548) 127–146, S. Cataldi presents a detailed analysis of all the provisions in 357 concerning the status, legal rights, and judicial procedure available to foreigners at Stymphalos. He finds that treatment of foreigners by this polis at this time was remarkably generous.

354–364. Stymphalos. Gravestones. Cf. *SEG* XXXV 372. P. Harding, H. Williams, *ZPE* 93 (1992) 57–61 (dr.), publish the following grave inscriptions recovered by the Canadian Archaeological Institute mostly at the site of the ancient city. These have been previously noted only in preliminary publications, cf. *SEG* XXXV 372. Texts in majuscules; date suggested only for 355.

354. No. 1. Flat-top limestone stele: Εὐφράντα | Φλειασία.

355. No. 2. Flat-top limestone stele: Ἀντίπατρα, reign of Kassander. (Previously reported as Ἀντιγλίτσα, in error.)

356. No. 3. Flat-top sandstone stele with moulding at top. L. 1 on smooth band below moulding, L. 2 below: ΑΣΣ[– – –] | ΑΣ[– – –]. Edd. pr. suggest Ἄσσ[ος] | Ἄσ[ιος].

357. No. 4. Flat-top limestone stele with moulding at top: Μῶσις.

358. No. 5. Stele of red-pitted conglomerate with crowning moulding: [– – –]ιλεας. Edd. pr. favor [Φ]ιλέας.

359. No. 6. Flat-top gray conglomerate stele: Νεοκράτεια.

360. No. 7. Red sandstone stele with pediment in relief: Καλλιέρα.

361. No. 8. Stele of local limestone: Ὀλύμπιχος.

362. No. 9. Fragmentary stele of gray conglomerate: Σ̣ώστρατο[ς].

363. No. 10. Flat-top stele of limestone: [Δ]αμώ.

364. No. 11. Limestone pedimental stele: Συνέτη | χαῖρε.
[The dr. clearly shows ΣΥΝΕΤΕ. Stroud.]

365. Tegea. Law Concerning the Sanctuary of Athena Alea, ca. 394–371 B.C. *IG* V.2.3. *SEG* XL 375.* S. Isager, in *op. cit.* (our lemma no. 26) 15–16, in a discussion of animals belonging to deities in Classical and Hellenistic Greece, paraphrases the most important provisions of this law.

366. Tripolis. Sculptured Gravestones in the Museum of Tripolis. A. Datsoule-Stavridi, Ταφικὰ Γλυπτὰ στο Ἀρχαιολογικὸν Μουσεῖο τῆς Τρίπολης (Athens 1992), presents an illustrated catalogue of late Roman gravestones from various provenances now in the Museum of Tripolis. Since the author does not number her catalogue entries, we give the inventory numbers from the museum.

IG V.2	Museum no.	*SEG*	Museum no.
178	1612	XXXV 292	2729
179	1224	XXXVIII 361 (cf.	2325
187	1636	*SEG* XXXVI 384)	
206	3084	Unpublished? See	1649
326	2981	our lemma no. 368	

367. Arkadia. The Cult of Pan in Arkadia. É. Loucas-Durie, *Kernos* 5 (1992) 92–93, briefly discusses the evidence — literary, epigraphical, and archaeological — for two sanctuaries of Pan at Lykochia (on the route from Megalopolis to Chrysovitsi) and on Mt. Nomia (near Lykosoura). Inscriptions discussed include *IG* V.2.550.

368. Arkadia? Gravestone of Nikareta, Late Roman. Pedimental naiskos-type stele with a rosette in the tympanon; in relief between the pilasters a standing couple, man on left, woman on right, small child between them; inscription below. Provenance not stated; now in the Tripolis Museum no. 1649. Ed. pr.(?), A. Datsoule-Stavridi, *op. cit.* (our lemma no. 366).

Νικαρέτα χαῖρε

ELIS

369. Babes (South of Olympia). Graffito, Archaic. Small fragment from the rim of a glazed cup found in excavations of the Greek Archaeological Service at this site of a local sanctuary; letters on the exterior. Ed. pr. F. Lang, *MDAI(A)* 107 (1992) 50–53 (ph., dr.). ΚΛΕΙ[– – –].

370. Elis. Law Concerning Participants in the Olympic Games, 3rd cent. A.D. Fragment of marble found in excavations of G. Papathanasopoulos in 1968 at the city of Elis. Briefly mentioned (no text) by P. Siewert, *op. cit.* (our lemma no. 54) 116, who notes L. 1 "people arriving" τοὺς ἀφικνουμένους; L. 2 "the Olympic Festival" Ὀλυμπίων παν[ήγυριν?]; L. 5 "people who want accommodations" [κα]ταλύσεις ἀξιούμ[ενοι]; L. 6 "one should not use a carriage" μήτε ὀχήματ[ι]; L. 9 ἐν θεατοῦ σχήμα[τι]. It is a law, L. 12 ἄρχειν ὁ νόμος.

371. Elis. Mosaic Inscriptions: Apollo and the Muses, Labors of Herakles, ca. 150 – Early 3rd cent. A.D. *SEG* XXIX 401; XLI 388.* N. Yialouris, *Festschrift E. Simon* (our lemma no. 67) 426–428 (ph.), publishes a brief description of these mosaics with a superb color ph.

372. Varka (Near Ancient Elis). Grave Epigram, Roman. *SEG* XLI 390. J. Bousquet, *BE* (1994) no. 37, restores ἧς ὁ τρόπ|ος βιότο]υ ἄξιος in LL. 2–3.

373. Olympia. Sacred Regulations, ca. 550 B.C. In a discussion of the separation between sacred and agonistic officials in the earliest written regulations governing the Sanctuary of Zeus and the Olympic Games, P. Siewert, *op. cit.* (our lemma no. 54) 116, briefly mentions an unpublished text inscribed boustrophedon on the rim of a bronze cauldron (B 6076). LL. 2–3 ἀ ϝράτρα τôν Κρονικôν τôι θεοκόλοι and ἐν ταῖς πέντ' ἀμάραις καθύϝεν πλὰν ἐν τ' Ὀλυπιάδι. "Regulation of the sacrifices for Kronos for the theokolos;" "he shall sacrifice in the period (or the festival) of the five days except in the Olympic Festival."

374. Olympia. Treaty Between the Sybarites and the Serdaioi, ca. 550–525 B.C.? *SEG* XXII 336; XL 381.* M. Giangiulio, *ZPE* 93 (1992) 31–44 (with massive bibliography on 31–32) examines the formal and diplomatic terms of this agreement, with special emphasis on the full range of meanings of ἁρμόζω and φιλότης.

M. Giannattasio, *Quaderni della Soprintendenza archeologica per le provincie di Cagliari e Oristano* 9 (1992) 105–111 (non vidimus), suggests that the Serdaioi were Phoenicians settled in Sardinia and that the symmachoi were Etruscans. Sybaris joined an existing commercial alliance between the Phoenicians and Etruscans.

375. Olympia. A Law on Olympic Wrestling, ca. 525–500 B.C. In a discussion of regulations covering the athletic contests at the Olympic festival (see our lemma no. 370), P. Siewert, *op. cit.* (our lemma no. 54) 113–117, mentions two joining fragments of an inscription on bronze excavated by the German Archaeological Institute in 1964 and 1965, B 6075 + B 6116. Siewert and J. Ebert will publish the ed. pr. Here Siewert gives a tentative translation and commentary on LL. 1–4: "The wrestler shall not break any finger ... the judge shall punish by striking except on the head ... the wrong-doers shall bring and promise to him ... he shall compete again at the Olympic Games and start as being worthy of the victory ...." Among the Greek words briefly discussed are διαιτατήρ, "hitherto unknown at Olympia. But it appears also on two other unpublished 6th century inscriptions from Olympia." Siewert suggests that the name of the judges or referees in the Games was changed to Hellanodikai (see our lemma no. 376) in 480 B.C. when they became guardians over the Olympic Truce. Wrong-doers, μιαντέρες; worthy of victory, ἀξιόνικος. In LL. 5–6 "deceiving", κοβάλος; insulting, ἀπελόβαιτο; someone shall give ἐδορεέοι, "but not with another's money," σὺν δ' ἀλοτρίοις χρεμάτοις. This and our lemma no. 376 show that in the late 6th cent. B.C. there was extensive legislation governing the wrestling competition at Olympia.

376. Olympia. Regulations on Wrestling, ca. 525–500 B.C. P. Siewert, *loc. cit.* (our lemma no. 375), briefly alludes to "a small fragment of a second [unpublished] bronze inscription of the same date on the same subject (B 1291). It shows the same letter-forms and terms: L. 1 and 3 'the wrestler' (παλαιστά) and L. 2 'The judge' (ὁ διαιτατέρ). Besides these key-words, little can be said about this small fragment."

377. Olympia. Bronze Tablet with Legal Decisions of the Eleians, 500–450 B.C. *SEG* XXVI 475; XXXI 358; XXXVII 1782 bis. Cf. J.-L. García Ramón in *Estudios actuales sobre textos griegos,* ed. J.A. López Férez (Madrid 1991) 89–100 (non vidimus).

378. Olympia. Regulations for the Sebasta Olympia at Naples, 2nd cent. A.D. *IvO* 56. *SEG* XLI 393.* P. Siewert, *op. cit.* (our lemma no. 54) 113–117, gives an English translation and a tabular analysis of the individual provisions of the regulations for the Olympic Games as recorded in this inscription. See our lemma no. 375 for a possible much earlier predecessor.

379. Olympia. Dedication of a Gold Phiale by the Kypselidai, 7th cent. B.C.? *SEG* XI 1201.* Jeffery, *LSAG*^{2} 131 no. 13. W.K. Pritchett, *Topography* VIII 100–101, identifies the Ἡρακλεία of this text with the Akarnanian town of this name in Pliny, *NH* 4.1.4–5, and locates it at Bonitsa. He distinguishes this Akarnanian Herakleia from the town northwest of Ambrakia mentioned in *SEG* XXXV 665 L. 28. See also our lemma no. 271.

380. Olympia. Inscribed Bronze Shield Band, ca. 600–550 B.C.? *SEG* XXXIX 402. Jeffery, *LSAG*^{2} 440–441 no. B. A. Johnston, *JHS* 112 (1992) 215, reads the inscriptions in the upper panel from autopsy as Αιας, for the wrestler on the left, and [.]ιχος or Ιχος, for the one on the right; both in Corinthian epichoric alphabet, ca. 550 B.C.?

381. Olympia (Now in London). Dedication on a Bronze Helmet, Before 500 B.C. Bronze helmet of Illyrian type found early in this century in the bed of the Alpheios River; purchased by the British Museum in 1914 (GR 1914.4.–8.1). Inscription on the bowl from front to back possibly as an underlay for paint. Briefly noted in Jeffery, *LSAG*^{2} 434, Boiotia 12b. Ed. pr. M. Hockey, A. Johnston, et al., *ABSA* 87 (1992) 281–291 (ph.), who give a thorough description of the metal, typology, provenance, and decoration of the helmet; inscription on 287–291 by Johnston, who finds a close parallel for the technique of inscribing and the letter-forms in the greave no. H in our lemma no. 383. He also speculates about the "tangled web of interrelated interests and hostilities" in Boiotia at this time.

[ϙo]ρονέ̣[ες] ἀνέθειαν τôι Δὶ τὸλ[υ]νπίο[ι]

382. Olympia. Dedications on Bronze Vessels, Archaic and Classical. In *Olympische Forschungen* XX: *Die Bronzegefässe von Olympia,* Teil 1 (Berlin 1991), W. Gauer (re)publishes the following inscriptions incised on bronze votive vessels found in the German Excavations in the Altis:

A. p. 179 no. Le 12 (ph.). *IvO* 244. *SEG* XLI 396A.

B. pp. 181–182 no. Le 26 (dr., ph.). *SEG* XLI 396H.

C. pp. 183–184 no. Le 36 (ph.). *SEG* XI 1235.

D. p. 184 no. Le 38 (dr., ph.). *SEG* XI 1204; XLI 396D.

E. p. 184 no. Le 39. *SEG* XLI 396F.

F. pp. 186–187 no. Le 53 (dr., ph.). On the lip of a bronze basin found in 1980; inv. no. B 10539; late archaic. [– – –] Ἀθεναῖος τῶι Δὶ[. . .] Ὀλυνπίοι [. . .] ἀνέθεκεν.

[The drawing, however, shows letters in the lacunae printed by Gauer which might yield to closer scrutiny and should, in any case, be recorded something like [– – –] Ἀθεναῖος τῶι Δὶ [– – ca. 5? – –] Ὀλυνπίο[ι – – – ca. 12 – – –] ἀνέθεκεν. Stroud.]

G. p. 192 no. Le 84. Fragment of a handle from a bronze vessel, found in the stadium in 1940; inv. B 1737; archaic. Retrograde E.

H. pp. 211–212 no. Le 295. *IvO* 257; *SEG* XLI 396B.

I. pp. 214–215 no. Le 322 (dr., ph.). Four fragments from the inscribed rim of a bronze cauldron; inv. no. B 2329 a-d. No text printed; only drawing. "Inschrift der Schoinier? (Vorschlag P. Siewert)." [One fragment reads [.]ΟΙΣΧΟΙΝΕ[– – –]. Epichoric alphabet? This drawing is in need of closer study. Stroud.] Dubois, *BE* (1992) no. 265 reads [τ]οὶ Σχοινε̂[ς] ethnique?

J. pp. 224–225 no. 446 (ph.). Handle of a bronze vessel found in 1959; inv. no. B 4215; late archaic.

Ὀλίγος μ' ἀνέθεκε Ὀλπριχιδάο τῶι Δὶ Ὀλυνπίοι

No discussion of these two names. Dubois, *BE* (1992) no. 265 reads ὁ Ἀπριχίδαο, possibly Boiotian in origin.

K. p. 243 no. P 50 (dr.). Inscription on the rim of a bronze vessel found in 1965; inv. no. B 8348; archaic. No text given. [We record from the drawing [– – –]. Ο[– – 5–6? – –]ΜΝΑΥ.[.]Μ[.]ΑΛΜΒΑ[– – –]ΚΒ. Possibly epichoric, i.e., μνᾶμ[α] and με ἀ[νέθε]κε? Stroud.]

L. p. 243 no. P 51 (dr.). Inscription on the rim of a bronze vessel found in 1942; inv. no. 8349; classical. Διὸς Ὀλυ[μπί]ο

M. p. 265 no. Hy 76 (dr.). Punched, dotted inscription on a fragment of a kalpis; inv. no. BE 536; classical. This word was written on top of an earlier inscription, now illegible. Finding-place unknown; probably not from the Altis. Θρασέαι

N. pp. 266–267 no. E 3 (dr.). *Olympia* IV 139 no. 868 (dr.). Incised on the rim of a bronze situla found near the Apolloniatai base; inv. Br 4977; late 5th/early 4th cent. B.C. Διός

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383. Olympia. Inscriptions on Bronze Greaves. E. Kunze, *Olympische Forschungen* XXI*: Beinschienen* (Berlin 1991) 125–130 (ph., dr.), presents a catalogue of 18 inscribed greaves, 14 from the excavations of the German Archaeological Institute at Olympia, 4 from other sites. For these last 4 see our lemmata nos. 349 (Mt. Lykaion), 544, 706 (Dodona) and 1687 (South Russia).

A. p. 125 no. 1. B 553 (ph., dr.) = 91 no. 30. Unpublished. The oldest inscribed greave, "hocharchaisch." Possibly Sikyonian alphabet? Retrograde. Ὀλυνπίο Διός.

B. p. 125 no. 2. B 4995 (ph.) = 108–109 no. 46. *SEG* XXIV 294; XXXV 388(e).

C. p. 126 no. 3. B 4464 (ph., dr.) = 108 no. 45. Unpublished. Retrograde. In same hand as **B** and from the same place. Τô Διός.

D. p. 126 no. 4. B 4553 = 107 no. 42. *IvO* 703.

E. p. 126 no. 5. B 4202 = 101 no. 7. *SEG* XXIV 318.

F. p. 126 no. 6. B 4462 = 104 no. 21. *SEG* XI 1203; XXIV 310(c); XXXI 367.* Not later than 500 B.C.

G. pp. 126–128 no. 7 B 4465 (ph.) = 105 no. 29. *SEG* XXIV 320; XXXV 388(c). After cleaning, the inscription is to be read as: Τοὶ Κλεοναῖοι μ' ἀνέ[θ]εν τôι Δὶ τ' Ὀλυπίοι.

H. p. 128 no. 8. B 4743 (ph.) = 105 no. 27. *SEG* XXIV 300; XXVII 48. See also our lemma no. 381.

I. p. 128 no. 9. B 2777 (ph., dr.) = 120 no. 16. *SEG* XXXI 369. "Unpublished." Sikyonian epichoric alphabet. [T]οὶ Σεκυόνιοι ἀνέθεν τôι Δὶ ἐξ Ἀλιέον Ἀθεναίον h⟨ε⟩λόντες. Kunze connects this with the Athenian attack on Halieis in 459/8 B.C. and an unattested participation of Sikyon on the side of Corinth and Epidauros; Thuc. 1.105.1; Diod. 11.78; cf. A. Griffin, *Sikyon* (Oxford 1982) 62.

J. p. 128 no. 10. B 3006 = 120 no. 17. *SEG* XXIV 308.

K. pp. 128–129 no. 11. B 310 = 118 no. 6. *SEG* XI 1205; XV 246; XXXIX 987; Arena, *Iscrizioni* III.35.

L. p. 129 no. 12. B 8370 (ph., dr.) = 118–119 no. 7. Unpublished. Chalkidian epichoric alphabet. [τôι] Διὶ Ῥεγîνοι Γελεαίον. The same inscription on a bronze helmet, *SEG* XXIV 303; Arena, *Iscrizioni* III.60. 490s B.C.?

M. p. 129 no. 13. B 4140 = 119 no. 10. *SEG* XXIV 304; Arena, *Iscrizioni* III.61.

N. p. 129 no. 14. B 5180 = 119 no. 11. *SEG* XXIV 311; Arena, *Iscrizioni* III.36.

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384. Olympia. Dedication of Euthymos, After 472 B.C. *IvO* 144. *SEG* XXXVI 393;* cf. XL 809. Jeffery, *LSAG*^{2} 342 no. 19. Hansen, *CEG* I.399. F. Constabile in *op. cit.* (our lemma no. 906) 212–213 (ph., text, translation), argues that τήνδε βροτοῖς ἐσορᾶν engraved in L. 2 after the rasura implicitly refers to Euthymos' immortality. Consequently these words were added after his death and deification, which should probably be assigned to the third quarter of the 5th cent. B.C. (cf. our lemma no. 906, app. crit.).

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385. Olympia. Dedication of the Victory of Paionios, After 425 B.C. *IvO* 259. *SEG* XXXII 414.* D. Viviers, *op. cit.* (our lemma no. 34) 57–58, reprints the text of this inscription with translation and, in the context of itinerant sculptors of the period 550–500 B.C., discusses the evidence it provides for sculptors engaging in work away from their home cities.

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386. Olympia. Victory Epigram of Troilos, After 368 B.C. *IvO* 166. *SEG* XXIX 418;* XXXIX 1822; XL 809. J. Ebert, *Griechische Epigramme auf Sieger an gymnischen und hippischen Agonen* no. 38. In an essay on the development of chariot racing at the Olympic Games, W. Decker, *op. cit.* (our lemma no. 54) 129–139, gives a translation, brief discussion, and drawing of this inscription.

387. Olympia. Dedication of the Athlete Leon, 2nd/1st cent. B.C. *SEG* XXII 350; XXXIX 401,* 735. Writing without reference to V. Kontorini, *AER* II 67–72 no. 9, who reported that the ethnic in L. 1 is beyond doubt, Ῥόδ[ι]ος, and suggested a date in the second half of the 1st cent. B.C. (*SEG* XXXIX 735), L. Moretti, *op. cit.* (our lemma no. 54) 126, reviews again the argument for the date and the restoration of the ethnic in L. 1, endorsing [Ῥό]δ̣ιος and dating the inscription ca. 188–146 B.C., cf. *SEG* XXXVII 360.

388. Olympia. Dedication of the Victory Chariot of L. Minucius Natalis, After 153 A.D. *IvO* 236. *SEG* XXXV 385, 1775. Cf. F.-P. Verrié, *ETF (arqueol.)* 2 (1989) 303–312 (non vidimus).

389. Olympia. Statue Base in Honor of the Herald P. Aelius Artemas, 137 A.D. *IvO* 237. *SEG* XIV 367. M. Wörrle, *Chiron* 22 (1992) 337–349 no. 1, starting from the synchronism of the Olympic Games of 157 A.D. with the 6th Panhellenias, as given in the newly-found dedication of M. Ulpius Appuleius Eurykles from Aizanoi (our lemmata nos. 1185–1188), brings Artemas' victory in the first Panhellenia, LL. 8–9, into play to establish that the first celebration of this festival took place in Athens in September 137 A.D., soon after the Olympic Games of that year. Thus, following Hadrian's foundation of the Panhellenion in 131/2 A.D. (*IG* IV^2.1.384), there was a period, until 137 A.D., when no Panhellenia games were yet held.

390. Olympia. Architrave Inscription on the Metroon, After 27 B.C.–14 A.D. *IvO* 366. *SEG* XXXV 383. K. Hitzl, *Olympische Forschungen* XIX*: Die Kaiserzeitliche Statuenausstattung des Metroon* (Berlin 1991) 19–24 (ph., dr.), after a detailed description of the stone, which he restores in the central intercolumniation on the west front of the temple as part of the Roman renovation, reconstructs the text as follows:

Ἡλῆοι θ[εοῦ] υἱοῦ Καί[σαρος]
Σεβαστοῦ Σωτ[ῆρος τῶν Ἑλ]-
λήν[ω]ν [τ]ε καὶ [τῆς οἰκου]-
4 [μέ]ν[ης] πά[σ]η[ς ναόν]

L. 1 The second letter was originally cut as *pi* in error for ἡ πόλις; the dr. and ph. both show O^{V} YIOY.

391. Olympia. Artists' Signatures on Imperial Portraits in the Metroon, 41–54 A.D. *IvO* 642, 646, 660. K. Hitzl, *op. cit.* (our lemma no. 390) 40, 44, 83–85 (ph., dr.), gives an exhaustive account of these three inscriptions on the statues of Claudius and Agrippina. He regards 660 as originally consisting of the ligature pi-rho, later expanded into Πρῖμος. Massive bibliographies; no changes in texts. Full treatment of identification, placement, and historical setting for the installation of Imperial portraits in the Metroon from Augustus to the Herulian invasion 267 A.D.

392. Olympia. Statue Base of a Priestess of Demeter, 3rd cent. A.D.? *IvO* 485. *SEG* XLI 395. A.V. Sansalvador, *Glotta* 70 (1992) 166–180, publishes an expanded version of her paper on Demeter Χαμυναία (noted in *SEG* XLI 395), briefly adducing *IG* V.1.1390; *SEG* IV 187 (Halikarnassos); *Atti e Memorie della Società Magna Grecia* (1958) 51–61 (Siris); *SEG* XXXI 368 (Olympia).

393. Olympia. Masons' Marks on the Sikyonian Treasury, Early 5th cent. B.C. *IvO* 649. K. Herrmann in A. Hoffmann, et al., ed., *Bautechnik der Antike: Discussionen zur Archäologischen Bauforschung* 5 (1991) 83–89 (ph.), notes that many more blocks belonging to this building have been recovered from the "Spolienhaus" in southwest Olympia. He presents a reconstruction of the treasury at the level of the architrave using blocks bearing single-letter setting marks, following an alphabetic numeral system [A]–IΓ on the east, A–[I] on the north, and [A]–[N] on the west. Herrmann also comments upon the wall blocks marked with A (possibly "kurz," "Ruckwand," or "Nordseite.") and FE (Sikyonian epichoric epsilon) for "lang" or "Seitenwand." See our lemma no. 394.

394. Olympia. Dedicatory Inscription on a Treasury, Archaic? *IvO* 661. K. Herrmann, in *op. cit.* (our lemma no. 54) 28 (ph.), in a discussion of the identity of Treasury IV on the treasury terrace, reexamines this block and publishes a new ph. Without giving any readings, Herrmann observes, "Erstens wurde die Oberfläche des Steines für die angebliche Bauinschrift nicht einmal geglättet; zweitens ist die Lesung der drei unvollständig erhaltenen Buchstaben als 'ΣΥΡ..' keineswegs sicher und drittens gibt es mindestens 3, wenn nicht sogar 4 verschiedene Inschriftenfragmente mit offensichtlich gleicher Buchstabenfolge. Unabhängig davon, welche Ergänzung der insgesamt 4 Zeichen die richtige ist und welche inhaltliche Deutung letztlich zutrifft, um eine repräsentative Bauinschrift kann es sich jedenfalls nicht handeln!" Herrmann publishes a ph. showing part of one of these (unpublished?) fragments with remains of 3–4 letters — probably upside down(?).

In *op. cit.* (our lemma no. 393) 86 (ph.), Herrmann briefly returns to these fragments in the course of a study of the masons' marks on the Sikyonian Treasury. He reads ΣΥΡ as HBY and interprets these inscribed fragments, not as Bauinschriften giving the name of the dedicator(s), but "Welche inhaltliche Deutung dieses Wortfragment zuläßt, wird wiederum nur der Epigraphi-

ker entscheiden können." [Clearly, we need a full, detailed publication of these fragments with an epigraphic commentary. Stroud.]

395. Olympia. Inscriptions on Terracotta Moulds from Pheidias' Workshop. W. Schiering, *Olympische Forschungen* XVIII*: Die Werkstaat des Pheidias in Olympia. Zweiter Teil: Werkstaatfunde* (Berlin 1991) 128–129 publishes the following short inscriptions written in the clay on the border of the moulds before firing.

A.	pp. 75–76 no. G 35 (ph.)	+E
B.	pp. 76–77 no. G 39 (ph.)	ΣΓ
C.	p. 77 no. G 40 (ph.)	ΓΕΥΤ
D.	p. 80 no. G 52 (ph.)	ΩX
E.	p. 80 no. G 53 (ph.)	E⌄T
F.	p. 83 no. G 104 (ph.)	XI
G.	p. 84 no. G 109 (ph.)	⊏
H.	p. 77 no. G 42 (ph.)	K

Some of these may simply be marks, not necessarily letters, e.g., **F.** and **G.** Schiering (129) suggests that **C.** and **E.** may be related to one another.

[Entries **C.** and **E.** both are moulds for the folds of a chiton. Could there be a connection with χιτῶνα ... γευματικόν in Schwyzer, *DGE* 462B.29 Tanagra? Stroud.]

396. Olympia. Various Inscriptions. For new editions of the following inscriptions from Olympia see R. Arena, *Iscrizioni Greche Arcaiche di Sicilia e Magna Grecia* III*: Iscrizioni delle Colonie Euboiche* (Pisa 1994):

Publication	**Arena**
IvO 24; *SEG* XI 1180; XXXIX 987	34
IvO 142; *SEG* XL 382,* 838	4
IvO 267–269	64
IvO 271	65
SEG XI 1223a; XXIX 414;* Hansen, *CEG* I.393	54
SEG XXIV 312–313; Jeffery, *LSAG*^{2} p. 454c and 6a	37–38

ACHAIA

397. Dyme (Kato Achaia). Gravestone, 2nd cent. B.C. *SEG* XLI 404. In A.D. Rizakis, ed., *Paysages d'Achaie* I: *Le Bassin du Peiros et la Plaine Occidentale: Meletemata* 15 (1992) 98, M. Lakakis and Rizakis publish a ph. of this fragmentary grave stele which preserves only a few letters which are probably part of a name. It is broken in such a way that the reading Κρατ[– – –] in *SEG* XLI 404 is not certain; [– – –]κρατ[– – –] is also possible. [More can probably be read from the stone to the right of these letters. Stroud.]

398. Dyme (Kato Achaia). Gravestone, Hellenistic. Intact pedimental stele with a large, plain, rectangular reserved area on the face (for a painting?), inscription above it; found in 1984 in excavations of the Greek Archaeological Service in the South Cemetery. Very briefly noted in Rizakis, ed., *op. cit.* (our lemma no. 397) 87, no text; now in the Patras Museum no. 2636. We read from the ph.

Ἀριστώ Φιλοστράτα

χαίρετε

Ξενοφίλου Κανώπου

MEGARIS

399. Megara. Building Inscription on a Stoa, 359 A.D. *SEG* XLI 412. D. Feissel, *BE* (1994) no. 738, reads LL. 3–4 as τοῦ λαμ(προτάτου) ἀνθ(υπάτου) | Πουβλ(ίου) Ἀνπελίου and identifies him as the prominent proconsul of Achaia known from an edict of 359 A.D. inscribed at Chalkis, *Syll.*[3] 905; *SEG* XXXII 849. His κέλευσις (L. 1) may in fact be part of this same edict. Cf. also his πρόσταγμα at Sparta, *SEG* XI 464 with D. Feissel, *Travaux et Mémoires* 9 (1985) 285–287 no. 24.

C. Habicht, *Hyperboreus* 1 (1994/5) 128–131, independently gives the same readings and identification, discussing the intensive building activity of the proconsul in Athens (Himerios, *or.* 31.12); Sparta, *IG* V.1.729 (*SEG* XV 218); *ABSA* 30 (1932) 217–220 no. 8; *SEG* XI 464; Chalkis, *IG* XII.9.907; *SEG* XXXII 849; Aigina, *IG* IV 53; L. Robert, *Hellenica* 4 (1948) 5–34.

400. Megara (Now Lost). Decree of the Emperors Arcadius, Honorius and Theodosius, 402–408 A.D. *IG* VII 24. *SEG* XL 402.* E. Sironen, *Hesperia* 61 (1992) 225 note 8, in the course of arguing that this text and our lemma no. 262 are copies of a single original, states that the present whereabouts of this stone are apparently unknown; he reprints the entire text from *Syll.*[3] 908.

BOIOTIA

401. Boiotia. Survey of epigraphical publications. D.Knoepfler, *Chiron* 22 (1992) 411-503, surveys and discusses the work done in the field of Greek epigraphy in the years 1985-1991. In addition to his comments on individual inscriptions, which we accommodate in separate lemmata, there is a wealth of summaries of and contributions to what is the present state of our knowledge about a number of topics. We mention a few of the latter.

Chronology of the federal archons: Philokōmos (ca. 285 B.C.), Aischrondas (280-270 B.C.), Hismenias I (ca. 265 B.C.), Dorkylos (ca. 250 B.C.), Arsiphrondas (just before 245 B.C.), Athanodoros (not before 240-235 B.C.; cf. our lemmata nos. 412 and 430), Pampirichos, predecessor of Charopinos I (ca. 230 B.C.), Samias (ca. 230 B.C. at the earliest), Charidamos-Euergos-Hermaios-Protomachos (ca. 230-226 B.C.), Nikias (225 B.C.), Onasimos (223 B.C.), Potidaïchos (221 B.C.), Soterichos (ca. 215 B.C.), Lykinos (ca. 209 B.C.), Nikon (208 B.C.), Dionysos (205 B.C.), Charopinos II (ca. 190 B.C.), Hippias II (187 B.C.), Astias (ca. 180 B.C.), Eureas (177 B.C.), [Eukra?]tes (180-175 B.C.).

Additions to the list of federal and urban proxenoi (cf. *SEG* XXXVI 1523); comment on the cause of the spread of Egyptian cults in Boiotia (cf. *SEG* XXXIX 421); detailed criticism of and additions to D.W.Roller's publications on Tanagra (*SEG* XXXIX 445).

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402. Akraiphia. Agreement between the city and two creditors, 3rd cent. B.C. *SEG* III 356 and 359 (*Nouveau Choix* 24; L.Migeotte, *L'emprunt public dans les cités grecques*, Paris-Québec 1984, 16). D.Knoepfler, *Chiron* 22 (1992) 478/479 no. 127, points out that in the second document the name of the creditor (LL. 1/2) could just as well be E[ὐαρ|χ]ίδας vel sim., e.g. Εὐμενίδας, Εὐξενίδας, Εὐορμίδας (earlier editions: E[ὐκ|λ]ίδας).

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403. Akraiphia. Dedication to the Hero Ptoios, 4th cent. B.C. *BCH* 22 (1898) 243-245 no. 1. D.Knoepfler, *Chiron* 22 (1992) 480 no. 133, points out that G.Vottero, *art.cit.* (cf. *SEG* XXXVII 378) 216, rightly suggested restoring Λυσ[ι]νίω (patron. adj. of Λυσῖνος) in L. 2 (*BCH*: Λυσ[α]νίω: patron. adj. of Λυσανίας, which, however, would be Λυσανιῆος).

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404. Anthedon. Various documents. *SEG* XXXVI 412. D.Knoepfler, *Chiron* 22 (1992) 478 no. 125, adds another text mentioning Anthedon: *OGIS* 441 L. 184 (*I.Stratonikeia* 508 L. 42): Ἀνθηδὼν τῆς Βοιωτίας, which ca. 80 B.C. recognizes the asylia of the temple of Hekate at Lagina. The destruction of the city by Sulla did not prevent its revival.

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405. Eilesion (Khlembotsari/Asopia). Archaic inscription, ca. 550-450 B.C. H.N.Ulrichs, *Reisen und Forschungen in Griechenland* II: *Topographische und Archäologische*

Abhandlungen (Berlin 1863) 81 note 27, mentions an inscription engraved on a large, intact block: ΨΗ ▷ ▷ ΟΓ (Χηδδοπ = Χαιδδόπ). Republished by F. De Angelis in *op.cit.* (cf. our lemma no. 435) 53-56, who, although U. stated that the stone was intact, argues that something is missing or escaped U.'s attention. He proposes either Χάρ{ρ}οπι (dative; should be preceded by ἐπί but the latter may have been lost or forgotten) or, preferably, a nominative Χάροπος [but the name is Χάροψ; D.A. gives no parallels for a nominative Χάροπος; so a genitive Χάροπος seems more probable, Pleket]. He interprets it as a theophoric name (cf. Herakles Charops) rather than as the name of Herakles.

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406. Haliartos. Boundary stone. *SEG* XXXIV 353. D.Knoepfler, *Chiron* 22 (1992) 481 no. 136, argues that this is not an epitaph (so *SEG* XXXIV) but a boundary stone: Ἀγ(ρὸς) | Ἀθ(ηναίων); cf. two texts from Haliartos published by R.P.Austin, *ABSA* 28 (1926/1927) 137/138 nos. 10/11: one has two abbreviated lines, the other Ἀγρὸς Ἀθηναίων. The stone is to be related to the attribution of H.'s territory to Athens by the Romans after the destruction of the city in 171 B.C.

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407. Kopai. Boundary stone, archaic period. S.Lauffer in P.Roesch, *La Béotie antique* (cf. *SEG* XXXVI 401) 106/107, gives a photo of *IG* VII 2792 (boundary stone: Kopai and Akraiphia) and of an archaic fragment not transcribed but interpreted by him also as a boundary stone. D.Knoepfler, *Chiron* 22 (1992) 499 no. 178, reads on the photo and restores [Ἀ]κρα[ιφιέων κ]αὶ Κω̄[παιέων].

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408. Kopai. Xinos. Boundary stone or altar, 3rd/2nd cent. B.C. *SEG* XXXIX 427. D.Knoepfler, *Chiron* 22 (1992) 486 no. 151, wonders whether above Ἀπόλλωνος | Πηάωνος there is the word [h]όρο[ς]. Apollo Peaon may have been invoked against fever in this marshy area.

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409. Kopai. Xinos. Two epitaphs. *SEG* XXXIX 428/429. D.Knoepfler, *Chiron* 22 (1992) 485/486 no. 151, points out that in 428 one discerns after Θιο (so *SEG*) two vertical hastae followed by a tau: Θιογ̣ί̣τ[α] (or -[ώ]); in 429 he reads on the photo Δεξί̣θ̣ι̣ος (*SEG*: Δεξίωτος).

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410. Koroneia. Fragment of a military catalogue, ca. 250-230 B.C. *SEG* III 365. D.Knoepfler, *Chiron* 22 (1992) 484 no. 144, suggests dating this text to the period 250-230 B.C. in view of the presence of two patronymics in the genitive; since patronymic adjectives also occur, we have a period of transition.

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411. Koroneia. Imperial letters to Koroneia, 125-161 A.D. *SEG* XXXII 460-471 and 1706; XLI 455*; (*SEG* XXXII 467/468 = *IG* VII 2870 = block V). The whole dossier now in J.H.Oliver, *op.cit.* (cf. our lemma no. 1755) 253-273 nos. 108-118 (ph.; translations), with several new readings and restorations; cf. also C.P.Jones, *AJPh* 113 (1992) 146: 'certain problems remain, but this is an excellent presentation (...) this will now serve as the standard edition'. In *SEG* XXXII 463 L. 7 (= O. 110 L. 11) J. restores something like [οἱ δὲ τὴν πλησίον γῆ]ν (or just [οἱ δὲ πλησίο]ν) κεκτημένοι, with e.g. προνοεῖν at the beginning of the line to govern the preceding purpose clause ([---- οἱ δὲ] ἐνκεκτημένοι, O.; [----]N κεκτημένοι, *SEG*). We present O.'s ed.pr. of one block (IV) unpublished so far (262/263 nos. 113 and 114); it contains a letter of Antoninus Pius to Koroneia (154/155 A.D.) and the beginning of a letter of Hadrian to Thisbe of which the remaining part is on block V (*SEG* XXXII 467); in the latter text we incorporate some restorations by J.

no. 113:

IV [Αὐτοκράτωρ Καῖσαρ, θεοῦ] Ἀδ̣ρ̣[ια]νοῦ υἱός, θεοῦ Τραιανοῦ Παρθικοῦ υἱωνός, θεοῦ Νέρου-
[α ἔκγον]ο̣ς̣, Τ̣ί̣τ̣ος Αἴλιος Ἀδριανὸς Ἀντωνεῖνος Σεβαστός, ἀρχιερεὺς μέγιστος, δημαρ-
[χικῆς ἐ]ξουσίας τὸ ιη΄, αὐτοκράτωρ τὸ β΄, ὕπατος τὸ δ΄, πατὴρ πατρίδος Κορω-
νέων τοῖ[ς]
4 [ἄρ]χουσι καὶ τῇ βουλῇ καὶ τῷ δήμῳ vacat χαίρειν· vacat
ʿΩν ἐπέστειλα Θισβεῦσι ἐντυ[χ]ὼν τῷ ψηφίσματι ὑμῶν ἀντίγραφα πεμφθῆν[αι]
ὑμεῖν ἐκέλευσα, ὡς εἰδείητε ὅτι ἄξιον ἐπιστροφῆς τὸ πρᾶγμα ἡγησάμην· [ἐ]-
πεὶ δὲ ὑμεῖς μὲν ἐκείνους, ἐκεῖνοι δὲ ὑμᾶς αἰτιῶνται ὡς οὐκ ἐῶντας τὴν [μέ]-
8 τρησιν τῶν πλέθρων γενέσθαι κατὰ τὴν ἀπόφασιν ἣν ὁ θεὸς πατήρ μου [ἀπεφή]-
νατο, μετὰ ταῦτα δὲ ἐγὼ δικάσας κυρίαν ἐτήρησα ν ἐπιμελὲς ἔσται τὸ [λοιπὸν]
τῷ ἀνθυπάτῳ μαθεῖν πότεροί εἰσιν οἱ ἀπειθοῦντες τοῖς ἐγνω[σμένοις καὶ]
προνοήσει τὴν ταχίστην ὑπὸ τοῦ Ἀριστωνύμου τεθῆναι τ[----------]
12 τὰ κριθέντα ὅπως ἤδη ποτὲ πέρας γένοιτο πράγματος ο[----------]
ου καὶ παρέχοντος ἀφορμὴν καὶ πρόφασιν ταῖς πόλεσι[ν συνεχοῦς ἔριδος καὶ]
φιλονεικίας· ν ❦ ἐπρέσβευον Αἴλιος Γλύκων, Αἴλιος Αλο[----------]
λαρου προῖκα, ὡς διὰ τοῦ ψηφίσματος ἐδηλοῦτε· ❦ Εὐ[τυχεῖτε·]

no. 114:

16 Θεοῦ Ἀδριανοῦ γραφεῖσα Θισβεῦσιν vacat [----------]
Ἐπέστειλάν μοι Κορωνεῖς αἰτιώμενοι ὑμᾶς ὡς τοὐ[ναντίον ποιοῦντας (e.g.) ὧν]
ὑμεῖν καὶ ἐκείνοις Μέστριος Ἀριστώνυμος ὑπ' ἐμοῦ κελε̣[υθεὶς ἔκρινε· ἦν δὲ δί]-
V καιον κτλ.

17. rest. J.; τοὐ̣[ς παραβάσεις ποιοῦντας ὧν], O. ‖ 18. rest. J.; κελε̣[υθεὶς ἔκρινε τὸ δί]καιον, O.

412. Koroneia. Dedication by a victorious military team at the Pamboiotia. *SEG* XXVI 551. D.Knoepfler, *Chiron* 22 (1992) 484 no. 145, wonders whether in L. 1 perhaps [Ἄρχοντος Βοιωτῦς Ἀθαν]ο̣δώρω should be restored (*SEG*: -- Ἀπολλ]ο̣δώρω). For Athanodoros cf. *SEG* XXXVII 385; cf. our lemma no. 401 for the date of this archon.

413. Lebadeia. Two inscriptions on the same stone. D.Knoepfler, *Chiron* 22 (1992) 487/488 no. 157, draws attention to the fact that in 1784 in Lebadeia the Swedish priest A.F.Sturtzenbecker copied on one stone *IG* VII 3097 (dedication to Ἥρα Βασιλίς) and 3102. This removes any doubt about the provenance of the latter. K. argues that the stone was re-used in the Roman Imperial period for the dedication to Hera in the temple of Zeus Basileus. No. 3102 is a base erected by the Klazomenians for an athlete who won in the Βασίλεια in Lebadeia and the Ἐλευθέρια in Plataiai. In fact K. suggests restoring in L. 2 νικήσαντα [Βασίλεια].

414. Orchomenos. Fragment of a military catalogue, before 250 B.C. *SEG* XXVI 576 A; XXXVI 409. D.Knoepfler, *Chiron* 22 (1992) 492 no. 166, points out that in L. 15 the true reading is Σίλλει Τιμοξένιο[ς, which discards the reading Παΐλλει Π[ρο]ξένιο[ς], suggested by Roesch and Masson, who ignored Lauffer's copy which was the basis of *SEG* XXVI. Παυ]ισίλλει or Μνα]ισίλλει (cf. already *SEG* XXVI app.cr.) is not to be excluded.

415. Orchomenos. Military catalogue, ca. 250 B.C. *SEG* III 373. D.Knoepfler, *Chiron* 22 (1992) 495/496 no. 171, has some doubts about the name Βράτων in L. 3 (patronymic adjective Βρατώνιος). For *SEG* XXX 448 B 12, where Βράτωνο[ς] has been read, cf. *SEG* XLI 468: possibly Ἐ̣ράτωνος or Κ̣ράτωνος. For *SEG* III 373 K. reckons with the same possibilities. If study of the stones confirms the beta, the name Βράτων is to be taken as a variant of Ϝράτων.

416. Orchomenos. Proxeny decrees, 2nd half of the 3rd cent. B.C. *SEG* XXXIX 440/441. D.Knoepfler, *Chiron* 22 (1992) 491/492 no. 165, points out that it is attractive to suppose that the local archon Τιμ̣[--] in L. 1 of 440 is the same as the archon Τίμων in *IG* VII 3210 (cf. *BCH* 98, 1974, 187 no. 6). Both texts could date to ca. 240-230 B.C. As to 441, K. suggests restoring the archon's name in L. 1 as [Δ]ιδάκνω (*SEG*: [Ἀ]ιδάκνω). Δίδακνος could be the name of a shell ('mollusque'); cf. the adjective tridaknos in Plin., *N.H.* 32.21.

417. Orchomenos. Two building inscriptions, 1st cent. B.C. *SEG* XXXIV 356 and 357. As to 356, D.Knoepfler, *Chiron* 22 (1992) 489/490 no. 161, restores the text, after *IG* VII 3195, as follows: [Ὁ δῖνα τοῦ δῖνος ἀγωνοθετείσας τῶν] Χαριτεισίων τὸ λογῖον κ[ὴ τὰ θυρώματα Διωνύσοι ἀνέθεικε] (*SEG*: Χαριτεισίων τὸ λογ[εῖον]). In fact K. suggests a join between our text and *SEG* XXXVI 591 (IONK).

For 357 he observes that in **B** one should read ΑΝΤΕΣΤ (*SEG*: ΜΝΤΕΣΤ) and argues that **A** and **B** can be combined: [--- Κρ]ινολάου (or Δε]ινολάου) ἀγωνοθετ[ήσ]αντες τ[ῶν Χαριτησίων κτλ] (*SEG*: -- Ἀμ]ινολάου). The texts probably date from the 1st cent. B.C., after the Mithridatic War.

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418. Orchomenos. Dedication to Dionysos, end of the 4th/3rd cent. B.C.? *SEG* XXX 455. D.Knoepfler, *Chiron* 22 (1992) 490/491 no. 162, suggests that *IG* VII 3209 (also on a Dorian epistyle) and *SEG* XXX 455 belong to the same text: [Ἀ]πολλόδωρος Νίκωνος τὰ πρόθυρα κὴ τὼς πινάκας τὼς | [σὺν] προθύροις ἀγωνοθετείσας Διωνύσοι ἀνέθεικε[ν]. Since for the patronymic the text uses the genitive and not the patronymic adjective, he tends to date it to the 2nd half of the 3rd cent. B.C.

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419. Orchomenos (area of: Skripou). Epitaph of Kapon. *SEG* XXXIV 359. D. Knoepfler, *Chiron* 22 (1992) 491 no. 163, suggests restoring [χ]ρ[ηστέ] in L. 2.

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420. Oropos. Decree concerning the restoration of sacred objects in the Amphiaraion, ca. 200 B.C. G.Le Rider, *BCH* 116 (1992) 272/273, rejects the interpretation of ἀπεψῆσαι in *IG* VII 303 L. 18 (cf. *SEG* XXIX 459*, XLI 1856), proposed by *CIG* ('coquere vasa in tinctura quadam'). He agrees with inter alios J.Pouilloux, *BCH* 75 (1951) 291-293, that the vases had to be melted down; in this way the hierarchai obtained metal equal in quality to the gold of the melted coins (τὸ καλλός in L. 19: 'la belle qualité du métal'). Coins were the standard of fineness.

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421. Oropos. Epitaphs. M.Pologiorgi, *AD* 42 (1987) [1992] B 104-107, reports on a number of inscribed funerary stelai found in tombs in Skala Oropou: **1)** Μάτρω[ν] | Κλέωνο[ς] (rectangular marble stele without crowning member; 1st cent. B.C.); **2)** Νάνα Μενίσκου (marble stele with pedimental crowning member; 1st cent. B.C.); **3)** Βίοτις Δημογένους | Ῥαμνουσίου | θυγάτηρ (marble relief; later 2nd cent. B.C.; ed.pr. writes advanced 2nd cent. μ.Χ.; probably a printing error for π.Χ.); **4)** Ἀριστοκλέα Φίλωνος (ph.; marble stele with pedimental crowning member; 2nd cent. B.C.); **5)** Νικίππη Ἐπικτήτου (marble stele with anthemion in a crowning member; original inscription erased; 3rd cent. B.C.); **6)** Κλεόπατρος | Νικοδώρου (marble stele with crowning member; 2nd cent. B.C.); **7)** Τίμα (sandstone plaque; archaic period); **8)** Λύσιον (marble stele with pedimental crowning member; end of the 4th cent. B.C.); **9)** Ἡρακλέα | Μεν[ύ]λλου (marble stele with pedimental crowning member; 4th/3rd cent. B.C.); **10)** Θεοφίλα Πίστου | καὶ Φιλιστὼ | Καλλύρου (marble stele with pedimental crowning member; two rosettes; 3rd/2nd cent. B.C.); **11)** Ἡλιόδωρος | Θεοδότου | [Κ]ασσανδρεύς (rectangular marble stele without crowning member; 1st cent. B.C.); **12)** Δημαρέτη | Σωφίλου (upper part of a marble stele with crowning member; 2nd cent. B.C.); **13)** Ἱππὼ | Ἱπποδρόμου (upper part of a marble stele with crowning member; two rosettes; 1st cent. B.C.);

14) Ἡράκλειτος | Φιλίωνος (large cylindrical block; 2nd/1st cent. B.C.); **15)** Ἀστ[--] | Ἀριστο[--] | Αν[--] (from the tomb of a child; re-used marble stele; 2nd/3rd cent. A.D.); **16)** Σῶσος | Ἀνδ[ρ]έου (upper part of a marble stele; 2nd cent. B.C.).

422. Tanagra. Epitaph of Phanodokos ?, 1st half of the 4th cent. B.C. *SEG* XXXVII 382; D.W.Roller in J.M.Fossey (ed.), *Boeotia Antiqua* I (A'dam 1989) 158/159 (ph.). D.Knoepfler, *Chiron* 22 (1992) 463 no. 88 bis, suggests reading Φανόδοχος and does not exclude Φανόλοχος (*SEG*: Φανόδοκος).

423. Tanagra. Stele of Synippidas. *AD* 38 (1983) [1989] B 151 (ph.). D.Knoepfler, *Chiron* 22 (1992) 467 no. 95, reads Συν[ι]ππίδας, a name unattested before (*AD*: ϟ⋁N--| ΓΠΙΔΑϟ); the stone was found in Kalochorion near Aulis and is now in the Museum in Chalkis.

424. Tanagra. Inscription on a glass beaker, 1st cent. A.D. Mould-blown pale yellow glass beaker with short neck, bulbous body and relief decorations; on the body a frieze with a Greek inscription. Ed.pr. G.Davidson Weinberg, *Glass vessels in ancient Greece. Their history illustrated from the collection of the National Archaeological Museum, Athens* (Ministry of Culture; Publications of the Archaeologikon Deltion no. 47; Athens 1992) 38 and 127/128 no. 101 (ph.; dr.): Κέρδος κα[ὶ εὐ]φρο(σύνη) οἰν(ο)πο(σία)

In fine: small omikron above pi; the word οἰνοποσία (if correctly restored) and the ligature ΠΟ or ΟΠ are unusual, ed.pr., who refers to *SEG* XXXIX 1757 for a parallel (beaker apparently identical in all respects except color) and for the type of beaker to D.B.Harden, *JRS* 25 (1935) 173-175 (Type G I); id., *Syria* 24 (1944/1945) 91/92; M.C.McClellan, *JGS* 25 (1983) 77/78. She gives three further additions to H.'s and McC.'s lists. Cf. also our lemma no. 1689.

425. Thebes. Boundary stone. *SEG* XXV 517. D.Knoepfler, *Chiron* 22 (1992) 475 no. 118, points out that one should perhaps read ϟόρος instead of Fόρος (*SEG* XXV), 'le ⊟ ayant été pris pour un F ?' ('d'époque classique').

426. Thebes. Fragment of an Athenian and Theban decree, 3rd cent. B.C. *SEG* XXXIX 450. Cf. D.Knoepfler, *Chiron* 22 (1992) 474/475 no. 117, for a suggestion concerning the date of *IG* VII 2405/2406: perhaps 1st half of the 3rd cent. B.C. (script similar to that of *SEG* XXVIII 461, from 286 B.C.), i.e. the period after the liberation of Athens from the domination by Demetrios Poliorketes.

427. Thebes. Epitaph. *SEG* XXXIX 455. D.Knoepfler, *Chiron* 22 (1992) 476 no. 120, points out that [Θ]ιοκλ[--] is not to be excluded (*SEG*: [Δ]ιοκλ[--]).

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428. Thebes. Inscribed lead slingshot, 4th cent. B.C. *SEG* XXXI 512 and 1617. J.M.Fossey in *op.cit.* (cf. our lemma no. 435) 57/58 draws attention to a lead slingshot with the name Ἐπαμινῶ[ν]δας, in the private Collection of A.Bianchi, librarian in Rimini in the nineteenth century, and mentioned by G.de Minicis in his 1852 dissertation *Sulla antiche ghiande missili e sulle loro iscrizioni*. If this is not a forgery, it is an illuminating parallel to *SEG* XXXI 1617 and suggests that the latter also is a slingshot, and not a weight.

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429. Thespiai. Military catalogue, not earlier than 240-235 B.C. *SEG* XXXVII 385. D.Knoepfler, *Chiron* 20 (1992) 428/429 no. 35 and 445 no. 61, comments on this text. As to the date (L. 1: federal archon Ἀθανόδωρος), he prefers ca. 240-235 to ed.pr.'s 245-240 B.C. In L. 3 he interprets Πτερώνιος (with ⊢ as iota) as a genitive of Πτέρωνις (or Πτερώνεις) rather than as a patronymic adjective (contra O.Masson in *BE*, 1993, no. 182: patronymic adjective in the nominative); in L. 20 perhaps Κ⟨τ⟩εισῖνος instead of Κεισῖνος; in L. 41 perhaps Ἀργέλαος instead of Αὐγέλαος; in L. 31 he first suggests Αὐτ[οσθένεις] Εὐαγγέλω instead of Αὐτ[έας], referring to a Thespian lease recording a certain Εὐάγγελος Αὐτοσθ[ένεος] (A.Plassart in *Mélanges O.Navarre*, 1935, 354, a fragment of *IG* VII 1739-1742) but subsequently he admits that there is hardly space for eleven letters and prefers Αὐτό̣[σοφος]. In the Thespian lease he suggests Αὐτοσό̣[φω].

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430. Thespiai. List of the magistrates of the city, perhaps ca. 210 B.C. *SEG* XXIII 271; XXXII 497; XXXVII 386. D.Knoepfler, *Chiron* 22 (1992) 468 no. 98, argues that the date proposed by C.Habicht (ca. 190 B.C.; cf. *SEG* XXXVII) does not quite fit the new data provided by the military catalogue *SEG* XXXVII 385, to be dated ca. 240-235 B.C.: Athanodoros as federal archon; cf. our lemma no. 401. He points out that two soldiers on record in the latter (LL. 28 and 37/38) are also mentioned in *SEG* XXIII 271: the παιδονόμος Μίλλεις Φίλωνος (L. 46) and the ἐνδέκαρχος Ἀρίστων Διονουσίω (L. 57). H.'s date for 271 would imply that the two men exercized their functions in their seventies, which would be 'un peu surprenant'. On the other hand the assumption that the magistrates are the grandsons of the soldiers would make the former too young. The homonymous grandson of Μίλλεις Φίλωνος is on record in *BCH* 70 (1946) 474 no. 5 (ca. 190 B.C.). Perhaps the list of magistrates should be dated ca. 210 B.C.

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431. Thespiai. Fragmentary catalogue, 3rd cent. B.C. *AD* 37 (1982) [1989] B 170/171. D.Knoepfler, *Chiron* 22 (1992) 471 no. 103, argues that this fragment (fourteen mutilated lines; for that reason not presented in *SEG* XXXIX) is a military catalogue. He reads LL. 1-3 as follows: [Τῶ δῖνος ἄρχοντος] ἐν [Ὀγχειστοῖ, ἐπὶ δὲ πόλιος τῶ δῖνος, τοὶ

ἀπειλ]θεί[οντες ἐς τῶν ἐφείβων κτλ. ἀπεγράψ]αντο; in L. 6 he reads the names Δαμόφιλος Ὁμολωΐχω, Δ[ύ]σωπος Πατρ[--] (*AD*: Δ[--]σωγος πατρ), in L. 7 --φ]άοντος, Ἔχανθος (?) Προξένω, Κίρων (?; *AD*: Κιρομ[--), in L. 8 --]ω, Φίλων (*AD*: --]οφίλων) Φιλωνίδαο, Θεοκλεῖς Λεβ[είρω ?] (*AD*: λεξ[--) and in L. 13 Διονυσοδ[ώρω vel sim., rather than *AD*'s Διονύσου.

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432. Thespiai. Decree concerning a levy of Thespian citizens for an Imperial war, 169-172 A.D. *SEG* XXXIX 456. D.Knoepfler, *Chiron* 22 (1992) 471/472 no. 105, points out that in L. 31 one should read [Z]ωσι[μια]νοῦ, in L. 40 Διαδούμενος ϛ (= Διαδουμένου) and in L. 51 Εὐφρῦς Εὐφρᾶ; for all these readings he refers to Roesch's edition in *Nouveau Choix*, 1971, 85-94 no. 15.

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433. Thespiai. Gravestone of Hippokles, ca. 375 B.C. ? *IG* VII 1904; *LSAG* ^{2} 447 no. 62 a. W.T.Loomis, *Historia Einzelschriften* 74 (1992) 60 note 80, doubts that this inscription was carved in Lakonian letters.

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434. Thespiai. Epitaph of Elpis, Roman period. *SEG* XXXIX 458 sub B. D. Knoepfler, *Chiron* 22 (1992) 471 no. 102, suggests reading [ἐ]πὶ | [Ἐλ]πίδι (*SEG*: [--]ΠΙ|[--]ΠΙΔΙ).

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435. Thisbe (area of). Dedication to the gods and the city, ca. 200-172 B.C. *SEG* XXXVI 420. After study of the stone republished by J.M.Fossey in id. (ed.), *Boeotia Antiqua* II: *Papers on recent work in Boiotian Archaeology and Epigraphy* (Amsterdam 1992) 47-51 (ph.), with minor differences: an empty space in L. 5 between ε and ι of Σωτείρη and between τὸν and ναόν; in L. 6 κατενσκεύαξαν νν instead of κατεσκεύασαν; several empty spaces in LL. 7 and 8. The stone comes from Thisbe and not from Chorsiai (so *SEG* XXXVI). Onomastic comment on Πραξίων (L. 2) and Λουκῖνα (L. 3).

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436. Unknown provenance. List of proxenoi and benefactors sent as representatives of their city to a contest, ca. 80 B.C. *SEG* XXXVII 388; XLI 495. D.Knoepfler, *Chiron* 22 (1992) 476/477 no. 121, argues that τὸ πρῶτον (L. 3) refers to the first celebration of the agon concerned [cf. already *SEG* XLI] rather than to the first performance of the specific agonothetes (so ed.pr.), and that the 'first celebration' is to be interpreted as the 'new beginning' after the interruption by the Mithridatic War: ἀγωνοθετοῦντος [name of ἀγών ἀπὸ τοῦ πολέ|μου] πρῶτον. K. discards the idea that Athenades (L. 1) is identical with the homonym in *IG* VII 542 (so ed.pr.; cf. app.cr. of *SEG* XXXVII ad LL. 1-4) and points out that Δημήτριος Ἀνδρομάχου (L. 12) is identical with the homonym in *IG* XII 9 952 (epimeletes of the gymnasion; Chalkis). The son of this proxenos/epimeletes (Ἀνδρόμαχος Δημητρίου) is on

record both in *IG* XII 9 952 and in *SEG* XXIX 806 (also from Chalkis). K. now tends to date the Chalkidian dossier to ca. 90-70 B.C. and *SEG* XXXVII 388 to a year just after Mithridates' invasion. Θεοκλῆς Παυσανίου, mentioned in *SEG* XXIX 806 and in *IG* XII 9 952 as ephebe, also occurs on Chalkidian coins; if the latter are from ca. 40 B.C. (contra O.Picard: cf. *SEG* XXIX app.cr. in fine), Theokles could have been ephebe ca. 80 B.C. So numismatic evidence would seem to support the new date for the Chalkidian texts, which is somewhat lower than that proposed in *SEG* XXIX (ca. 120-100 B.C.).

As to the city of the Στεφανῖται (*SEG* XXXVII 388 L. 14), K. points out that the name of one of their representatives ([--]ώνδης) points to central Greece. Phokian Stephane (so ed.pr.) but also Epeirote Stephanepolis and even a Boiotian city, temporarily called Stephane after the Mithridatic War, are possibilities.

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437. Unknown provenance. Four vases signed by Menaidas, 600-550 B.C. *SEG* XXIII 302 (c) I/II; XXVIII 457; cf. XXXVI 428. Three variants:

A	(XXIII (c) I):	Μεναίδᾱς ἐμ' ἐποίϝ̣ēσε Χάροπι
B/C	(XXIII (c) I and XXVIII 457):	Μεναίδᾱς ἐμὲ ἐποίϝēσε Χάροπι
D	(XXIII (c) II):	Χάροπι ἐμ' ἐποίϝēσε Μεναίδᾱς

R.Wachter, *WJA* 18 (1992) 23 (cf. our lemma no. 1858), points out that on **A**, unlike **B/C** and **D**, Menaidas first wrote ἐποιε-, and subsequently corrected Ⅎ into ⊦, which is evidence for the disappearance of ϝ in ποιέω in the Boiotian dialect. Menaidas first engraved the modern form, but then disapproved of his 'lapsus' and returned to the old spelling which at the time of writing had become an archaism.

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438. Unknown provenance/Thebes. Two signatures on aryballoi by the potter Phithadas, ca. 550 B.C. *SEG* XXIII 302 (e). G.Messineo in *Xenia Antiqua* 1 (Rome 1992) 187-192 (ph. of the Tyszkiewicz aryballos, also of *SEG* XXVIII 457; dr. of the Vienna aryballos), reports that the aryballos previously in the Collection of Count Michel Tyszkiewicz (L. Pollak, *MDAI(R)* 12, 1897, 105-111; E.Pfuhl, *Malerei und Zeichnung der Griechen* I, München 1923, 129 § 126; I.K.Raubitschek, *Hesperia* 35, 1966, 158 no. 1) and believed to be lost, was found in 1990 in the secret drawer of a show-case from Tyszkiewicz possessions now in the Museo Nazionale Romano. The signature (**1**) is republished by M.L.Lazzarini, *ibid.* 192-194, together with that on an aryballos from Thebai now in the Kunsthistorisches Museum in Vienna (**2**) (F.Eichler, *Glotta* 18, 1930, 2; Raubitschek *l.c.* no. 2).

1) Φιθάδας ἐμ' ἐποίϝēσε **2)** Φίθē μ' ἐποίϝēσε

Signatures by the same potter, who also painted the vases, L., who refers to the related name Φίθων (*IG* VII 665; 1951; 3682); cf. Πίθων; Φιθάδας: cf. Πειθάδης. L. prefers Eichler's reading (= **2**) to Raubitschek's Φιθ(άδας) ἐμ' ἐποίϝēσε (cf. *SEG* XXIII: 'In vasibus duobus, quorum -- in altero -- imperfectus apparet').

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439. Unknown provenance (East Boiotia). Vases signed by Theodoros and Teisias, ca. 525-500 B.C. K.Kilinski II, *Hesperia* 61 (1992) 253-263 (ph.; dr.), publishes a Boiotian four-handled black-glazed 'cup-kantharos' now in the Kanellopoulos Collection in Athens, with a signature in Boiotian letters on one side of the vase above the upper band on the body: Θεόδορος ἐπόēσε. Comment on the unusual form of the vase (adaptation of two ordinary forms into one uniquely shaped 'cup-kantharos'), which either reveals Oriental influence or, more likely, is a creation of Theodoros himself. He points out that vase and signature have much in common with those of the contemporary potter Teisias, who is known from eleven signatures on Boiotian vases and to whom four unsigned vases are assigned. On 255/ 256 a survey of Teisias' extant production: eleven kantharoi, one kotyle and three skyphoi.

The following variants of his signature are on record (one is incomplete): **1)** Τεισίας ἐποίēσεν (three; ph. and dr. of one: G.Nicole, *Supplément au catalogue des vases peints du Musée National d'Athènes*, Paris 1911, 267; cf. B.A.Sparkes, *JHS* 87, 1967, 122); **2)** Τεισίας ἐποίēσε (two; one is *SEG* XXXI 510 = K. 255 no. 6); **3)** Τεισίας ἐπόēσε (one: R.M.Burrows - P.N.Ure, *ABSA* 14, 1907/1908, 263 and 292/293 = K. 255 no. 7; ph.; dr.); **4)** Τεισίας ἐποίēσεν hαθēναῖος (three, of which two sinistrorsum; ph. of D.M.Robinson et alii, *A catalogue of the Greek vases in the Royal Ontario Museum of Archaeology, Toronto*, Toronto 1930, 151 = K. 255 no. 12); **5)** Τεισίας ἐπίēσεν hαθēναῖος (one, sinistrorsum: Robinson 150/151; cf. Sparkes *l.c.* = K. 255/256 no. 13; ph.; dr.). K. argues that Teisias advertised himself as an Athenian at first, spelling out the verb ἐποίēσεν and often writing sinistrorsum as is common among Attic but not among known Boiotian vase signatures. As the years passed he adopted Boiotian forms of writing, perhaps from his Boiotian associates like Theodoros, and no longer felt the need to mention his origin explicitly. The provenances of his products suggest that his workshop should be located in East Boiotia, probably in (the area of) Tanagra. The purpose of the signatures of Theodoros, Teisias and other Boiotian potters may have been to claim responsibility for a distinctive vase form.

DELPHI

440. Delphi. Inventory numbers. For a list of inventory numbers of inscriptions in the depots of the Museum, see F.Lefèvre - D.Mulliez - J.Oulhen - D.Rousset, *BCH* 116 (1992) 685/686.

441. Delphi. Temple records. J.Bousquet, *Cahiers du Centre G.Glotz* 3 (1992) 21-29, studies the administration of the temple of Apollo in the 4th cent. B.C.

442. Delphi. Manumission records. Cf. D.Mulliez, *Cahiers du Centre G.Glotz* 3 (1992) 31-44, for a brief analysis of the ca. 1200-1250 manumission texts (from 201/200 B.C. to ca. 100 A.D.). M. focuses on manumission by fictitious sale to Apollo (ca. 99.5 % of the texts);

study of the origin and development of this procedure, of the structure of the texts, the παραμονή-clause; analysis of the provenance of the slaves (home-born; slaves bought in the market; in the course of time significant increase in the number of the former; among the many slaves, whose provenance is not indicated, the home-born ones may have prevailed; among the bought slaves Thracians and Syrians predominate); increasing grip of a certain number of Delphian families on magistracies and priesthoods, especially in the course of the first cent. B.C.; analysis of the manumittors.

443. Delphi. The Pythia. P.Amandry, *Praktika Akademias Athenon* 65 (1990) [1992] 279-317, presents a study of both the preparations for and the celebration of the Pythia throughout the centuries: sending of theoroi, preparation of stadion and hippodrome, sacrifices, the contests. Non vidimus. Cf. *BE* (1993) no. 278.

444. Delphi. Bronze coins. O.Picard in *Delphes.Centenaire* 349-352, reflects on the bronze coins (chalkoi) on record in the Delphian accounts. Since Delphi did not produce bronze coins prior to the Roman Imperial period, the city must have accepted foreign coins (Phokian, Aitolian) as legal payment in the earlier periods.

445. Delphi. The toponym Θυίαι. Cf. A.Jacquemin in *Delphes. Centenaire* 167-175, for an attempt to identify Θυίαι (cf. *CID* II 46 B II; 47 A II; 49 D, E; 56 A I; 59 I; 62 I A and III B) with Kastalia; cf. also *ibidem* 361/362 for some discussion.

446. Delphi. The location of the omphalos. Cf. P.Amandry in *Delphes. Centenaire* 177-205 for some reflections, with special reference to *CID* II 46 B III LL. 4/5; 49 A I LL. 8-12; 56 A I LL. 30-33; 62 II B LL. 71-80 and to the expression πρόστασις πρὸ τοῦ ὀμφάλου in 56 A I LL. 30-33.

447. Delphi. Hymns. *F.Delphes* III 2 137/138 (*SEG* XL 428*; cf. also our lemma no. 1777). A.Bélis, *CID* III: *Les hymnes à Apollon* (Paris 1992; ph.; dr.), republishes the two hymns to Apollo inscribed on the Treasury of the Athenians. Ample line-by-line commentary and app. crit.; complete bibliography, also of the Seikilos epitaph (*SEG* XXXVI 1008). Detailed discussion of the musical aspects (transcriptions in modern staff notation) and the historical context (for the main results see *SEG* XL).

J.Bousquet, *BE* (1993) no. 271, offers the following comment: in *CID* III 1 (= *F.Delphes* 137) he prefers in Col. I L. 3 συνομαίμον' ἵνα to συνόμαιμον ἵνα; in Col. II LL. 17/18 he reads ὁ δὲ [τεχνι]τῶν πρόπας ἐσμὸς, 'Αθθίδα λαχὼ[ν γᾶν, σελβί]ζει (instead of κιθαρί]-ζει) κλυτὸν παῖδα μεγάλου Δ[ιὸς ὑμνοῦσι δέ] (the latter restoration was suggested by H.Weil in 1894, but with ὑμνοῦσί σε; it was rejected in *F.Delphes* but is approved by Bélis in

her app. crit.); for *CID* III 2 (= *F.Delphes* 138) B. offers some observations on Bélis' translations, inter alia on τηλέσκοπον (Col. I L. 1 = the Parnassos): 'qu'on voit de loin' rather than 'qui regarde au loin'.

448-465. Delphi. Various inscriptions. J.Bousquet, *BCH* 116 (1992) 177-196, (re)publishes several inscriptions from various periods.

448: 177 (ph.). **Name on the so-called treasury of the Boiotians, 6th cent. B.C. or somewhat later.** Written on a tufa block on the third row from the East: Πέδōν. O.Masson apud ed.pr. argues that Πέδōν = Πέδων = Μέτων (Boiotian dialect).

449: 177/178 (ph.). **Funerary epigram, 5th cent. B.C.** Plaque of Parian marble found in the area of the East nekropolis.

[– ⏑ – ⏑ – πολυδά]κρυον ἔμμεναι ἀνδρός,
[– ⏑ – ⏑ – ⏑ – ⏑] Ἡροδοτείōι

1. E.g. [Φημὶ τάφον φθιμένου or συνέτου, ed.pr.

450: 178-180 (ph.; dr.). **The hero Leukippos, 5th cent. B.C.** Top of a stele (?) of Parian marble, broken at left. The inscription is on the lower band; to its left tiny remains of a relief. The upper band is slightly protruding. Exact provenance unknown. Written sinistrorsum: Λεύκιπος. Ed.pr. argues that Leukippos must be either one of the founders of Kallipolis and Metapontum in South Italy, or more probably the founder of Magnesia on the Maiandros. The stele may have marked the place where the colonists met their oikistes.

451: 180-183 (ph.), with commentary. **Epigram on the astronomer Kallippos from Kyzikos, ca. 345-330 B.C.** (text **A**). *CEG* 881. Re-engraved in the 2nd cent. B.C. (text **B**), when the statue was repaired. The base was turned around, the original epigram was carelessly erased and the text was re-engraved with a few minor changes.

A. [Οὔτ]ι[ν]ά σοι [με]ρόπων, [ἄσ]τ[ρ]ων π[ε]ρὶ θεῖον [ἀ]ριθ[μό]ν,
[Κάλλιπε Εὐ]ί[ππο]υ, Κύ[ζ]ικ[ος ἔ]σ[χ]ε πάτρα
[θνητῶ]ν ἶσον, [ὅσους τ]ε [φ]έρει Διὸς ἄμβροτος αἰών·
4 [Φ]οίβωι δ' [ἔ]ν[θα σ]έ[θε]μ [μνῆμα πέλ'] εἰν ἑτάροις

1. Οὔτινά τοι, *CEG* after Peek on the basis of **B** ‖ 2. Κάλλιππε Εὐίππου, *CEG*.

B. Οὔτινά που μερόπων, ἄστρων περὶ θεῖον ἀριθμ[όν],
vac Κάλλιπε Εὐίππου, Κύζικος ἔσχε πάτ[ρα]

θνητῶν ἶσον, ὅσους τε φέρει Διὸς ἄμβροτος αἶα·
Φοίβωι δ' ἔνθα σέθεμ μνῆμα πέλ' εἰν ἑτάροις

1. Οὔτινά που is certain, B. ‖ 4. μνᾶμα corrected into μνῆμα; εν corrected into εἰν, B.

452: 183/184 (ph.). **Fragment of a tragic verse ?, ca. 300 B.C.** Fragment of a marble sima found in front of the École française. The text was engraved after the stone was broken: Ξένοι γεραιᾶς vacat. Below the text the letters A, B, Γ. Ed.pr. argues that the text is a writing exercise, echoing Euripides, *Alcestis* 476 (ξένοι, Φεραίας -- χθονός). He collects other examples of inscribed tragic verses; cf. our lemmata nos. 453 and 454.

453: 184 (ph.). **Fragment of tragic verses, ca. 300 B.C.** P.De la Coste-Messelière, *BCH* 49 (1925) 88 no. 15 (in maj.); cf. *Berliner Philologische Wochenschrift* (1927) 637. B. argues that LL. 1-3 are Euripides, *Phoenissae* 528-530; L. 4 is Euripides, *Medea* 20. Below the text the letters A, B are engraved in vertical direction. See our lemma no. 452.

[Ὦ τέκνον, οὐχ ἅπαντα τῷ γήρᾳ κακά],
Ἐτεόκλεες, πρ[όσεστιν, ἀλλ' ἡμπειρία]
ἔχει τι λέξαι τῶ[ν νέων σοφώτερον].
Μηδεία δ' ἡ δύστη[νος ἠτιμασμένη]

454: 185/186 (ph.). **Fragment of tragic verses, ca. 300-275 B.C.** Part of a marble tile, broken on all sides except for the upper right side; found East of the Eastern baths. Ed.pr. argues that the text on the back is the beginning of an Aitolian or Amphiktionic decree, probably a writing exercise. The text on the front has to do with the legend of Meleagros, son of Oineus (L. 7), possibly part of the prologue of a tragedy. See our lemma no. 452.

On the back: Τύχην ἀγα[θήν]· | [ἔ]δοξε τοῖς [--]

On the front:

[--]˝Απολλον Α[.]
[--]αὐτὴν δὲ μο[.]
[--]λος εὐτυχῆ θ[.]
[--]φαν ἔφην περὶ
[-- ἐ]κπορεύομαι δ[.]
[--]μων αἰσχρὸγ γ[.]
[--]Οἰνέως παῖδα [.]
[-- ? το]ῦ Πορθάονος με[.]
[-- Με]λέαγρον ΑΛΑΘ[.]
[-- ἀ]λκίμους βρ[οτ..]
[--]ΑΣΤΡΕΦΕΙΗ[..]
[--]ΣΔΕΜΗΕ[...]
[----------]

2. E.g. μοι[λών] or μο[ῖρα]?, ed.pr. ‖ 4. ΦΑΝ rather than ΡΑΝ, ed.pr.; ἔφην or ἐφ' ἣν, ed.pr. ‖ 6. γ[άμον]?, ed.pr. ‖ 7. the child of Oineus is Meleagros or Deianeira or Tydeus, ed.pr., who also

considers [Σχ]οινέως; in that case the child is Atalanta ‖ 9. ἀλαθ[ῶς or ἀλα[θῆ, a Doric form?, ed.pr. ‖ 11. ἃς τρέφει or [κατ]αστρέφει?, ed.pr.

455: 187. **Two decrees for the hieromnemones from Chios, 242-183 B.C.** Fragment of a marble stele, broken on all sides, found East of the temple. The first is an Amphiktionic, the second a Delphic decree.

A. [--- φαί]νωνται ? [---------- ὑπάρχειν]
[δὲ τὰς α]ὐτ[ὰ]ς τιμὰς κ[αὶ τοῖς ἐκγόνοις αὐτοῦ· ὅπως δὲ οὖν διαμένηι τὰ]
[δεδογμένα] ἐν τὸν ἅπαν[τα χρόνον, ἀναγράψαι τόδε τὸ δόγμα ἐς στάλας δύο]
4 [καὶ θέμεν] τὰμ μὲν ἐν Δ[ελφοῖς, τὰν δὲ ἑτέραν ἐγ Χίωι· δόμεν δὲ τὸ ἀνάλωμα]
[ἐν ταῦτα τὸν γρ]αμματέα τ[ῶν ἱερομναμόνων]
B. [Ἔδοξε τᾶι πόλει τῶν Δελφῶν ἐ]ν ἀγορᾶι [τ]ελε[ίωι σὺμ ψάφοις ταῖς ἐννόμοις· ἐπειδὴ]
[------- ca. 21 ------- Χῖ]ος, ἀποστ[α]λ[εὶς ἱερομνάμων ὑπὸ τᾶς πόλιος τᾶς]
8 [Χίων, τάς τε θυσίας τῶι θεῶι σ]υνετέ[λεσε λαμπρῶς καὶ φιλοτίμως, καὶ τὰν ἐπιδαμίαν]
[ἐποιήσατο ἀξίως καὶ τῶν ἀπ]οστε[ιλάντων αὐτόν, καὶ ἐπελθὼν ποτὶ τὰν ἐκκλησίαν]
[τὰν οἰκειότατα τὰν ὑπάρχ]ουσ[αν ἀπὸ Ἴωνος ἀπελογίξατο -----]

2. The reading ταύτας τὰς τιμάς in *F.Delphes* III 3 221 L. 59, 223B L. 11, 227 L.7, p.199 below L. 6 is incorrect, ed.pr.

456: 187/188. **Fragment of a decree for the hieromnemones from Chios, 242-183 B.C.** Fragment of a marble stele found West of the École française.

[---------- τὸ δὲ ἀνάλωμα]
[δόμεν τὸν γραμμα]τέα [τῶν] ἱ[ε]-
[ρομναμόνων, καὶ σ]τᾶσαι τὰν
[μὲν ἐν Δελφοῖς] παρὰ τὸν βω-
4 [μόν, τὰν δὲ ἑτέραν ἐγ Χί]ωι

457: 188 (ph.). **Statue base of Menandros from Myra, Imperial period.** *F.Delphes* III 1 548. B. denies that there was a fourth line (ΙΡΛΟ[.]ΕΜΙ[..]Α, *F.Delphes*). He reprints the text without changes.

458: 188-190 (ph.). **Agonistic inscription, before ca. 250 A.D.** *F.Delphes* III 1 557; L.Robert, *RPh* (1930) 45/46 (= *OMS* II 1145/1146); cf. idem, *RA* (1934) I 58 (= *OMS* II 1022).

[M. Αὐρ. Δημόστρατος Δαμ]ᾶς · ὁ ἀρχιερεὺς τοῦ
[σύμπαντος ξυστοῦ· δι]ὰ βίου ξυστάρχης · καὶ ἐπὶ
[βαλανείων τῶν Σεβα]στῶν · πανκρατιαστὴς
[δὶς περιοδονείκης ·] πύκτης ἄλιπτ[ο]ς παράδοξος
[Σαρδιανός · Ἀλεξα]νδρεύς · Δελφός · Ἀθηναῖος
[----- ca. 18 -----]ς [·] Νεαπολείτης · Κορίνθιος
[----- ca. 20 -----εύ]ς · β΄ · Ἐφέσιος · β΄ ·
[Σμυρναῖος · Τραλ]λιανός · Λακ[εδαι]μόνιος
[νεικήσας ἀγῶνας] τοὺς πάντας · ρ[. ΄ · ῶ]ν ἱεροὺς
vacat εἰσελαστικ[οὺ]ς · ξζ΄ · τοὺς ὑπογεγρα[μμέ]νους
Πύθια ἐν Δελφοῖς πυθικῶν πανκρά[τιον · ἐν Σά]ρδ[εσιν]
Χρυσάνθινον πυθικῶν πανκρ(άτιον) · Βαρβίλληα [ἐν Ἐφέσῳ παν]-
[κ]ρ(άτιον) · Νέαν Πόλιν Σεβαστά · Ἄκτια ἐν Νε[ικοπόλει]
[Σμύ]ρναν κοινὸν [Ἀσία]ς · Αὐγούστε[ια ἐν Περγάμῳ]
[? Ἀδριάνε]ια, Ὀ[λύμπ]εια ἐν Ἀθ[ήναις, ---------]
[--------- ca. 15 -------- ἐν Σ]άρδε[σιν ------]

1. [-- Αὐρήλιος Δαμ]ᾶς, *F.Delphes* || 3. Σεβασ]τῶν, *F.Delphes* || 4. [--] πύκτης, *F. Delphes*; ἄλιπτ[ο]ς, *F.Delphes* || 6. [--] Νεαπολείτης, *F.Delphes*; B. suggests restoring [Μειλήσιος, Περγαμηνό]ς, cf. *IAG* 84 || 7. B. suggests restoring [Ἀντινοεύς, Νικομηδε]ύς, cf. *IAG* 84; for β΄ (= δίς) cf. our lemma no. 461 (A) L. 1 || 8. [-- Καισαρεὺς Τραλ]λιανός, *F.Delphes*; Λακ[εδαι]μόνι[ο]ς, *F.Delphes* || 9. πάντας π[άντω]ν, *F.Delphes* || 10. εἰσελασ[τικού]ς, *F.Delphes*; in fine (Πα[ν]α[θ]ή[ναια]), *F.Delphes*; πα[ί]δ[ω]ν, R.; B. sees only three letters or rather scratches || 11. πανκρ. [-- ἐν Σάρδεσιν], *F.Delphes* || 12. Ἐφέσῳ -- παν]-, *F.Delphes*; for Barbilleia at Ephesos, cf. our lemmata nos. 460 and 461 || 13. Νε[απόλει? --], *F.Delphes*; restored by R. || 14. [.....]ιαν, *F.Delphes*; restored by R. who read [...]PNAN; Περγάμῳ?], *F. Delphes*; R. pointed out that this restoration is certain || 15. ΙΛΟ[.....]εια, *F.Delphes*; [--]ια Ὀ[λύμπ]εια, R. || 16. not restored in *F.Delphes*.

459: 190. **Statue base of P.Aelius Ailianos, reign of Antoninus Pius or later.** *F.Delphes* III 1 547; cf. *SEG* XXVI 619. B. reads in LL. 17/18 καὶ ἄλλους ἀγῶνας | ταλαντιαίους ρξγ΄ (ρξσ΄, *F.Delphes*).

460: 190. **Agonistic inscription.** L.Robert, *RPh* (1930) 58 note 1 (= *OMS* II, 1158) mentioned L. 1.

[-----] Βαρβίλληα ἐν [Ἐφέσῳ ---] | [--- ου]ς τκ΄ εὐτυ[χῶς] | vacat

Undated by ed.pr. [reign of Vespasian or later, Strubbe] ‖ 1. ἐν, R. ‖ 2. εὐτυ[χῶς] or εὐτύ[χει], preceded by T· K· = the number of agones (cf. our lemma no. 459), B.

461: 190-192 (ph.). **List of victories, Imperial period.** *F.Delphes* III 1 549. B. joins the fragments nos. 17180 and 743 (= **A**), 558 and 6913 (= **B**).

A. [---------- ε]ὺς δίς,
Πιν[αρεύς, ----------] Ἀλεξαν-
δρεύ[ς, ----------] Νεαπο-
4 [λίτης, ----------]ος Κορίν-
[θιος ----------]
B. [---------- πανκρά]τ̣ι̣ο̣ν̣ ἐμ Π[εργάμῳ ----]
[---------- ἐν Ὀλ]υμπίᾳ, Βαρβίλλ[ηα ἐν Ἐφέσῳ --]
[---------- Ἀδρι]άνεια ἐν Ἀθήναις, Ῥώ[μην ---]
4 [---------- Σ]ε̣βαστὰ Νέμεια πυγμ[ήν --]
[----------]Ν πανκράτιον· Ἀλεξανδ[ρείαν Σεβάστειον]
[-- πανκράτιον· Ἀλεξα]νδρείαν Σελεύκιον παν[κράτιον --]
[---------- πυγ]μὴν πανκρ(άτιον) μιᾷ ἡμέρᾳ· Ὀ[λύμπια]
8 [----------]I ν ὁμοῦ παίδων καὶ [----------]
vacat

A. 1. --ε](ὺς) δίς, *F.Delphes* ‖ 2-3. -- Ἀ]λεξαν[δρεὺς --], *F.Delphes* ‖ 4. --]ιος, *F.Delphes* ‖ **B.** 1. αν? Ὀλύμ(π)[ια?, *F.Delphes* ‖ 2. [-- ἐν Ὀλ](υ)μπία, *F.Delphes* ‖ 2-3. ἐν Ἐ|φέσῳ -- ἐ]ν Ἀθήναις· Ῥω[μαῖα --], *F.Delphes*.

462: 192 (ph.). **Agonistic inscription, undated.** Limestone plaque decorated with wreaths. B. joins the fragments nos. 343 (at left) and 5128 (at right).

Νέμ|εα | Δ̄ Νέα | Πόλι|ς Ā
Πύθι|α Ā [Πα]ν|[αθήν|αια]?

463: 192-194 (ph.). **Honorary inscription for the periodonikes Titus Flavius Theodotos, 1st cent. A.D.** Limestone base, made from an older block. B. joins the fragments nos. 2433 (at left) and 2967 (at right); cf. L.Moretti, *Klio* 52 (1970) 300 and *MGR* 12 (1987) 88.

[Ἡ πόλις τῶν Δελφῶν Τ.?]
Φλά[ου]ιον Νουμ[--- ου]
Κυρεί[ν]α Θεόδοτ[ον, ---]
4 πολείταν, νεικήσ[αντα]
τὰν περίοδον ἐν [τῷ περιό]-
δῳ δίς, Ἀπόλλω[νι Πυθίωι]
vacat

2. Νουμ[ηνίου?, rather than the Latin name Nummius, Numerius?, B.

464: 194 (ph.). **List of victories, ca. 140-180 A.D.** Lower part of a thin plaque of Parian marble, broken on all sides, found East of the Eastern baths.

[- - - - - - - - - - - - - - - - -]
[Ὀλύμ]πεια ἐν Σμύ[ρνῃ]
[Ἀδριά]νεια ἐν Σμύ[ρνῃ]
[Χρυσ]άνθινα ἐν Σ[άρδεσι]
[Τρα]ιάνεια ἐν {ε} Περ[γάμῳ]
[Π]ύθια ἐν Νύσῃ vacat
[Π]ύθια ἐν Μαγνησ[ίᾳ]
[Κ]απετώλια ἐν Ἀφ[ροδεισιάδι]
[Διδ]ύμεια ἐν Μει[λήτῳ]
vacat

5. Pythia in Nysa, unattested so far, ed.pr.

465: 194-196 (ph.). **Agonistic inscription, beginning of the 3rd cent. A.D.?** L.Robert, *RPh* (1930) 49/50 (= *OMS* II 1149/1150).

[leaf Ἀγαθῇ] τύχῃ· leaf
[Πο. Αἴλιος Σεραπίω]ν Ἐφέσιος, Ἀλε-
[ξανδρεὺς καὶ Ἀθ]ηναῖος, φιλοσέ-
[βαστος, σαλπι]στής, υἱὸς Πο. Αἰλ.
[Σεραπίωνος ? Ἐφε]σίου καὶ Ἀθηναί-
[ου, κυκλίου ? χορα]ύλ(ου) παραδόξου,
[πρῶτος ἀνθρώπω]ν δὶς νεικήσας
[τὴν περίοδον ἐν τῇ περιόδῳ --]

1. For this trumpeter see *F.Delphes* III 1 554 and *IG* VII 1776 (cf. *SEG* XXXVI 488; from Thespiai) ‖ 4. σαλπικ]τὴς, R. ‖ 6. σαλπικτο]ῦ?, R.; ΥΛ′, abbreviation of χοραύλης or πυθαύλης, B. ‖ 7. [--]N δὶς?, R. ‖ 8. not restored by R. [for enfranchised Alexandrian athletes called Serapion cf. *SEG* XXXVII 888].

466. Delphi. Epigram on the base of the statue of Kallias' quadriga, ca. 400-375 B.C. *F.Delphes* III 1 510; cf. *SEG* XXIII 332*; *IAG* 27; *CEG* 803. J.Bousquet, *BCH* 116 (1992) 585-596 (ph.; dr.; translation), republishes the text, completed at the right by a recently discovered fragment. Limestone fragment with a hole for fixing the foot of a (bronze) horse. Re-used in a Christian grave Southeast of the temple of Apollo. LL. 1/2 are stoichedon (34-33). B. argues that L. 3 very closely echoes the words which Kallias, son of Hipponikos, spoke to the Spartans in 371 B.C. (Xenophon, *Hell.* VI 3 4).This identifies Kallias in L. 2 of the

epigram as Kallias III, member of a very famous, rich and aristocratic Athenian family, and host of Sokrates. The Father who bears the scepter (L. 3) is Zeus of Olympia. Kallias III never won a victory at Olympia, but Kallias I and II did. L. 3, an hexameter, expresses Kallias' deception in a humorous way like a postscript (it is not a later addition). B. deduces from the text of Xenophon, *loc.cit.*, that Kallias' failure to win at Olympia and to become a periodonikes, must have taken place before 371 B.C. (ca. 350 B.C.?, *CEG*).

Εἰκόνες αἴδ' ἵππ[ων] αἳ Πύθια [καὶ Νε]μέαι δίς
Ἰσθμοῖ τε στεφ[άνους] Καλλία[ι] ἀμφέθεσαν.
Σκηπτροφόρ[ῳ δ' ἆθλον π]ατρὸς πατρώϊον ἔχο[ν]

1. ἵππ[ων] αἳ Πύθια [– ⏑ – –], *CEG* ‖ 2. στεφ[αν...] Καλλια[– ⏑ –]: possibly e.g. στεφ[άνους] Καλλιά[νακτι φέρον], *CEG* ‖ 3. σκηπτροφόρ[– ⏑̄ π]ατρὸς [(⏑̄)⏑ – ⏑ – (–)]: σκηπτροφόρ[ο τε Διός 'Ebert fortasse recte', *CEG*.

467. Delphi. Decree concerning the promanteia of the Thourioi and the Tarantinoi, shortly after 340 B.C. ? *Syll.*^{3} 295; *SEG* XL 420. D.Laroche in *Delphes. Centenaire* 218-221, suggests interpreting the temple, mentioned in L. 8, as the Tholos in Marmaria offered by the Thourioi in the period 379-360 B.C., and argues in favor of 'une date haute du décret' [for the meaning of ἐπανενεώσαντο προμαντηίαν cf. *SEG* XL 420 in fine. Laroche incorrectly adopts G.Roux's translation; for some criticism of Laroche's view cf. J.-F.Bommelaer, *ibidem* 221-223, Pleket].

468. Delphi. Inscribed block belonging to the cornice of a wall?, 3rd cent. B.C. Gray limestone block, broken at left and at the back. In the upper surface a rectangular hole, perhaps for fixing a stele. In the lower surface three holes. Found near the Corinthian heroon. Ed.pr. J.-C.Moretti, *BCH* 116 (1992) 706-709 (ph.).

[--]ΝΤΩΝΣ | [--]ΟΥΠΟΛΕ | [--]ΟΓΕΝ

469. Delphi. Lease of public work for the Pythia, 247/246 B.C. ? *SEG* XXVII 119. O.Picard in *Delphes. Centenaire* 353/354, comments on LL. 31/32. He suggests that the thirty-six καμπτῆρες were divided into two portions; the contract for the first lot was given to --goras for twelve staters, whereas the second portion, to be erected 'near the penthlatists', was awarded to Agazalos for nine staters; τὰν (L. 31 in fine) and τὰμ (L. 32) refer to the place of erection. The cheaper kamptēres were to be placed at the East end of the stadion, whereas the more expensive ones belonged to the starting-line in the West.

470. Delphi. List of Thearodokoi, ca. 230-220 B.C. *SEG* XLI 503*. D.Knoepfler, *Chiron* 22 (1992) 416 no. 10, points out that M.J.Oulhen reads an anthroponym in Col. II L. 26 instead of ἐν Συκέαις and that in the preceding line one should read ἐν Θήβαις instead of ἐν [Κω]παῖς. As a result the city of Sykeai should be discarded.

For further thoughts about the date of the list cf. M.B.Hatzopoulos, *BE* (1994) no. 390.

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471. Delphi. Catalogue of Pythaistai, 106/105 B.C. *F.Delphes* III 2 15. K.Clinton, *op.cit.* (cf. our lemma no. 1) 70 note 38, argues that this list cannot contain names of child pythaistai only because, if so, there were 100-103 child pythaistai in this year (cf. S.V.Tracy, *BCH* 99, 1975, 201-205, 217), or more than twice the number in any of the other years for which there is evidence of the numbers.

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472. Delphi. Financial contract between a private person and the temple concerning a loan, end of the 2nd cent. B.C. Limestone base inscribed on its left side; broken at right. Ed.pr. D.Mulliez in *Delphes. Centenaire* 317-332 (ph.).

[- -]
[- - -]ΙΟΕ[-]
[..]αν ὑπὸ . Λ[-]
[--]ος Ν̣ίκωνος καὶ ἐγγύους [αὐτ]οῦ [κατέστασε --- ?---, Ἐμμενί]-
δαν Πάσωνος, Ἄρχωνα [Κα]λλικράτεο[ς, ἐπὶ τοῖσδε ὥστε δόμεν τοῖς ὁ]-
σίοις ἑκάστου ἐνιαυ[τ]οῦ ἀ[ρ]γυρίου στ[ατῆρας - - - - amount - - - -, ἀπο]-
δόντας τοὺ[ς] μὲν μην[ὸς] Ἡραίου στα[τῆρας εἴκοσι (?), τοὺς δὲ μηνὸς]
Ποιτροπίου στατῆρας εἴκοσι, τοὺς δὲ μη[νὸς Βυσίου (?) στατῆρας]
δέκα, τοὺς δὲ [μη]νὸς Ἰλαίου στατῆρας δέκ[α· Εἰ δέ κα μὴ ποιῆ ---ος]
καθὼς γέγραπτ[αι], [πρ]άκτ[ι]μος ἔστω καὶ α[ὐτὸς καὶ τοὶ ἔγγυοι αὐ]-
τοῦ οὗ κα μὴ ἀπό[δ]ωντι α̣ὐτοῦ̣ καὶ τοῦ ἡμι[ολίου καὶ ἁ πρᾶξις ἔστω]
[ἔκ] τε αὐ[το]ῦ κα[ὶ] τ̣ῶν ἐγγύων αὐτοῦ καὶ [- - - - - - - - - - - - -]
ΤΟΙ.ΠΑΝΤ[- - - - - - -]ΝΟΣΟΥ ΘΕΛΟ. π̣ρα[- - - - - - - - - - - - -]
.Ο.Λ.Ο[- - -]μενον καὶ ἐκ πάντων πρ[- - - - - - - - - - - -]
.Ο.Λ.[- - -] ἀζάμιοι ἐόντων καὶ ἀνυπόδι[κοι πάσας δίκας καὶ ζα]-
μ̣[ίας] καθώς [κα π]ράξωντι· Ἐγγύους δὲ κ[αθιστάτω - - - - - - - -]
.ΝΕ.ΜΕ.Α.ΙΟΝ ἐν μηνὶ Θεοξενίῳ ἀξιοχ[ρέονας - - - - - - - - - · Εἰ]
δέ κα μ̣[ὴ] καθισταίοι τοὺς ἐγγύους καθὼς [γέγραπται, πράκτιμος]
ἔστω καὶ αὐτὸς καὶ τοὶ ἔγγυοι αὐτοῦ [- - - - - - amount- - - - - -]
ἑπτὰ καὶ ἁ πρᾶξις ἔστω τοῖς ὁσίοις [- - - - - - - - - - - - - - - - - -]
Β̣Λ / / / / / / / / / / / ΙΕΙ ΟΦΟΡΙΟΝ ΜΗ[- - - - - - - - - - - - - - - - - - -]
/ / / / Ι Νικαιο[.] τ̣ὸ χωρίον Ε[- - - - - - - - - - - - Μάρτυροι· Κλεών]-
δας [Μέ]ν̣η̣τος, Ἁβρόμαχ[ος -]
Δ̣αμοσθένεος, Ἧρυς Κ[λέωνος - - - - - - - - - - - ? - - - - - - - - - -]
vacat

4. Initio possibly [Νικαῖ]ος Νίκωνος (cf. Νικαῖο[ς] in L. 22), ed.pr., who tends to regard the homonym in *F. Delphes* III 3 316, 321, 398, 403 as a grandson (ca. 50 A.D.); perhaps ἐγγύους [αὐτ]οῦ [ἀξιοχρέονας κατέστασε κτλ. (cf. LL. 16/17), ed.pr. || 4-5. Ἐμμενί]δαν Πάσωνος: cf. *F.Delphes* III 3 356 (ca. 100 B.C.), ed.pr. || 5. Ἄρχων Καλλικράτεος: cf. *F.Delphes* III 6 66 (ca. 100 B.C.), ed.pr. || 5-6 (and 20). the earliest attestation of οἱ ὅσιοι so far, ed.pr., with further references to this college; cf. *SEG* XLI 517 and 519/520 || 12-13. perhaps [ἐξ ἑνὸς καὶ ἐκ πλειόνων] | τοῖ[ς] πάντ[οις, ed.pr., who refers to *IG* VII 3172 Col. VI A LL. 106-112 (= L.Migeotte, *L'emprunt public dans les cités grecques*, Paris 1984, 53-58 no. 13) || 18. καθισταίοι: not attested after priesthood VIII, ed.pr. || 19. τοὶ ἔγγυοι: the transition from τοί to οἱ is to be dated ca. 125 B.C., ed.pr. || 20-21. Βε]|βα[ιωτήρ or Βέ]|βα[ιον] ?, ed.pr. || 22-23. [Κλεών]δας [Μέ]νητος: known as archon between 133-123 B.C.; χωρίον: probably the mortgage offered by the borrower to the temple, ed.pr. || 24. Ἥρυς Κ[λέωνος]: cf. *F.Delphes* III 3 339 (ca. 100 B.C.) || ed.pr. refers to various other texts recording loans given by the temple to private people: cf. *Syll.*^{3} 813 A, B (ἐκ τῶν τοῦ Πυθίου Ἀπόλλωνος τόκων καὶ προσόδων); for the πρόσοδοι ed.pr. refers to *F.Delphes* III 3 297 (perhaps a lease of temple land rather than a manumission record). G.Daux suggested that 297 remained incomplete after the mention of the first δόσις and in fact was a first attempt at engraving the text of Inventory no. 992, of which he published LL. 4-7; the latter text was never published in full; nor was it refound. In Inventory no. 992 ed.pr. suggests restoring in L. 7 [--- δέ]κα, μ̣[η]νὸ[ς] κτλ. instead of Daux's [---] καὶ [μη]ν[ὸς] κτλ. J.-F.Bommelaer, *ibidem* 370, wonders whether in L. 6 one should read ἀπ]οδίδοντος or δύ]ο, δίδοντος.

473. Delphi. Honorary inscription for C.Sulpicius Galba, end of the 1st cent. B.C. *SEG* I 169; *F.Delphes* III 4 438 (cf. *SEG* XXVIII 475*). M.Hose, *ZPE* 92 (1992) 151/152, accepts the restoration of *F.Delphes* of LL. 5-8: [ἀ]νὴρ | κ̣[α]λὸς καὶ ἀγαθὸς ἀπὸ τῆς πρώτης [ἡλικίας ἄξι]|α φρο[ν]ῶν τῆς τε Ῥωμα[ί]ων ἡγεμ̣[ονίας καὶ τῆς ἑαυτ̣ο]ῦ εὐ[γε]νείας etc. (*SEG*: [ἀνὴρ | καλὸς κ]αὶ ἀγαθός, ἀπὸ τῆς πρώ[της ἀρχῆς τῆς τῶν Ἑλλήνων πολιτείας ?] τῆς τε Ῥωμαίων ἦγεν [τὰς ἱστορίας μετὰ πάσης ἐ̣πιμε]λ̣είας etc.). The decree honors C.Sulpicius Galba, the governor of Achaia (27-23 or 13-10 B.C.), who is also on record in several other Delphic inscriptions (see J.H.Oliver, *AJA* 46 (1942) 381-384), not the historian Galba, grandfather of the Emperor Galba. H. concludes that F.Jacoby wrongly considered Galba the author of a (universal) history written in Greek (*FGrHist* 92); Galba wrote in Latin (cf. Suetonius, *Galba* 3, 3). It is dubious whether the name of the father of the honorand in L. 5 is Γ, Π or Σ (υἱὸς Σ̣[--], *F.Delphes*; υἱὸς Γ[άλβας], *SEG*).

474. Delphi. Claudius' letter to the Delphians, 52 A.D. *Syll.*^{3} 801 D; *SEG* XIX 384; XXII 453; XXIV 384; XXXII 546. Cf. D.Slingerland, *Journal of Biblical Literature* 110 (1991) 439-449, especially 444-446, for some reflections on the date of Gallio's governorship. Cf. also J.Murphy-O'Connor, *ibidem* 112 (1993) 315-317, for a reaction.

475. Delphi. Statue base of P.Memmius Theokles, ca. 85 A.D. *SEG* XXIII 317*. B.Puech, *art. cit.* (cf. our lemma no. 1798) 4857/4858 note 90 (stemma of the honorand's family), restores this text as follows.

[Π. Μέμμιον Κρι]τολάου υἱὸν [Κριτόλαο]ν Θεοκλέα Δελφὸν καὶ Κ[ορίν]-
[θιον, χειλιαρχή]σαντα ἐν Γερμαν[ίαι ὑπ]ὸ Νόβιον Πρεῖσκον πρεσβευτὴ[ν Αὐ]-
[τοκράτορος θεοῦ Οὐεσπα]σιανοῦ λεγ[εῶ]νος Ϝ´ Νεικηφόρου καὶ στρατη-
4 [γήσαντα ἐν Κορίνθωι, κεκοσμημένον τ]ειμαῖς ἀγωνοθετικοῖς, δό[γμα]-
[τι Ἀμφικτυόνων καὶ Δελφῶν Μεμμία Θεοκ]λέου θυγάτηρ Λεοντίς vacat
[Ἀπόλλωνι Πυ]θίωι

1. [Πόπλιον, *SEG* XXIII ll 1-2. Ν[εικο|πολείτην, *SEG* XXIII ll 2-3. πρεσβευτὴ[ν | θεοῦ Τίτου Σεβαστοῦ Οὐεσπα]σιανοῦ, *SEG* XXIII ll 3-5. στρατη|[γήσαντα δήμου Ῥωμαίων, κεκοσ]μημένο[ν τ]ε τειμαῖς ἀγωνο-θετικαῖς δό[γ|ματι δήμου Κορινθίων, ἡ μήτηρ Μεμμία Θεοκ]λέου, *SEG* XXIII.

476. Delphi. Dipinti in the gymnasion: acclamations, Roman Imperial period. F.Queyrel in *Delphes. Centenaire* 333-348, reports that during excavations ca. twenty painted inscriptions were found on a wall of the xystos of the gymnasion, often inside tabulae ansatae. In passing he mentions Μέγας Πύθιος Ἀπόλλων, Μέγας Πύθιος Ἀπόλλων Δελφῶν, followed by the name of a victorious athlete; brief study of the various categories of acclamations: for an euergetes, an agonothetes, a competitor, king, emperor or deity. Brief comment on *F.Delphes* III 1 226 (translation; updated text) and 469 (translation) which both start with [Μέγα]ς Πύθιος Ἀπόλλων.

DORIS

477. Akyphas (area of: Ano-Kastelli). Dedication of an altar for The Emperors, 2nd/3rd cent. A.D. Rectangular limestone block found near the Church of Hagios Georgios, adjacent to the ruins of an ancient building, and now in the Archaeological depot in Kastellia; originally used as base for a stele and re-used for the present dedication. Edd.pr. G.J.Szemler - N.C.Wilkie, *AHB* 6, 3 (1992) 128-134 (ph.); republished by D.Rousset, *BCH* 118 (1994) 363-368 (ph.), whose text we present.

Θεῶν | Καισάρων οἱ ταγοὶ | βωμὸν ἀνέ||στησ⟨α⟩ν ἐπὶ Κ[- ?-]| -- Ι -- Κ ?

1-3. Θεῶν Καισάρων: frequent use of the plural starts at the time of M.Aurelius and L.Verus, edd.pr.; R. rightly prefers to interpret Θεοὶ Καίσαρες as a parallel to Θεοὶ Σεβαστοί, referring to a collective of emperors rather than to two associated emperors ll 3-4. ταγο[ὶ], edd.pr.; local Thessalian tagoi, edd.pr. and R.; edd.pr. argue that the area of Ano-Kastelli was closely connected to Thessalian Oitaia and conjecture that the stone may have been erected in gratitude for the fact that the inhabitants of the area avoided the pillage and slaughter of the

Costoboci who invaded North-central Greece in the 2nd half of the 2nd cent. A.D. ; R. argues that there is no evidence for close connections between Thessalian Oitaia and the area of Ano Kastelli; he rejects the connection with the raid of the Costoboci || 5. CTHCON, lapis || 6. ΕΠΙΥ --, edd.pr. || 7. 'sous toutes réserves', R.

PHOKIS

478. Elatea. List of contributors to oil for the gymnasium, ca. 160 B.C. J.-P. Michaud, in *Mélanges helléniques offerts à G.Daux* (Paris 1974) 272-278. J.Bousquet, *BCH* 116 (1992) 188, reaches the same conclusions as L.Moretti (*SEG* XXXII 555, cf. P.Gauthier, *BE*, 1993, no. 281) concerning the total number of contributors (fourty ἀλειφόμενοι) and the total cost of the provision of oil for one year (700 drachmai or 10 Aiginetan minai). Since the text was never incorporated in *SEG*, we present it here.

vacat Θεός Τύχαν ἀγαθάν vacat
Γυμνασιαρχεόντων Ἀπελλίχου τοῦ Πολυξένου,
Πολυκράτεος τοῦ Νέωνος, οἱ ἐνενέγκαντες
4 ἐν τὸ ἄλειμμα ἕκαστος ἀργυρίου ⌈C⌉CCC⊢III·
Ἀπέλλιχος Πολυξένου, Πολύξενος Ἀπελλίχου,
Πολυκράτης Νέωνος, v Θεοκλῆς Ἄγωνος,
Ἄγων Θεοκλέος, v Πυθέας Εὐκλείδα,
8 Φιλόξενος Θεοδότου, v Πάτρων Ἄγωνος,
Ἄγων Πάτρωνος, v Σωτέλης Ἁρμοδίου,
Ζεῦξις Ἁγύλου, v Ἀπολλωνίδας Ἀριστίωνος,
Ἀριστίων Ἀπολλωνίδα, v Σωκράτης Κράτητος,
12 Φιλόμηλος Κράτητος, v Ἁγύλος Τεισίππου,
Πύθων Σωκράτεος, v Κρίτων Ἀριστωνύμο[υ],
Νικόδωρος Ἀριστωνύμου, v Ἰφίκκας Ὑβρίστα,
Δαφναῖος Ἀριστωνύμου, v Ἀρίστων Εὐκλείδ[α],
16 Ἀριστώνυμος Νικοδώρου, v Εὔξενος Φιλοξένου,
[----------]τ̣[ο]υ, v Ἀριστόλαος Αἰτωλοῦ,
- -

479. Phanoteus (area of). Boundary between Phanoteus and Stiris, 3rd cent. B.C. Limestone block, originally part of a statue base. Inscription (a), engraved in a slightly recessed rectangular field, belongs to the statue base. Inscription (b) was engraved later, below (a), when the stone was re-used. It is possible that (b) continued on another block below and contained a date. Found half-way between Chaironeia and Phanoteus (Hagios Vlasios); now in the Museum of Chaironeia. Edd.pr. D.Rousset - P.Katzouros, *BCH* 116 (1992) 197-215 (ph.; translation), with commentary. LL. 8/9 were mentioned before by G.Klaffenbach, *Glotta* 48

(1970) 204/205. Edd.pr. argue that the γαοδίκαι (also in *IG* IX^2 1 3B (= *Syll*^{3} 431B) from Thyrrheion; cf. δασστῆρες, τερμασταί/ τερμαστῆρες, ὁροθέται) were not arbiters specialized in territorial disputes. They can be compared to foreign judges. They examine the frontier described in the text (see app.crit.); none of the geographical points, mentioned in the text, can be identified with certainty. Edd.pr. point out that the territories of Stiris (S.) and Phanoteus (N.) were separated from each other by Mt. Helikon; J.Bousquet - P.Gauthier, *BE* (1993) no. 280, remark that this mountain apparently was not a natural frontier for the pastoral communities in Antiquity.

a. Ἀριστόλα | Κάρωνος

b. Τάδε ἔκριναν οἱ γαοδίκαι οἱ ἀποσταλέν-
τες ἀπὸ τᾶς πόλιος τῶν Ἀλείων
Φανοτέοις Στειρίοις περὶ τᾶς χώρας
4 ἇς ἀντέλεγον· Φανοτέων εἶναι κατὰ τὰ ὅ-
ρια τάδε· τὸν Φωκιῶνα· ἐκ τοῦ Φωκιῶνος ἐν vacat
τὸν Καλυδῶνα· ἐκ τοῦ Καλυδῶνος ἐν τὰν διόδιον̣·
ἐκ τᾶς διοδίου ἐπὶ τὸν Πέτραχον τὸν ποτὶ μέσ̣ον ἁμέ-
8 ρας τοῦ λάκκου· ἐκ τοῦ Πετράχου ἐπὶ τὰν κολουάδα
τὰν εὐδείελον· ἐκ τᾶς κολουάδος ἐπὶ τὰν σ̣κοπι̣[ὰν]
[τ]ὰ̣ν ποτὶ μέσον ἁμέρας̣ τᾶς ʹ^ΟΝΩ̣ΛΕʹ[...]

a. 1. Proper name of a woman rather than a declined form of the name Ἀριστόλας, edd.pr.‖ 2. Κάρων: very rare name, only attested at Athens (*SEG* XLI 115 Col. I L. 31, 170/169 B.C.), Thespiai (IG VII 1737 L.11, end of the 3rd cent. B.C.) and Phanoteus (E.Kirsten, *AA* (1941) 110 no. 1, undated), edd.pr. ‖ **b.** 5. Φωκιών: perhaps identical with Φωκικόν, the federal sanctuary and assembly place of the Phokians, usually located Southwest of Phanoteus, at Kalo Tseresi, edd.pr. ‖ 7. διόδιος (*hapax*): for δίοδος, if not an adjective with (ὁδός): 'the passage, corridor', edd.pr.; Πέτραχος: not uncommon as a toponym in the region, edd.pr. ‖ 8. λάκκος: 'tank, cistern' rather than 'a natural depression', edd.pr.; κολουάς (*hapax*): perhaps 'flat, without a point', edd.pr. ‖ 10. Ω̣ or Ο, Λ or Δ, edd.pr.; J.Bousquet apud edd.pr. suggests reading τᾶς κ̣λ̣ονώ̣δεο̣[ς πέτρας?], but edd.pr. point out that the adjective κλονώδης is very rare and late.

WESTERN LOKRIS

480. Hagia Triada. Epitaph, 4th cent. B.C. Badly eroded limestone boulder found during excavations at the nekropolis and now in the Archaeological Museum in Delphi; inscription (**B**) has been cut over inscription (**A**). Edd.pr. G.J.Szemler - N.C.Wilkie, *AHB* 6, 3 (1992) 127/128 (ph.) **A**) Εὐκλείδα; **B**) Εὐδάμου

A. Ca. 400-375 B.C., edd.pr. ‖ **B.** re-use not before the 4th cent. B.C., edd.pr.

481. Physkos. The Lokrian 'Mädcheninschrift', 300-275 B.C. *IG* IX^2 1 706; *SEG* XXXII 558* (cf. XXXIX 1800). D.D.Hughes, *Human sacrifice in ancient Greece* (London-New York 1991) 166-184, attempts to reconstruct the history of the ritual of the Lokrian maiden tribute on the basis of literary sources and our inscription. Probably instituted in the late 7th or 6th cent. B.C., it was discontinued after the Phokian War (which ended in 347/346 B.C.), allegedly 1000 years from its institution after the Fall of Troy, according to Apollod. *Epit.* 6.22 and Tzetz. Schol. Lycoph. *Alex.* 1141. However, our inscription shows that the tribute was again being sent in the 3rd cent. B.C. H. suspects that two pieces of information are conflated in the literary tradition: an interruption after the Phokian War and a cessation at a later moment, probably in the late 3rd or the 2nd cent. B.C., when it had been reckoned that 1000 years after the end of the Trojan War had elapsed. The interruption is perhaps also on record in Aelian fr. 47, speaking of a renewal of the tribute upon the decision of a King Antigonos over the question which city was to furnish the maidens. H. questions the current assumption that this renewal and the treaty recorded in the inscription refer to the same event: the latter records the reception of the maidens by the Aianteioi and Naryx from *all* of the East Lokrians, whereas Antigonos decreed that a *single* city chosen by lot was henceforth responsible for supplying the maidens each year. Arguing that Antigonos' decree predates the inscription, H. concludes that Monophtalmos is the only possibility. Soon after, the Lokrians came to an agreement with the Aianteioi and Naryx, whereby this family and their city would henceforth be responsible for providing the maidens. With F.Graf (cf. *SEG* XXVIII 503) H. argues that several features of the ritual point to an origin in rites of initiation. Earlier Lokrian ritual involving the service of noble maidens may well have determined its character. It is likely that the tribute always consisted of two maidens, who remained in Troy for one year.

AKARNANIA

482. Alyzia. Epitaph. Cf. our lemma no. 1041.

483. Amphilochian Argos (area of: Katsarela). Epitaph of Ages, undated. L.Kolonas, *AD* 42 (1987) [1992] B 184 (ph.): Ἄγης (upper part of a stele with anthemion in a crowning member).

484. Bonitsa. Epitaph of Aristomachos, undated. L.Kolonas, *AD* 42 (1987) [1992] B 184 (ph.): Ἀριστομάχου (upper part of a marble stele).

485. Echinos (Paliampelo). Two epitaphs. L.Kolonas, *AD* 42 (1987) [1992] B 184, reports on the following two epitaphs: 1) ΑΓΗΣ-- | ΑΓΕ-- (fragment of a marble stele; undated); 2) Τιμοκράτης | Τιμοστράτου (upper part of a marble stele; undated).

486. Oiniadai. Inscribed tiles, Hellenistic period. L.Kolonas, *Archaiognosia* 6 (1989/1990) [1992] 153-159 (ph.), reports on fragments of two inscribed tiles found during recent excavations in the shipsheds: **a)** Φίλωνος; **b)** Οἰνι(αδῶν).

487. Rynchos. Epitaph of Antigonos. *IG* IX^2 1 198; *SEG* I 244. W.K.Pritchett, *Studies in Ancient Greek Topography* Part VIII (Amsterdam 1992) 113/114, points out that the site on which this inscription was found, is likely to be 'Ρύγχος (*Athenaeus* 3.59 D, cited from Polybios) rather than Pras (so *IG* IX^2 1; on record in *Staatsverträge* 480 LL. 7 and 10).

KEPHALLENIA

488. Same. Inscribed tile. Cf. M.Petropoulos, *AD* 42 (1987) [1992] B 165, for an inscribed tile found in a tomb: Βασίλειος 'Επιφανος. Undated. Cf. M.Sève, *BE* (1993) no. 76: 'probablement Βασιλῆος 'Επιφανοῦς'.

KORKYRA

489. Korkyra. Inscribed lead tablets, ca. 500 B.C. *SEG* XXIII 392-394; XXX 519-526. P.Millett, *op.cit.* (our lemma no. 21) 253 note 43, rejects the views that these tablets have anything to do with maritime loans or with symbolic counter-gifts in a gift-exchange transaction. 'Publicity may lie behind' them. Cf. also, very briefly, for a similar opinion, P.Cartledge in P.Garnsey - K.Hopkins - C.R.Whittaker, *Trade in the Ancient Economy* (Berkeley 1983) 182 note 19.

THESSALY

490. Thessaly. Topography. Cf. I.Blum, L.Darmezin, J.-C.Decourt, B.Helly, G.Lucas, *Topographie antique et géographie historique en pays grec* (CNRS; Centre de Recherches Archéologiques, Monographie no. 7; Paris 1992), for a collection of articles bearing on the localization of a number of Thessalian cities and on the subsequent attribution of the Greek inscriptions both from *IG* IX 2 and from later publications to ancient cities (and their territories).

Helly localizes the following poleis in Dolopian and Hestiaiotid Thessaly: Angeai (cf. the inscription concerning a boundary conflict between this city and Ktimene, *RPh*, 1911, 289-293), Kallithera, Kelaitha (*IG* IV 617 L. 9), Ktimene, Methylion, Ortha (or -oi), Thetonion (*IG* IX 2

257); maps on 77, 83 and 89, with indication of the average territory of the cities based on a number of assumptions of the so-called 'archéologie spatiale' (cf. Decourt on 15-48).

G.Lucas deals with the Perrhaibian Tripolis: Ascuris, Doliche, Azoros, Oloosson, Pythion, Mondaia; on 128-132 he assigns *IG* IX 2 1268-1270, 1272-1274 and 1276-1280, presented under Doliche, to Pythion.

L.Darmezin presents a study and a map of the sites of Atrax, Chyretiai, Ereikinion [on this city cf. now also G.Lucas, *ZPE* 105 (1995) 105-130], Oxyneia, Mylai, Pelinna, Phakion, Pharkadon, Phayttos and Trikka, whereas I.Blum extensively discusses the city of Eretria in Thessaly; on 213 a brief list of the inscriptions from Eretria (*IG* IX 2 199-204; *AD* 11, 1927/1928, 66 nos. 11/12).

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491. Argoussa. Epitaph of Dikaia, undated. Gray marble stele with curved top. Mentioned by A.Tziaphalias, *AD* 42 (1987) [1992] B 287: Δικαία Μικριουνεία | Ἑρμάου Χθονίου.

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492. Atrax. Fragment of a decree, undated. Fragment of a white marble plaque. Mentioned by A.Tziaphalias, *AD* 42 (1987) [1992] B 285:

[----] Ι [----]
[----] γενεὰ καὶ [----]
[----] ΟΥ ταγὸς [----]
[----] ΤΟΥ ΜΕΙΔΕΣ [----]
[----] ΑΝΑΙ ΔΕΜΕΙΕΝΥ [----]
[----] ΣΤΟΥ τοῦ ψαφί[σματος]
[----] καὶ τὰ χρείματ[α ---]
[----] οινοίο ΕΝΘΟΥΚΑ [----]
[----] ΑΦΑ γένειται [----]
[----] ΜΕΙΣΕΙ κίς Α [----]
[----] ΡΙΕΣΣΙ Α [----]
[----] ΙΠΑΡ [----]

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493. Atrax. Dedication, beginning of the 2nd cent. B.C. Gray-white marble pedimental stele; a support below; under the architrave an inscription. Mentioned by A.Tziaphalias, *AD* 42 (1987) [1992] B 285: Θαυμαρέτα Κρατησίππου | εὐξαμένα ὀνέθεικε; for the dedicator cf. also *SEG* XXXIV 527.

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494. Atrax. Epitaphs. A.Tziaphalias, *AD* 42 (1987) [1992] B 285/286, publishes the following epitaphs: **1)** Κρίνυλλα (gray-white marble stele with curved top; 4th cent. B.C.); **2)** Φιλονίκα (gray-white marble stele with curved top; 4th cent. B.C.); **3)** Φιλείδου (gray-white marble stele with curved top; 4th cent. B.C.); **4)** Ἀμευσόπολις (gray-white marble stele with curved top; 4th cent. B.C.; for the name cf. *IG* IX 2 7 b, ed.pr.); **5)** Εὔβοια (upper part of a gray-white marble stele with curved top; 2nd cent. B.C.; **6)** Στράτουν (gray-white marble stele with curved top; 3rd cent. B.C.); **7)** Εὐπάτρα (gray-white marble stele with curved top; on the front a tainia, with inscription; 3rd cent. B.C.); **8)** Θεόδουρος (gray-white marble stele with curved top; beginning of the 3rd cent. B.C.); **9)** Πετθαλὸς Θρασύμμαιος (white marble stele

with curved top and anthemion; 1st half of the 2nd cent. B.C.); **10)** Νικοδί[κα] (white marble stele with curved top; 4th cent. B.C.); **11)** Δικαιοκράτεις (white marble stele; beginning of the 3rd cent. B.C.); **12)** Λα[μου]νίδας Πύρκειος (stele with curved top; 3rd cent. B.C.; A. Kontogiannis, per ep. suggests Χαρ[ου]νίδας); **13)** Θάριψ (gray-white marble stele with curved top; on the front a tainia; 3rd cent. B.C.); **14)** Παννυχίς (gray-white marble stele with curved top; on the front a tainia; 4th cent. B.C.); **15)** Χόρτος (gray-white marble stele with curved top; on the front a tainia; 4th cent. B.C.); **16)** Φιλίστα (fragment of a white marble stele; 4th cent. B.C.); **17)** [--]ΛΛ[--ι--]ΑΔΑ[--] (fragment of a white marble stele; 4th cent. B.C.); **18)** [--]ΧΩΝΟΣ [--ι--] ΛΕΟΥΡΧΟΝ [--ι--] ΔΕΑΠΟΤΙΜΟ [--ι--] ΜΕΓΑΛΑΣΗΡ[--] (fragment of a gray-white marble stele; 4th cent. B.C.).

495-497. Azoros (area of: Milia Elassonos). Epitaphs. A.Tziaphalias, *AD* 42 (1987) [1992] B 279, reports on the following stelai found in a tomb in Rouvnies, part of Milia Elassonos. T. argues that the nekropolis in which the tomb was situated, belonged to Doliche which is to be located near Sarantaporos; but cf. *BE* (1993) no. 328: Milia Elassonos is a village in the territory of Azoros. T. dates the stelai to the end of the 2nd/beginning of the 3rd cent. A.D. [but is this a mistake for 3rd/2nd cent. B.C.?].

495: **Epitaph of Kassandros and Artemo.** White marble stele with moulding above; in a recessed field a relief representing a young man on horseback, a standing woman and a small child; on the lower band of the relief inscription (**a**); under the relief inscription (**b**).

a) Ἀπολλώνις καὶ αἱ ἀδελφαὶ Κάσ|σανδρον τὸν πατέρα καθὼς | διέταξατο, μνείας χάριν· | ἥρως χρηστέ, χαῖρε
b) καὶ Ἀρτεμὼν τὴν μητέρα

(**b**). Ἀρτεμών: probably a dialectal accusative (so O.Masson, per ep.)

496: **Epitaph of Antimachos.** Gray-white marble stele with geison above; in a recessed field originally a painted representation which is now lost; inscription on the geison: Ἀντίμαχος Εὐμήλου

497: **Epitaph of Eumelos and Menandros.** White marble stele with pediment; in the pediment a shield; in a recessed field a relief representing a young man on horseback, a standing child and woman; on the epistyle an inscription.

Εὔμηλος Μενάνδρου καὶ Μένανδρος Εὐμήλου

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498. Demetrias. The date of the painted stelai. B.Helly in *Studies Theocharis* 349-365, reconsiders the date of the painted funerary stelai found by A.S.Arvanitopoulos (*Γραπταὶ*

στηλαὶ Δημητριάδος-Παγασῶν, Athens 1928). They were built into five towers belonging to the Southern part of the fortifications at a moment when these towers were enlarged; there is also evidence of an earlier restoration of all parts of the walls. Both reconstructions were dated so far prior to the demolition of the walls at the end of the Third Macedonian War in 168 B.C.: Arvanitopoulos (most recent of several suggestions: shortly after 172 and shortly after 169 B.C.); F.Stählin and E.Meyer (192 and 192/191 B.C.); according to S. and M. one of the stelai, *GV* 943, containing an allusion to the siege of Phthiotic Thebes, provides a terminus post quem of 217 B.C. A., S. and M. dated the stelai between the 4th and the early 2nd cent. B.C. (with a peak ca. 200). On the basis of archaeological and literary data H. argues that the walls remained intact until 168 B.C., and that the dismantling in that year by the Romans did not imply full demolition. Bricks and tiles with monograms reading βα(σιλικὸν) N (or Φ or ΦΙ; similar examples were found in the palaces in Demetrias and Pella) show that Philip V was responsible for the fortifications (i.e. between 185 and 168 B.C.). The restoration should probably be dated between 191 and 185, and the enlargement of the towers in 88/87 B.C. (Mithridatic War), which yields a considerably later terminus ante quem for the painted stelai. *GV* 943 is the only stele with a fixed date, which, however, has no special significance whatsoever. H. dates the bulk of the stelai to the later 3rd and 2nd cent. B.C. and points out that many of them should be assigned to ca. 150 or 150-100 B.C. On 361 H. argues that the fact that all extant decrees of Demetrias belong to the period ca. 130-90 B.C. is due to the use of the older stones for the hasty reconstructions in 88/87 B.C., when only the recent decrees were spared [on this assumption it is surprising that not a single older decree was found built into the walls so far, Tybout].

In passing H. (353 note 22) mentions an unpublished epitaph (cf. A.S.Arvanitopoulos, *PAAH*, 1908, 201-206, who erroneously speaks of the stele of ΕΥΜΗΔΑ): Εὐμήλα Ἀμωμήτου ἡ καλουμένη καὶ Λοκρίς (1st cent. B.C.).

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499. Demetrias. Epitaph of Andron, undated. Cf. A.Batziou-Eustathiou, *AD* 42 (1987) [1992] B 251 (ph.), who reports on an inscribed stele, used as the lid of a sarcophagus, found in a late-Roman tomb: Ἄνδρων | Εὐπόρου | ἥρως χρηστέ, | χαῖρε.

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500. Doliche. Epitaph of Marcia, undated. Fragment of a gray-white marble stele. Mentioned by A.Tziaphalias, *AD* 42 (1987) [1992] B 289: Ἐπάγαθος Μαρκίᾳ τῇ | γλυκυτάτῃ συμβίῳ μνείας χάριν. T. reports that *IG* IX 2 262, 571 and 656 were refound and are now in the Museum in Larissa.

501-502. Gonnoi. Epitaphs. Cf. A.Tziaphalias, *AD* 42 (1987) [1992] B 287.

501: Epitaph of Demetrios, end of the 3rd cent. B.C. Gray marble stele with curved top: Δημήτριος | Εὐδήμου

502: Epitaph of Aischylides and others, 2nd cent. B.C. Gray marble stele with anthemion in the curved top; a support below; under the curved top two rosettes and an inscription.

Αἰσχυλίδης Εὐάρχου, Εὐτύφρων (sic) | Αἰσχυλίδου, Μενέκκας
Ὀρθοπόλεως | Ὀρθόπολις Αἰσχυλίδου | Ἑρμῇ Χθονίῳ

1. Εὐθύφρων, ed.pr.; Εὐτύφρων, A.Kontogiannis (per ep.) || T. mentions the lower part of another gray marble stele with the inscription Ἑρμῇ Χθονίῳ.

503. Halos. Inscribed tile ? Circular clay object with a hole in the center; inscription along the edge. Mentioned in passing by R.Reinders in *Studies Theocharis* 435 (dr.): Ἀγάθω-νος (undated by R.).

504. Kallithiro. Inscribed tiles. Cf. V.Intzesiloglou, *AD* 42 (1987) [1992] B 267, who reports on Laconian tiles with inscription: δημόσια and δαμόσια. Undated. For Kallithiro cf. *BE* (1993) no. 302.

505. Klokotos. Epitaph of Philetos, Roman period. Gray-white marble stele; on the front two busts and an inscription. Mentioned by A.Tziaphalias, *AD* 42 (1987) [1992] B 286-287: [Ἑρμ]ιόνη Φίλητον | [τὸ]ν ἑαυτῆς ἄνδρα | [μν]ήμης χάριν; we owe the square brackets in LL. 2/3 to A.Kontogiannis (per ep.). T. identifies Klokotos with ancient Pharkadon; but cf. B.Helly, *BE* (1993) no. 306, for doubt.

506. Krannon. Fragment of a decree, undated. Fragment of a white marble plaque. Mentioned by A.Tziaphalias, *AD* 42 (1987) [1992] B 287.

[----] ΚΑΙΓ [----]
[----] ΗΣΑΝ [----]
[----] ΑΝΑ [----]
[----] ΕΙΟΛΥ [----]
[----] ΝΤΩΝ Π[----]
[----] ΟΥΤ [----]
[----] ΑΣΚΛ[----]
[----] ΟΥΑΝ[----]
[----] ΟΥΣΙΤ [----]
[----] Ν [----]

507-508. Krannon. Two dedications. Cf. A.Tziaphalias, *AD* 42 (1987) [1992] B 287.

507: Dedication to the Charites, 1st half of the 1st cent. B.C. Gray-white marble naiskos-stele; in the pediment a shield.

Μνασιμάχα Φοξίνου | ἡ ἱέρεια τῆς Ἀρτέμιδος ἀνέθηκε | Χάρισι

End 4th cent. B.C., T.; but see C.Habicht, *ZPE* 101 (1994) 225/226, who shows that this woman is on record in an inscription from Oropos (*AE*, 1925/1926, 29/30 no. 142 L. 17) as victor in the chariot-race and that consequently she must have been a wealthy, upper-class person; the Oropos text dates from ca. 75-60 B.C.

508: **Fragmentary dedication, 3rd cent. B.C.** Fragment of a white marble naiskos-stele: [--]ος εὐξάμενος ὀνέθεικε. We owe [--]ος to A.Kontogiannis (per ep.); ed.pr. omitted --ος.

509. Lamia. Painted inscription on an amphora, undated. Cf. M.Papakonstantinou-Katsouni, *AD* 42 (1987) [1992] B 219, for a painted inscription on an amphora found in a tomb: Ξενοκλέους.

510. Larissa. Decree concerning the reconstruction of the walls, 179-172 B.C.? Gray-white marble stele re-used in a wall of the precinct of the Church of St. Achilles, on the Phrourion hill; now in the Museum of Larissa. Ed.pr. A.Tziaphalias in *Studies Theocharis* 392-397 (ph.).

[----------].ΕΙΑΒ.[----------]
[----------] ἐνιαυτ[ο---------]
[----------] ΨΑΦΙΣΜΑ.[------]
[---------- φρο]ντίξειν οὔστε [-----]
[----------].ες τὰ τοῦν τειχ[έουν ----]
[---------- ἐπ]αγγελία τᾶς προε.[---]
[----------]N vacat Ἀφρίοι ὑστέρα ἀ[γο]-
[ρᾶς νομίμας ἐόνσας τοῦν τα]γοῦν ποιεισαμένουν μνε[ί]-
[αν πὸτ τὸν δᾶμον πὲρ τ]ᾶς ἐπισκευᾶς καὶ κατασκευ-
[ᾶς τοῦν τειχέουν πράξειν ?]· ὅσσα ἀναγκαῖα εἶεν καὶ ὑχυ-
[--- γραφέντουν τοῦν ὀνα]λουμάτουν ἐν τοῦ κοινοῦ τᾶς
[πόλιος· τᾶς μὰ χρείας ἀναγ]καίας ἐόνσας καὶ κατεπειγόν-
[σας ----- ἐπαγγέλ]λονθο τᾶ πόλι [[--------]]
[--------- Ὀ]μφαλιούνε[ι]ος [[--------]]
[ἐν τὰν ἐπισκευὰν καὶ κατα]σκευὰν τοῦν τειχέουν πλινθευ-
[σέμεν δουριὰν ἐν τοῦ] ἐνεστάκοντι ἐνιαυτοῦ ἐς τοῖ ἰδίοι
[--------] [[--------]] μυριάδα παρεχόνσας τᾶς π[ό]-
[λιος· ----------]ος, ἐς τοῦν δεύσει πλινθευέμεν ΚΑ.-
[----------].Α ἐπαγγέλλανθο μὰ οὐσαύτους ΚΑ-
[----------]αιος πλινθευσέμεν δουριὰν ἐπὶ Ε.-
[---------- σ]τραταγὸν Πόλλιχον τὸν ἐνια[υ]-
[τὸν ----------]δας δύας καὶ Ἱππόλοχος Ἀλε-

[ξίππειος καὶ Κρατῖνο]ς Κλεομαχίδαιος καὶ Με.-
24 [----------] [[--------]]
[----------] Κόττυφος [--------]
[----------].Α ΣΤΡΑΤ.[--------]
[----------].Α οὔστ[ε ----------]
28 [----------]ΓΕΛ[----------]

Date: 196-168 B.C., presumably after the accession of Perseus (179 B.C.) and before the beginning of the Third Macedonian War (172 B.C.), ed.pr. ll 14. Ὀμφαλιούνειος: possibly Μάκων, son of Ὀμφαλίων, on record in several inscriptions (*IG* IX 2 215 and 578; *SEG* XXX1 575, from 171 B.C.; *IG* IX 2 Add. ultima II, Corr., 205, from ca. 150 B.C.), ed.pr. ll 15-20. the walls of Larissa were made of crude bricks, a fact unknown so far, ed.pr. ll 21. Pollichos is strategos of the Thessalian League; he fills a gap in the list of strategoi between 179 and 172 B.C. Φρύνος Ἀριστομένους Γομφεύς, strategos in 180 B.C., was his father, Πόλλιχος Φρύνου Γομφεύς (strategos in 134 B.C. and hieromnemon in Delphi in 130 B.C.) his grandson, ed.pr. ll 22-23. Hippolochos: member of an important Larissaean family, probably identical with Hippolochos III, strategos in 181 and 178, hieromnemon in Delphi and tagos, ed.pr. ll 23. Kratinos: on record as tagos in Larissa, ed.pr. ll 25. Kottyphos: his father is probably on record in *IG* IX 2 594 (beginning of the 2nd cent. B.C.), ed.pr.

511-514. Larissa (area of: Nikaia, 8 km Southeast of Larissa). Dedications to Poseidon Impsios. A.Kontogiannis in *Studies Theocharis* 381-391, republishes the following texts, which were said by earlier scholars to have been found either in Larissa itself or in Krannon. They are now in the Museum in Larissa; the Museum inventory says that the texts were found in Nikaia (previously Nebegler), a village in Larissa's territory. K. suggests identifying Nikaia with Χάλκη τῆς Λαρισαίας (Steph.Byz.).

511: 381-384 no. 1 (ph.). **Dedication to Poseidon Impsios, end of the 3rd cent. B.C.** White marble stele with pediment and akroteria. Ed.pr. N.I.Giannopoulos, *AE* (1930) 102 no. 3; (1931) 179.

Ἄσανδρος Ἱεροίτου ὑπὲρ τονῦ υἱοῦ | Ποσειδῶνι Ἰμψίωι vacat

2. Μυίωι, ed.pr. ll 3. Ἴμψιος: epithet of Poseidon as tamer of horses, ed.pr., referring to Hesychios' ἴμψας = ζε ύξας in Thessaly; K. prefers to interpret Ἴμψιος as an epithet of a deity who combines ploughing and sowing and therefore is the patron of agriculture.

512: 384/385 no. 2. **Dedication to Poseidon Impsios, Hellenistic period.** Ed.pr. N.I.Giannopoulos, *AE* (1930) 103 no. 1.

[- -]ṖΑΝΑ πὲρ τᾶς κόρας Ποṭεί[δουνι | Ἰ]μ̣ψ̣ίου ὀνεθεικ - -

Initio ωΥ.ΑΕ.Λ, ed.pr.; Π.ΕΥΣ.ΠΑΝΑ, inventory; after κόρας and before ὀνεθεικ ΤΟΥΕΥ --ΕΝΟΥ (= τοῦ Εὐ[--]ένου) or --Μ ?ΙΝΟΥ, ed.pr.; --ΑΒΙΟΥ, inventory; in fine ΟΝΕΘΕΙΚΑ///,

ed.pr.; ΟΝΕΘΕΙΚΕ, inventory. Either [ὁ δεῖνα καὶ --]ρ̣άνα -- ὀνεθείκα[(ι)εν] or [--κ]ρ̣άνα or [--]φάνα --- ὀνέθεικε, K.

513: 385-387 no. 3. **Dedication by a cult association, 3rd cent. B.C.** Ed.pr. N.I.Giannopoulos, *AE* (1930) 104 no. 2.

[Τ]ὸ κοινὸν ζευ̣[γιτᾶν Ἰμψίου ?] | ὀνέθεικε κουμάρχ̣ου̣[ν ἐόν]|τουν Παναίροι Ἀγεισιαίοι κ̣α̣[ὶ] | Κλ̣εοπτολέμοι Ἀνταν̣δρείοι

1. The local zeugitai call themselves 'those of (Poseidon) Impsios (= ζεύξας; cf. our lemma no. 511), K. || 2. in fine ΚΟΥΜΑΙ\υ ι , ed.pr.; the first attestation of κώμαρχος in Thessaly.

514: 387 no. 4. **Fragmentary dedication, Hellenistic period.** White marble stele of the same type as the stelai in our lemmata nos. 511 and 512. Ed.pr. N.I.Giannopoulos, *AE* (1930) 104 no. 3: [Ποσειδῶνι Ἰμψίωι ὁ δεῖνα] Λυκίνου.

515. Larissa (area of: Nikaia, 8 km Southeast of Larissa). Dedication to Poseidon Zeuxanthios, 2nd cent. B.C. Ed.pr. N.I.Giannopoulos, *AE* (1933) 1 no. 4; now lost; republished by A.Kontogiannis in *Studies Theocharis* 387-389 no. 5.

Ποσιδῶνι Ζευξανι|θίῳ

1. Zeta: Σ, lapis (ed.pr.) || Roman period, ed.pr. (shape of the zeta; iota instead of ει in Ποσιδών); 2nd cent. B.C., K. || 1-2. Ζευξάνθιος: Macedonian epithet; combination of Ζεύς and Ξάνθιος (Suda records a Macedonian god Ξάνθος), ed.pr.; K. suggests relating the element Ζευξ to ζεῦξαι/ζεύξας (cf. our lemma no. 510 app.cr.) and the ending -άνθιος to ἄνθος/῾Ανθεια. Hera has Ζευξιδία and ῾Ανθεια as epithets (Etym. magnum s.v.). Poseidon Zeuxanthios is a god who patronizes agriculture (cf. the epithet Φυτάλμιος of Poseidon on record in Plut. *Symp.* 5.3.1) and is well at home in the land of Poseidon Impsios (cf. our lemmata nos. 511-514).

516-523. Larissa. Epitaphs. Cf. A.Tziaphalias, *AD* 42 (1987) [1992] B 287/288.

516: **Epitaph of Caesia Zosime, undated.** Gray marble stele with anthemion in the curved top; under the anthemion an inscription; under the inscription two rosettes and an incised herm flanked by two vases.

Καισία Ζωσίμη γυνὴ Σερτ[ω]Ιρίου ἠρώισσα χρηστή, χαῖρε

1-2. Σέξ|του, ed.pr.; Σερτ[ω]Ιρίου, A.Kontogiannis (per ep.) || 2. χρηστέ, ed.pr.; χρηστή, K. (per ep.).

517: **Epitaph of the freedman Sextus Vet(t)ius Bithus, undated.** Gray marble stele with curved top; a rosette:

Σέξτε Οὐέτιε | Σέξτου ἀπελεύ θεlρε | Βίθυ, ἥρως vacat, | χαῖρε

3. Βίθυ: vocative of Βίθυς

518: **Epitaph of Antirras, 4th cent. B.C.** Gray marble stele with horizontal crowning member: Ἀντίρρας Εὐδεξίειος

519: **Epitaph of Theodora, undated.** White marble stele with curved top; in the latter a rosette: Θεοδώρα | Ἀριστοδήlμου χρηστή, χαῖρε

520: **Epitaph of Aphrodita and Eubiota, end of the 3rd cent. B.C.** Upper part of a white marble naiskos-stele; in the pediment a rosette; under the inscription an ivy branch and a horizontal rod: Ἀφροδίτα Καπ[ου]ν[εία] | [Εὐ]βιότα Λυσιπονεία

521: **Epitaph of a freedwoman, undated.** Gray marble stele with curved top; on the front a rosette and under it an inscription; under the latter two herms.

ΞΩΕΣ Δημοκ[ρα]lτήα ἀπελε⟨υ⟩θ[έ]lρα

B.Helly, *BE* (1993) no. 321: 'le texte n'est pas clairement établi': in L. 1 perhaps Σῶες = Σῶος (cf. *IG* IX 2 791); before ἀπελ. one expects a genitive, unless we have the adjective δημοσία || 2. ἀπελεύ[θ]ελρα, ed.pr.; ΑΠΕΛΕΘlΡΑ, lapis, according to A.Kontogiannis (per ep.), who wonders whether Ξωες = Ζωῆς.

522: **Epitaph of Therson, 3rd cent. B.C.** Upper part of a white marble pedimental stele.

Αἰνοπαθῆ Θέρσωνα πρὶν ἥβης μέτρον ἱκέσθαι
Κρανόπολις μήτηρ τῶιδε τάφωι κτέρισεν
Ἀπολλουνία Εὐδαμεία

Further down: Θέρσουν Θερσούνδαιος

B.Helly, *BE* (1993) no. 321: 'avec triple épitaphe' [or one epitaph, erected by the mother and Apollonia ?, Pleket].

523: **Fragment of an epitaph, 3rd cent. B.C.** Gray marble stele with two rosettes and the remains of an inscription: [--]ενειος; below a herm with the inscription Ἑρμάου Χθονίου. The stone was found in Melissochori, a nekropolis of Larissa.

524-525. Larissa (area of: Nikaia, 8 km Southeast of Larissa). Two epitaphs. A.Kontogiannis in *Studies Theocharis* 390 nos. 6/7, republishes the following two epitaphs. For the village of Nikaia cf. our lemmata nos. 511-514.

524: 390 no. 6. **Epitaph of Philoxenos, Roman Imperial period.** *IG* IX 2 958; *SEG* I 253. Now lost.

Φιλοξένα Φιλόξενον τὸν ἑαυτῆς υἱὸν | μνείας χάριν · ἥρως χρηστέ, χαῖρε

525: 390 no. 7. **Epitaph of Apollonides, Roman Imperial period.** *SEG* XXIX 535. Now in the Museum in Larissa:

Ἰουλία Ἀπολλωνί[δ]ην τ̣[ὸ]ν̣ | [ἑαυτῆς ---]

1-2. Ἀπόλλωνι, *SEG* || we have an epitaph, not a dedication (so *SEG*), K.

526. Mavroneria Kalliphoniou. Inscribed tile. V.Intzesiloglou, *AD* 42 (1987) [1992] B 267, reports on a Laconian tile found in a tomb (ca. 350-300 B.C.) and inscribed with Στρατίππο[υ] and Στρατ[ίππου].

527. Moschokarya (in Phthiotis). Epitaph, undated. P.A.Pantos, *AD* 42 (1987) [1992] B 240, reports on a fragment of a sarcophagus: ---]όστρατε χρηστέ, χαῖρε.

528. Nea Ionia (Volos). Two epitaphs. A.Intzesiloglou, *AD* 42 (1987) [1992] B 255 (ph.), reports on two Hellenistic funerary stelai found in a tomb which contained the remains of two persons: **1)** Εὐτυχίδης Νικοκράτου (stele with anthemion in a crowning member; two rosettes); **2)** Ἀπολλώνιος Εὐτυχίδου (stele with pediment; in the pediment one rosette).

529. Ortha. Dedication to Apollo, ca. 300-250 B.C. Lower part of a marble block with moulding below and in a recessed field a relief which is not preserved; under the relief an inscription; under the inscription a square hole in which a peg fitted on which a wreath or garland could be hung; found in Kedros; for the latter being the site of ancient Ortha cf. *BE* (1993) no. 304. Mentioned by V.Intzesiloglou, *AD* 42 (1987) [1992] B 271/272 (ph.).

[- - -]ς Θεονόστειος | [λειτορ]εύσας Ἄπλουνι

2. [ιερητ]εύσας, ed.pr.; [λειτορ]εύσας, A.Kontogiannis (per ep.).

530. Pelinna. Two 'Orphic' gold leaves, late 4th cent. B.C. *SEG* XXXVII 497; XL 485*. M.H.Velasco Lopez, *Kernos* 5 (1992) 209-220, focuses on A L. 6 (= B L. 5), for which she prefers οἶνον ἔχεις εὐδ⟨α⟩ίμονα τιμ⟨ή⟩ν to εὔδαιμον (vocative) ἄτιμον ('free of charge', sc. the wine) (for both readings see *SEG* XXXVII app. crit.). The importance of this phrase is underlined by the use of the present tense contrasting with the preceding aorists. Εὐδαίμονα τιμήν ('heureuse récompense') qualifies οἶνον, which is the wine to be enjoyed in afterlife rather than the wine used for funerary libations or the wine drunk by the initiate during her lifetime, though these three aspects cannot be rigidly separated. V.L. adduces literary testimonia referring to banqueting and drinking in afterlife, and to wine as the drink promised to the blessed. Ample discussion of the role of wine in the cult of Dionysos (cf. A L. 2) and its connections with life, death, truth and freedom.

G.Ricciardelli Apicella, *SMSR* 58 (1992) [1993] 27-39, presents a detailed commentary on these texts, with frequent references to earlier interpretations. Discussion of inter alia: τρισόλβιος (A/B L. 1): either generic, but perhaps preferably referring to the complete cycle of births and deaths needed to achieve eternal bliss; ἔλυσε (A/B L. 2) refers to liberation acquired after performing the aforementioned cycle rather than by initiation in mysteries; A LL. 3-5/B LL. 3/4: ἔριφος, ταῦρος and κριός all have Dionysiac connotations; the deceased is assimilated to the god; 'falling (etc.) into milk (γάλα)' probably refers to rebirth in the god and to rites performed at the tomb; also the οἶνος of A L. 6/B L. 5 should be considered in the context of sacrificial rites after death; another, distinctive, possibility is that the expression refers to the entrance of the soul into the Milky Way (i.e. the souls become stars, conform to a Pythagorean tenet); in that case also ram, bull and goat could denote stellar constellations; R.A. interprets οἶνον ἔχεις and τιμήν in the same way as V.L. (see above), though she prefers reading εὔδαιμον (vocative); she wonders whether ὑπὸ γῆν (A L. 7) is correct; it is out of place if one is prepared to accept γάλα in the sense of Milky Way; τέλεα denotes the 'prizes' which the deceased shares with the other blessed.

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531. Pelion ? Fragment of uncertain character, 3rd cent. B.C. or later. *SEG* XLI 538. M.L.West, *ZPE* 93 (1992) 28, argues that this unintelligible fragment has nothing to do with music. Possibly it is some form of cryptography.

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532. Perivoli (Phthiotidos). Inscriptions on a lamp and on a jar. P.A.Pantos in *Studies Theocharis* 422, reports on the excavation of a Hellenistic tomb re-used during the Christian period on the South slope of Kotroni hill in Perivoli (in Pthtiotis) in 1987. He mentions a lamp of the 6th cent. A.D. with an inscription reading Κύριε, βοήθισον Ἰο[άννη] and a lid of a jar (undated) inscribed Ἀριστέας. For the latter cf. also id., *AD* 42 (1987) [1992] B 240, where P., without excluding the possibility that this is an anthroponym, wonders whether it should be related to the ethnikon Ἀριστεάται (*IG* IX 2 6; Aristea).

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533. Pherai. Beginning of an unfinished decree. *IG* IX 2 397. The text was refound in the church in Kokkina (previously Mousafakli) near Pherai. Cf. A.Intzesiloglou, *AD* 42 (1987) [1992] B 271 (ph.): Λειτορεύοντος τοῖ 'Ασκαλ[α]|πιοῖ Ζουίλοι Τιμουνείοι, μεινν̀ος Θυίοι, Ζούπυρο[ς] (*IG*: 'Ασκαλ[α]|πιοῖ). The mason does not seem to have finished the inscription. *IG* gives the same provenance but assigns the text to Skotoussa.

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534. Pherai. Fragment of a manumission record, 2nd/1st cent. B.C. *SEG* XXXIX 506. Briefly discussed by A.Doulgeri-Intzesiloglou in P.Kamilaki, A.Polymerou-Kamilaki (edd.), *Praktika First Synedrion 'Pherai-Velestino-Rigas', Velestino 30 May-1 April 1986* (*Hypereia* I, Athens 1990) 35. No new readings. The text was found in a Hellenistic building (2nd/1st cent. B.C.) in the agora of Pherai. She interprets Παρδαλίς (L. 4) as the name of the manumitted female slave and restores in L. 3 τοῦ 'Αλεξ[άνδρου].

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535. Pherai. Fragmentary dedication to the Moirai, early Hellenistic period. Upper left part of a marble stele with crowning member. Mentioned by A.Intzesiloglou, *AD* 42 (1987) [1992] B 271 (ph.): 'Αστολ[---] | Μοιραῖς Π[α]τρούαις ὀνέθεικ[ε]; cf. B.Helly, *BE* (1993) no. 316.

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536. Pherai. Epitaph of Astomacha, undated. Cf. A.Intzesiloglou, *AD* 42 (1987) [1992] B 260 (ph.), for a small marble stele with triangular top: 'Αστόμαχα | 'Ερμάου.

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537. Pherai. Inscribed tiles. A.Intzesiloglou, *AD* 42 (1987) [1992] B 260, reports on various inscribed tiles: Χαριξένου, Γοργίλου, Μενωνίδου, Κλεοδήμου.

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538. Phthiotic Thebes. Epitaph of Philetos, Roman Imperial period. Marble pedimental stele. Mentioned by A.Dina, *AD* 42 (1987) [1992] B 302.

Κοπρία Φιλήτῳ τῷ | ἰδίῳ ἀνδρὶ μνίας χάριν · τις ἂν δαὶ τολμίσι
ἄνυξαι τὸν {ο}||τάφον τοῦτον δώσι τῷ ταιμίῳ | ✳ ψν′

1. Κοπρία: cf. *SEG* XXIX 646; XXXII 649 || 3. δαὶ = δὲ || 6. ταιμίῳ = ταμείῳ.

539-540. Phthiotic Thebes. Christian inscriptions. A.Dina, *AD* 42 (1987) [1992] B 301/302, mentions two epitaphs.

539: 301. **Epitaph of Paulos and ---.** Fragment of a marble stele. Cf. also ead. in *Studies Theocharis* 455 note 38: † | † Μν[ημῖον] | Παύ[λου] | καὶ [- -

540: 302. **Epitaph of --TAS.** Greenish schist stele.

† Μνημῖο[ν . .]ιταδος Ἀλε[ξα]ινδρέου

Dina (cf. also *Studies Theocharis* 451 note 13) mentions another text beginning with κυμητήριον διάφερον Δαυιδ (who possibly was related to the divine house of Πλακιδία: cf. D.Feissel, *BE,* 1993, no. 756) and mentioning the name of his wife Ἀγαθοκλία.

541. Phthiotic Thebes. Christian epitaphs. A.Dina in *Studies Theocharis* 445-455, publishes and discusses a number of Christian epitaphs found in the nekropolis of the city. Most of them were published before: *SEG* XXXVIII 451 and 452 (in the latter D. now reads Ἰσιδώρου | ἐξσκ[ουβίτο]ρος); XXXIX 514/515; XL 492/493, 494 (where D. now reads διαφέλρον), 495 (where ἀγήου = ἁγίου is to be read), 496/497, 498 (where D. now restores in L. 2 [στρα]τιότη and in L. 3 reads [--]ιανοῦ), 499/500.

New seems to be an epitaph for [--]ῖνος and Ἀγαθοκλία on a gray schist stele (449):

[----]ίνου | πρεσβ(υτέρου) καὶ Ἀγα[θο]ικλίας συνβίου αὐιτοῦ · ἀμήν ☩ ❦.

On 453 a new Jewish epitaph (stele with menorah): Μνῆμα | Θεωδότω | κὲ Λεωντήας; for the fragment mentioned on 455 note 38 cf. our lemma no. 539.

542. Pythion. Epitaph of Dionysios, undated. White marble stele with anthemion in a curved top; support below; in a recessed field a standing man; above him an inscription. Mentioned by A.Tziaphalias, *AD* 42 (1987) [1992] B 288/289.

Διονύσιον τὸν ἴδιον υἱὸν | ἥρωα Μάντα μνήμης | χάριν

543. Tithorea. Epitaph of Soteris and Zopyros. P.A.Pantos, *AD* 42 (1987) [1992] B 239 (ph.), reports on a pedimental stele with akroteria; inscription within guide-lines: Σωτήρις, Ζώπυρος. Undated [very small hanging omikron and omega: 3rd/2nd cent. B.C., Pleket].

EPEIROS

543 bis. Ambrakia. Dedication to Hestia and other deities, ca. 200 B.C. Limestone block, later re-used as epitaph (cf. LL. 10-13); now in the Museum in Arta. Ed.pr. C.Tzoubara-Souli, *Meletes gia ten Arta* 1: *Ambrakia* (Arta 1992) 162-165 (ph.), who refers to her *He latreia ton gunaikeion theoteton eis ten archaian Epeiron* (Didakt. Diatribe; Ioannina 1979) p. 19 (ph.).

'Αγέλαος | Πυρρία | πρύτανις | καὶ συμπρυτάνιε[ς] || 'Εστίαι | Διὶ Πρυτάνε[ι] | 'Αφροδίται | 'Απόλλωνι | 'Αρτέμιτι || 'Αγαθίων | Νικία | Μενέλαο[ς], | χαίρε̣τ[ε]

A, E, Π; small apices || 10-13. size and shape of the letters differ from those in LL. 1-9, ed.pr.

543 ter. Ambrakia. Dedication to Hestia and other deities, ca. 200 B.C. Inscribed stele broken above and below; now in the Museum in Arta. Ed.pr. C.Tzoubara-Souli, *op.cit.* (cf. our lemma no. 543 bis) 171/172; cf. also ead., *He latreia* --- (cf. our lemma no. 543 bis) 43 (ph.).

Πρύτανις | καὶ συνπρυτάνιες | 'Εστίαι, Διί | 'Αφροδίται Νίκαρχος || Σάμου | 'Αριστόδαμος | Ξένωνος | Σώστρατος | [--

Ed.pr. (162/163) gives the text and photo of *AE* (1910) 397/398 = *AD* 2 (1916), Parart. 52 (dedication to 'Αρτέμιτι Πασικράται by Νίκανδρος Σόλωνος ἀμφιπόλευσας).

544. Dodona. Inscription on bronze greaves. *EAH* (1966) 83/84 no. 2; S.Dakaris, *Archaeological Guide to Dodona* (1971) 103/104; I.P.Vokotopoulou, *'Οδηγὸς Μουσείου Ἰωαννίνων* (1973) 57. Inscription inlaid in silver in the center above the knee. Republished by E.Kunze, *op.cit.* (cf. our lemma no. 383) 130 no. 16 (undated): Μ. Γάνγριος 'Αρδιαῖ[ος ?]

The owner, a member of a well-known Illyrian family, probably had his name inscribed before he dedicated the object in Dodona, K.

545. Nikopolis. Epitaphs. I.Andreou, *AD* 42 (1987) [1992] B 322, mentions the following epitaphs now in the Museum in Nikopolis: **1)** --υγινο-- | Κομμούνου · ἐτῶν | ζ' · (funerary plaque; undated); **2)** Λεόντις | ἐτῶν -- | [χ]αῖρε | [--]ΑΡΑ || [--]ΩΝ | --Δ-- (funerary stele with representation of ivy-leaves; undated); **3)** Κλῦτε · χαῖρε | 'Ιουλία ἐκ τῶν ἰδίων (funerary plaque; undated) [1. κλῦτε: 'listen (passers by)', Pleket].

546. Nikopolis. Inscribed base, undated. I.Andreou, *AD* 42 (1987) [1992] B 321, mentions an inscribed base now in the Museum in Nikopolis: 'Αλέξανδρος | ΟΒΟΥΛΟ | --ΔΠ --.

ILLYRIA

547. Apollonia. Foreigners. Cf. our lemma no. 548.

548. Epidamnos/Dyrrhachion. Foreigners. Cf. P.Cabanes in R.Lonis (ed.), *L'Étranger dans le monde grec* II (Nancy 1992) 87-115, for some reflections on Greek, Illyrian and other non-Greek names on record in inscriptions from Epidamnos and Apollonia, and on inscriptions mentioning foreigners in those two cities; in an appendix (100-105) the texts of ten inscriptions: nine from Apollonia; one from Epidamnos. The latter is now available in P.Cabanes - F.Drini, *Corpus des inscriptions grecques d' Illyrie méridionale et d'Épire* I. *Inscriptions d'Épidamne-Dyrrhachion et d' Apollonia* 1. *Inscriptions d'Épidamne-Dyrrhachion* (Athens 1995) no. 58 (*SEG* XLI 544). The texts from Apollonia will be included in the second fascicle [For a collection of articles on Greek, Illyrian and other non-Greek names in the two cities cf. P.Cabanes (ed.), *Grecs et Illyriens dans les inscriptions en langue grecque d'Épidamne-Dyrrhachion et d'Apollonia d'Illyrie.* Actes de la Table ronde internationale (Clermont-Ferrand, 19-21 Octobre 1989), Paris 1993, Pleket].

549. Issa. Family tombstones. Cf. P.M.Fraser, *Vjesnik za Arheologiju i Historiju Dalmatinsku* 84 (1991) 247-274 (ph.), for comment on the chronology, stemmata, epigraphic techniques and funerary interpretation of the following inscriptions: J.Brunšmid, *Inschr. Dalmatiens* 14 (a door-stele; O.Masson, *BCH* 115, 1991, 355 (ph.); according to F., L. 2 contains the original name and dates from the end of the 3rd/early 2nd cent. B.C., whereas the following lines are from the later 2nd cent. B.C.; for the person mentioned in L. 1, Διονύσιος Θρασυμάχου, there survives a separate tombstone, B., *op.cit.* 15); *SEG* XL 513 (2nd cent. B.C.; in L. 4 F. defends Θεύδετος in spite of Θεύδοτος in L. 1), 514 (later 2nd/early 1st cent. B.C.) and 515 (late 2nd/early 1st cent. B.C.); *SEG* XXXV 684 (late 3rd/early 2nd cent. B.C.; the reverse carries a frontal representation of the entrance to a temple or house with two pillars in antis and a free-standing central pillar surmounted by an Aeolic capital), 691 (ca. 300 B.C. for the first generation, Daphnaios and Pamphilos, in LL. 1/2); *SEG* XXXI 602 (later Hellenistic period), 601 (later Hellenistic period); *CIG* 1835; a photo of *SEG* XXV 696.

F. dates *SEG* XXXV 682 to ca. 300-250 B.C. and 685 to the same or a slightly later date; he dates *SEG* XL 511 (*Syll.*^{3} 141) to the late 4th/early 3rd cent. B.C.; he comments on the motif of the door, represented on the stele B. no. 14 (cf. above): the door-stele is common in Roman Imperial Phrygia but also occurs on a tombstone from Rheneia (now lost) and perhaps on a block in the Tanagra Museum. F. refers to the painted loculi-covers in the form of false doors in early Hellenistic Alexandria and to the various doors represented on the façades of Macedonian tombs, and suggests that the representation on the reverse of *SEG* XXXV 684 (cf. above) 'may indicate a connection with temple architecture, and thus link it with the role of the tomb in funerary cult'.

MACEDONIA

550. Macedonia. Language. In *Hellenike Dialektologia* 3 (1992/1993) 5-32, A.Panayotou summarizes the most important points and conclusions from her unpublished dissertation *La langue des inscriptions grecques de Macédoine, IV*^{e} *s.a.C.-VII*^{e} *s.p.C. Phonétique, phonologie*

et morphologie (Nancy 1990). On 113-145 a detailed bibliography on the same subject. Cf. M.B.Hatzopoulos, *BE* (1994) nos. 374/375.

551. Macedonia. The development of the Greek language in inscriptions. Cf. A.Panayotou in *Meletes gia ten Hellenike Glossa* (Praktika of the 12th Annual Rencontre of the Dept. of Linguistics of the Philosophical Faculty of the Aristoteles University in Thessalonika, 18-20 April 1991; Thessalonika 1992) 13-31, for an analysis of the development of the Greek language from the Hellenistic to the early Byzantine period based on Macedonian inscriptions. Cf. also ead. '*The language of the ancient inscriptions of Macedonia*' (in Greek) in G.Bambiniotis (ed.), *Ἡ γλώσσα τῆς Μακεδονίας. Ἡ ἀρχαία Μακεδονία καὶ ἡ ψευδώνυμη γλώσσα τῶν Σκοπίων* (Athens 1992) 181-194.

552. Macedonia. The cult of the Syrian goddess (Atargatis) in Western Macedonia. Cf. P.Chrysostomou in *To Archaiologiko Ergo* 3 (1989) [1992] 103-117: photo of *SEG* XVI 393 (from Beroia); brief reference to and photo of *BCH* 117 (1993) 360-363 no. 1 (ph.; from Edessa; dated by C. to the 2nd cent. A.D. but in *BCH* the text is rightly dated to the 2nd cent. B.C.; manumission to the Παρθένος, interpreted in *BCH* as a local deity rather than as the Syrian goddess); photo of *EAM* 102 (from Exochi; dedication Διασύρῳ Θεᾷ); brief reference to and photo of an ineditum from Pella (area of), found near the Church of Hagios Nikolaos of Giannitsa where a local sanctuary of the Syrian goddess must have existed: manumission of two home-born slaves by Κοΐντα Πορίου Κυρραία, in the ἔτος σεβαστὸν 237 (= 206 A.D.), by dedication to the Θεὰ Συρία Παρθένος Γυρβιάτισσα, ἐπειδὴ δι' αὐτὴν ζῶ καὶ τὰς ἀρετὰς αὐτῆς [cf. now *BCH* 117 (1993) 384-386 no. 14 with *BE* (1992) no. 301; (1994) no. 410].

553. Aiane. Inscribed vase, ca. 400 B.C. Attic black glazed skyphos; inscription on the foot. Mentioned by G.Karamitrou-Mentesidi, *AD* 42 (1987) [1992] B 422 (ph.): Θέμιδος [cf. already *SEG* XXXIX 567, Pleket].

554. Aiane. Inscribed strigil, undated. Bronze strigil with inscription on the handle. Mentioned by G.Karamitrou-Mentesidi, *AD* 42 (1987) [1992] B 423: Ἀδάμας (name of owner or manufacturer) [cf. already *SEG* XXXIX 567, Pleket]. For strigils cf. now E.Kotera-Feyer, *Die Strigilis* (Frankfurt 1993), with M.Sève, *BE* (1994) no. 147.

555. Amphipolis. Epitaph of Hieragon, classical period. M.Nikolaidou-Patera, *AD* 42 (1987) [1992] B 446: Ἱεράγων | Φιλονίκο(υ); on the base of a marble stele.

556. Anthemous. Honorary decree for Iollas ?, 1st half of the 2nd cent. B.C. White marble fragment broken on all sides except the right. Seen by C.Edson just before World War II and now lost. Ed.pr., on the basis of E.'s photos, squeeze and copy, M.B.Hatzopoulos in M.B.Hatzopoulos - L.D.Loukopoulou, *Recherches sur les marches orientales des Temenides* vol. I: *Anthémonte-Kalindoia* (Meletemata 11; Athens 1992) 40-44 no. A 1 (ph.).

- -
- - - - -
[....] \ \[..] I/ [- - - - ἐ]-
[παιν]έσαι τε τὸν Ἰόλλα[ν ἐπὶ]
[τῆι] προαιρέσει πρὸς τ[ὴν] πό-
4 [λιν αὐτ]ῶν καὶ στεφανῶσαι [αὐ]-
[τὸν θα]λλοῦ στε[φ]ά[νωι,
ἀναγρά]-
[ψαντες] δὲ ἐν στήλῃι ἀν[αθεῖναι]
[ἐν τῶι] Διὸς ἱε[ρ]ῶι ἐν [τῶι
ἐπιφανεσ]-
8 [τάτωι τόπ]ωι τὸ ψήφ[ι]σμα[..ca. 7..]

[..ca. 6..] ¯ . ¯O [.]ΣΕΣ[-- - - - -]
[...ca. 7..] ⌞ ∠[..]II⁞⁞ Ξ I I[.]^ [..ca. 6..]
[..ca. 6..]ΤΑΣΙ[.]Σ χάριτας [..ca. 6..]
12 [..ca. 6..]ΜΩΝ|| E[.]| I ∠Ν[...ca. 7..]
[..ca. 6..]Λ|| [..] \' [...]Ε| [...ca. 8-9...]
[..ca. 6..].\ ΤΙ[....]| [..]/ [...ca. 7..]
[..ca. 6..]\ [.]/ [.]¦ [- - - - -]
16 [...ca. 10....] ' ' [- - -] ◡[- - - -]
[...ca. 10....]/ ⌞ [- - - - -]
[...ca. 10....] I I[- - - - -]
- - - - - - - - - - - - - - - - - -

Dated by ed.pr. on the basis of the lettering || 3. Ἰόλλας: Macedonian name but, in view of L. 4 (πόλιν αὐτῶν), he was not a citizen of Anthemous, ed.pr. || 7. for Zeus cf. our lemma no. 562, ed.pr.

557. Anthemous. Honorary inscription for the Spartan Lykourgos, ca. 100 B.C. White marble column now in the Museum in Thessalonika. Ed.pr. M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 556) 53/54 no. A 8 (ph.): Ἡ πόλις | Λυκοῦργον | Βρασίδα | Λακεδαιμόνιον || ἥρωα

3. The patronymic may suggest ancestral links between Anthemous and Brasidas in the 5th cent. B.C., ed.pr.

558. Anthemous. Honorary decree for an anonymous politarch, ca. 40 B.C. Lower part of a stele seen by C.Edson built into a fountain and now lost. Ed.pr. on the basis of E.'s photos and squeezes, by M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 556) 44-48 no. A 2 (ph.).

- -
[...] ΙΙ [- - - -]ΝΟΙΙΟΙΓΑΙΙΛ[....]
[...]ΕΝΟΙΣ[..]ΠΥΛΩΣΗΜ[.]⌒ ΤΙΑΝΑ[...]
[..]ΟΙ[.....]ΕΛ[...]ΛΕΑΣ[..]ΤΕ[.....]
4 ΕΙΛΕΝΙΑΣ[.....]Λ[..]ΠΛ τὸν πο-
λιτάρχην ΠΕΙΔ [.....]Σ πολι-
τάρχης ΕΙΣ[.....]ΕΤΟΣ- μά-
λιστα[.]Ε⌜ [.....]ΣΙΝ[.]ΑΙ κατεχο[ύ]-

8 σης τὴν Μ̣ακε̣δονίαν προενοήθ̣η
τῶν τε τῆ̣ς̣ π̣όλε̣ω̣ς̣ πραγμάτω̣ν̣ καὶ
τῆς τῶν παροικούντων ξ̣ένων ἀσφ̣α-
λήας, πάντας ἀφελὼν τῆ̣ι̣ κακοπαθ[ίαι]
12 καὶ δαπάνην π[ᾶσαν ἐ]κ τῶν ἰδίων εἰσενε[γ]-
κ̣άμενος ἐπ̣ὶ̣ τ̣ῶ̣ι κοινῶι τῆς πατρίδο[ς]
καὶ τῶι ἡμετέρωι συνφέροντι, γενέ[σ]-
[θ]αι δὲ αὐτοῦ εἰκόνα ἐν ὅπλωι ἐπίχρυσ[ον]
16 [ἢ]ν καὶ τεθῆναι ὅπου ἂν αὐτὸς αἱρῆται
vacat
ἐπεχειροτονήθη ἔτους
[.]-καὶ- Ρ̣ -, Ὑπερβερταίου δεκάτηι

Final part of the decisions of the ekklesia, ed.pr. ‖ the text is divided in four sections by long horizontal strokes in LL. 5 (before ΠΕΙΔ), 6 (before μάλιστα), and 14 (before γενέσθαι), ed.pr. ‖ 5-6. πολιτάρχης: this magistrate had been introduced by Philip V or Perseus, ed.pr. (63/64) ‖ 6-13. mention of the services rendered by the honorand, followed in LL. 14-16 by the final (δέ !!) resolution; as a result LL. 6-14 cannot have been the considerans but probably contained the text which was to be engraved on a monument or proclaimed annually, ed.pr. ‖ 10. ξένοι: presumably Roman negotiatores, ed.pr. ‖ 17-18. in L. 18 initio space for a rather narrow letter: α, β, η, θ or ι which, combined with ρ, yields the years between 46-37 B.C. (provincial era: 148 B.C.); in 39 B.C. a Roman governor celebrated a triumph ex Macedonia; the troubles, referred to in LL. 7/8, may have to be related to this event, ed.pr., who does not completely exclude an allusion to the civil war in 44-42 B.C.

559. Anthemous. Honorary inscription for the gymnasiarch Serapion, 62/63 A.D. Marble fragment broken on all sides except the right; seen and studied by C.Edson before World War II; now in the Museum in Thessalonika. Ed.pr. M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 556) 54/55 no. A 9 (ph.).

vacat [Ἔτους δϙ´] vacat
vacat τοῦ̣ καὶ̣ ι̣ς̣´ vacat
[Σ]εραπίωνα Ἔρωτος
4 [τὸ]ν ἑαυτῶν γυμνασίαρ-
[χον ἀλ]είψαντα δι' ὅλου
[τοῦ ἐνια]υτοῦ πανδημεὶ
[- - - - - - κ]αὶ δούλους̣
- - - - - - - - - - - - - - -

2. TON/\/ ⌝, Edson; TOYK/\ | | —, ed.pr., who opts for καὶ̣ ι̣ς̣´, year 210 of the provincial era (148 B.C.): 62/63 A.D.; L. 1 (Augustan era) could be restored accordingly ‖ 7. [ἐλευθέρους or καὶ πολίτας], ed.pr., who points to parallels for slaves benefitting from oil-distributions from the 1st cent. B.C. and argues that further down a list of ephebes, who honored 'their own' gymnasiarch (L. 4), must have followed.

560. Anthemous. Dedication to Demeter, period of the last Antigonids. D.M. Robinson, *TAPhA* 69 (1938) 72/73 no. 31. Republished by M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 556) 48/49 no. A 3 (ph.), after examination of R.'s squeeze.

[Ἡ πόλ]ις Δήμητρι | [ἐπὶ ἀρ]χόντων | [...]χίου τοῦ Φιλίνου, |
[Σω]σιγένου τοῦ Δαμέους, || Διονυσίου τοῦ Τράλεως

1. [Ὁ δῆμ]ος, R. || 2. [συναρ]χόντων, R. || 3. [Μοσ]χίου, R.; [Βακ]χίου is equally possible; see our lemma no. 580 L. 45, H. || three archontes: same number as in Morrylos and Kalindoia, H. (63).

561. Anthemous. Dedication to the gods of the market, 106/105 B.C. Marble block belonging to a semi-circular base, decorated with a tainia and a moulding; now in the Museum in Thessalonika. Ed.pr. M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 556) 49/50 no. A 4 (ph.).

Ἔτ(ους) β΄ καὶ μ΄ · | Διοσκουρίδης Κίλα | Ποσειδώνιος Ἀσκληπι-
οδ[ώρου] | vacat | ἀγορανομήσαντες θεοῖς || ἀγοραίοις vacat

1. Year 42 = 106/105 B.C. (provincial era), ed.pr. || 2. Κίλας: cf. *EAM* 44 (Κίλλει, dative), ed.pr. || 4-5. ed.pr. refers to other dedications to the Theoi Agoraioi, i.a. *IG* X 2 1 26 (now in the Museum in Thessalonika).

562. Anthemous. Dedication to Theos Hypsistos. D.M.Robinson, *TAPhA* 69 (1938) 72 no. 30. Republished by M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 556) 50/51 no. A 5 (ph.), on the basis of C.Edson's copy and notes.

Ἀσκληπιόδωρος | Ἱέρωνος | Διὶ vacat | Ὑψίστωι

About the same period or slightly later than the text in our lemma no. 561, H. || LL. 2-4. widely spaced letters.

563. Anthemous. Dedication to Sarapis, Isis and Anoubis, 1st cent. or 2nd half of the 2nd cent. B.C. M.Dimitsas, *Ἡ Μακεδονία* 641 no. 782; L.Vidman, *SIRIS* 112. Republished by M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 556) 51/52 no. A 6. The stone is lost; no copy, squeeze or photo.

Γάιος Ὤλιος | Μανίου υἱὸς | Ῥωμαῖος | Σαράπιδι,
Ε[ἴ]σιδι, || Ἀνούβιδι | χαριστήριον

The absence of a cognomen and the presence of a patronymic and the ethnikon Ῥωμαῖος points to 'haute époque', H., who considers Olius a negotiator.

564. Anthemous. Dedication to Sarapis, Isis and Harpokrates, end of the 1st cent. B.C. Gray marble base now in the Museum in Thessalonika. Ed.pr. M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 556) 52/53 no. A 7 (ph.).

Σαράπιδι ν Εἴσιδι ν καὶ Ἀρπο[κ]ράτῃ ἡ ἱέρια ν ἐπεσσκεύασεν

Possibly there was an earlier, erased inscription, ed.pr.

565-572. Anthemous. Epitaphs. M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 556) 56-63 nos. A 10-17, (re)publishes the following texts.

565: 56 no. A 10 = *SEG* II 411; now lost; 2nd cent. B.C.

566: 56/57 no. A 11 (ph.). **Epitaph of Artilo, beginning of the 1st cent. B.C.** E.N.Tsigaridas, *AD* 30 (1975) B 277. Upper part of a white marble moulded stele now in the Museum in Thessalonika: Ἀρτιλὼ Βορτᾶ, | χαῖρε

...APT.AO..O.TA, T. ‖ 1. Ἀρτιλώ and Βορτᾶς: unattested before, H.

567: 57/58 no. A 12 (ph.). **Epitaph of Dionysophanes, end 1st cent. B.C.-beginning 1st cent. A.D.** M.Dimitsas, *Ἡ Μακεδονία* 642 no. 784; described by C.Edson in 1938: white marble pedimental stele with akroteria; under the pediment an inscription; below the inscription in a recessed field a relief representing a standing man, grasping with his right hand the hand of a seated woman in front of him; under the hands an altar; above the altar a column with a coiling serpent.

Διονυσοφάνῃ Σελέους | Εὐβούλα{ι} Σελέους | vacat ἥρωι vacat

Διονυσοφάνη[ς] Ἐλέου | Εὐβούλαι Ἐλέου, earlier editors; for Σέλης, genitive Σελέους H. refers to a parallel from Drabeskos.

568: 58/59 no. A 13 (ph.) = *SEG* I 281 = D.M.Robinson, *TAPhA* 69 (1938) 71/72 no. 29; studied by Edson in 1937 and 1938. On the crowning member of the altar traces of the representation of an altar and of a tree or vine (*SEG*: 'horse'); 2nd cent. A.D. No new readings.

569: 59/60 no. A 14 = *SEG* II 413; not found by Edson in 1938; cippus with above the inscription the busts of a man and woman and the heads of three children.

Πουπλικία Ἐλπιδίου | [?]OMI τῷ τέκνωνι

2. OMITΩTEKNΩNI, *SEG* (perhaps Τέκμωνι or Τέχνωνι); Δομιτίῳ CEBBIΩNI, earlier editors; τέκνωνι: dative of τέκνον 'selon la flexion à élargissement en *nu*, si typique de la Macédoine', H., who surmises the name of the child in the beginning of the line.

570: 60/61 no. A 15 (ph.). **Epitaph of Ventulenus Ammianos, 2nd/3rd cent. A.D.** D.M.Robinson, *TAPhA* 69 (1938) 73/74 no. 32; 70 (1939) 63; marble funerary altar moulded above and below.

Οὐεντ|ουληνὸ|ς ⟨Σ⟩μέρτις | κὲ Αὐρηλ|Ιία Κλεο|πάτρα ἐκ τῶν κοι|νῶν κόπ|ων Οὐεντ|ουληνῷ Ἀ|μμιανῷ τῷ | εἰδίῳ υἱῷ μν|ήμης χάριν

3. Σμέρτις ?, R. (1938); Οὐεντ|ουληνὸ|ς Μάρτις, R. (1939); H. refers to Σμέρτης (or -ος) in Amphipolis and the Thracian names Σμέρδης, Σμέρδιος and Σμερδίης.

571: 61/62 no. A 16 (ph.). **Epitaph of Aurelios Proklos, 3rd cent. A.D.** M.Dimitsas, *Ἡ Μακεδονία* 641/642 no. 783; D.M.Robinson, *TAPhA* 69 (1938) 73 note 56; also described by C.Edson; funerary altar moulded above and below.

Αὐρηλία | Διονυσία | μετὰ τῶν | τέκνων || Αὐρηλίων | Διονυσίου, Ἀθηνο|δώρου, νι Νεικοβού|λλου Αὐρηλίῳ Πρόι|κλῳ μνείας χά ν|ιν νν

In L. 2 the photo shows NY( )A.

572: 62/63 no. A 17 = *SEG* II 412 (3rd cent. A.D.). Not found by Edson in 1938.

573. Beroia. Letter of Marcus Aurelius and Lucius Verus to the Beroians, 161 A.D. White marble block; seen in 1974 in the court-yard of the Ephoreia by ed.pr. J.H.Oliver, *op.cit.* (cf. our lemma no. 1755) 342-345 no. 167 (ph. printed backwards; translation); cf. also C.P.Jones, *AJPh* 113 (1992) 146/147.

```
- - - - - - - - - - - - - - - - - - - - - - - - - - -
[- - - - - - - - - - - - - - - - - - -  θεοῦ]
['Αντ]ωνί[νου υἱοί, θεοῦ Ἀδριανοῦ]
[υἱ]ωνοί, θ[εοῦ Τραιανοῦ Παρθικοῦ]
[ἔκ]γονοι, [θεοῦ Νέρουα ἀπόγονοι],
[Βε]ροιαίω[ν τοῖς ἄρχουσι καὶ τῇ]
[βο]υλῇ κα[ὶ τῷ δήμῳ ν χαίρειν νν]·
['Ω]σπερ ὑμ[εῖς εὐνοϊκῶς δείκνυτε]
[χ]αρὰν ἐν τ[ῷ ψηφίσματι ὑμῶν ὅτι]
τὴν πατρῴ[αν ἀρχὴν ἤδη συνδιαδεδε]-
γμένους ἡ[μᾶς καὶ νῦν παραστατοῦν]-
τας ἀλλήλ[οις ἴστε, διαφυλάττομεν]
τό τε ἀξίωμ[α τῆς μητροπόλεως ὑ]-
μῶν καὶ τὰ[ς προνομίας ἃς τῷ λαμ]-
προτάτῳ Μα[κεδονίας συνεδρίῳ δια]-
```

[τ]ε̣τάχθ̣[αι ? ----------]

6-14. The extant letters begin ca. 5/6 letter spaces from the left edge, ed.pr., who nevertheless assigns them to the margin ‖ 9-10. [παραστατοῦν]τ̣ας: 'rare and poetic (...) [ὁμοφρονοῦν]τας is one of several possibilities', J. ‖ 13-14. if [δια]τ̣ετάχθ̣[αι is right, it may have depended on a verb like ἐδηλώσατε, O. ‖ the restorations are based on 'a series of rash guesses', J., who accepts ed.pr.'s suggestion that the document is a letter of Marcus and Lucius.

574. Beroia. Dedication to Aphrodite Euschemon, 2nd cent. A.D. Rectangular white marble plaque, originally part of an epistylion; inscription in a slightly recessed field; now in the Museum in Beroia. Ed.pr. A.B.Tataki, *Archaiognosia* 7 (1991/1992) [1993] 135-140 (ph.). Cf. also *BCH* 118 (1994) 746.

Ἀφροδείτη Εὐσχήμονι Μάριος Δηλικᾶτος, Πο(πιλλία) Παμφίλα, Τερεντιανὸς Πάμφιλος, Λυσιμάχη ‖ ἡ γυνὴ αὐτοῦ κατ᾽ ὄναρ, | διὰ βίου ἱερωμένου Λ(ευκίου) Βρουττίου Ποπλικιανοῦ

1. First attestation of Εὐσχήμων as divine epithet, ed.pr., who refers to εὐγενής and εὐσχήμων as honorary epithets of members of the elite [for εὐσχήμων as honorary epithet cf. now N.Lewis, *BASP* 30 (1993) 105-113, Pleket] ‖ 2-5. the four dedicators are not known from other Beroian texts, ed.pr., who refers for the names to her Beroian Prosopography (cf. *SEG* XXXVIII 583) ‖ 3. ⊟ ⊟, lapis ‖ 4. ΦΙΛ©, lapis ‖ 6-7. the priest is on record as ἱερεὺς διὰ βίου of Ἶσις Λοχία in another Beroian text (*SEG* XII 316), ed.pr., with further parallels for life-long priesthoods ‖ 6. initio διὰ βίου in much smaller script.

575. Europos. Honorary inscription for M.Insteius, ca. 40-31 B.C. T.Savopoulou in *To Archaiologiko Ergo* 3 (1989) [1992] 194 (ph.), mentions an inscribed marble statue base used as covering slab of a cist-grave in the Roman cemetery of the city: Ἡ πόλις | Μάαρκον Ἰνστήιον ⟨Λ⟩ευκίου υἱόν, | αὐτοκράτορα | τὸν ἑατῆς εὐεργέτην (in L. 2 ΔΕΥΚ, lapis). M.Insteius probably was Antonius' legate who commanded part of the fleet during the battle of Actium (31 B.C.); he probably had an independent imperium (αὐτοκράτορα) in the decade before Actium in Macedonia. Cf. M.B.Hatzopoulos, *BE* (1992) no. 312.

576. Gerakarou. Epitaph of Lysimachos, 3rd cent. A.D. Marble stele; in a recessed field flanked by two columns supporting an arch, representation of a young man on horseback and a tree; now in the Museum in Thessalonika. Mentioned by H.Trakasopoulou, *AD* 42 (1987) [1992] B 372 (ph.): Παράμονος καὶ Ἁγνὴ Λυσιμάχῳ τῷ | υἱῷ, ἥρωι νέῳ.

577. Herakleia Lynkestis (area of: Oleveni). Royal letter. *SEG* XXXIX 615. N.G.L.Hammond, *GRBS* 33 (1992) 364-366, returns to this text in the course of an article on the regnal years of Philip II and Alexander based on literary sources. He stresses that it is uncertain which king is to be identified with the Philip on record in LL. 14/15 (II or V ?), though 'On balance I favour Philip V' (366; cf. *SEG* XXXIX). The date in the inscription, year 16, Panemos 9 (L. 11), i.e. either June 345/344 (Philip II, on H.'s assumption that Ph. II came to power in 360/359 rather than in 361/360) or June 207/206 B.C. (Philip V), refers to the dedication made by the Katlestai who stood in battle with the king against the Dardanians, and not to the date of that battle, which must have taken place some two months earlier (April 344 or 206; both dates are more or less compatible with literary evidence concerning campaigns of the Macedonians). H. argues, contra M.B.Hatzopoulos (cf. *SEG* XXXIX), that the problem of identification has no bearing on the regnal years of Philip II [Cf. now M.B.Hatzopoulos, *'La lettre royale d'Olévéni'*, *Chiron* 25 (1995)].

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578. Kalindoia. Fragment of a honorary decree, ca. 100 B.C. (possibly down to 50 B.C.). Upper part of a white marble stele moulded above; under the moulding a wreath with ribbons; below the wreath an inscription; now in the Museum in Thessalonika. Ed.pr. M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 556) 75-77 no. K 1 (ph.).

[Ὁ δεῖνα τοῦ - - - -]ου, Λυσανίας Ὀλυμπίχου,
[ὁ δεῖνα τοῦ - - - -]ου οἱ πολιτάρχαι, συνβου-
[λευσάμενοι τῆι βουλῆι καὶ σ]υναγαγόντες ἐκκλη-
4 [σίαν εἶπαν · ἐπεὶ - - - - -γ]εν[ο]μέ[ν]ης χρήας
[- - - - ca. 27 - - - - - - - - -]ὑπὲρ τ[ῶ]ν
[- - - - ca. 23-- - - - - - -τῆ]ς εἰ[σ]φορᾶς [..]
[- - - - ca. 23 - - - - - - - -]ειτ[ο]ς Δουλεους
8 [- - - - ca. 23- - - - - - - - - Παρμ]ενίσκο[υ]
- -

2-3. For the formula συνβ. τῆι β. cf. *Syll.*[3] 612 C; 646, 664, 674, 688 (συνβ. τῇ συγκλήτῳ); we have here the procedure of the probouleusis; Kalindoia has three politarchs; the number is proportional to the size of the city, ed.pr., who wonders whether we have a decree establishing a financial contribution (L. 6) and followed by a list of contributors, or simply a honorary decree for those citizens (LL. 7/8) who contributed voluntarily.

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579. Kalindoia. Honorary decree for Apollonios, 1 A.D. *SEG* XXXV 744. Republished by M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 556) 77-80 no. K 2 (ph.). In LL. 23/24 he suggests reading ἀξίους [τῶν θεῶν καὶ τῆς πατρίδος] | οὐ μόνον πρὸς τὴν τῆς εὐωχίας [φρ]ονῶν [χρείαν, ἀλλὰ καὶ] |; φρονέω = 'pourvoir'. [In L. 45 H. gives ἔνθ' ἂν; the photo seems to show ENΘAN: ἐν ᾧ ἂν: cf. *SEG* XXXV 744 app.crit. ad loc., Pleket].

580-583. Kalindoia. Four ephebic catalogues, between 68/69 and 96/98 A.D. M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 556) 87-94 nos. K 9-12 (ph.), publishes the following ephebic catalogues now all in the Museum in Thessalonika. For the implications of the use of the metronymic in these catalogues (see our lemma no. 580 LL. 31, 81/82, 92 and 94; no. 582 L. 38) cf. A.B.Tataki in *Ancient Macedonia* V 3 (Thessaloniki 1993) 1453-1471 (off-spring of iniustum matrimonium, i.e. marriage between a Roman citizen and a peregrina, the children became peregrini; illegitimacy).

580: 87-90 no. K 9. **Honorary inscription for the gymnasiarch Neikokles, with list of ephebes.** White marble plaque, probably attached to another similar plaque.

A Νεικοκλέα Φιλώτου τοῦ Νεικοκλέους γυμνασιαρχήσαντα ἐν παιδί, ❦ οἱ ἔφηβοι,
ἐφηβαρχοῦντος ❦ Τρυφωνᾶ τοῦ Ἀττάλου,
δι' ἐπιμελητῶν Χαιροφάνου τοῦ Κρίτωνος, Νείκωνος τοῦ Δασείλου, Μενάνδρου τοῦ Ἔρωτος, ❦ Τειμοκράτου
τοῦ Τειμοκράτου, πρωτοστατοῦντος
B Κρινίου τοῦ Φιλώτου·
Ἀντίγονος Δημητρίου,
Τράλεις Ἀσκοσείδου,
Χαιροφάνης Κρίτωνος,
Ἀπολλώνιος Λεωκρίτου,
Ζώπυρος Μενάνδρου,
Ῥυμητάλκης Δατείτου,
Δημήτριος Φίλωνος,
Ἱέρων Ταρουσείνου,
Ἡράκων Ἀπολλωνίου,
Μεννίδης Ἡρακλείδου,
Ἡράκων Κερτίμμου,
Κολκοτᾶς Παραμόνου,
Πολεμοκράτης Ὀρτᾶ,
Ταρουσίνας Παραμόνου,
Λ(ούκιος) Ἰούλιος Κέλερ Κέλερος,
Γ(άϊος) Ἰούλιος Πρόκλος, υἱοί,
Παράμονος Καρβερένθου,
Νείκων Νείκωνος τοῦ Ταρουσίνου,
Νείκων Δασείλου
Γοργίας Φιλώτου,
Λυσίπονος Ἀλεξάνδρου,
Θεόδοτος Θεοδότης ὁ καὶ Μάξιμος,
Τράλεις Βείθυος,
Ἀλέξανδρος Δίζα,
Δημήτριος Δίζα,
Μένανδρος Ἔρωτος,
Νείκων Διονυσίου,
Δημήτριος Δημητρίου,
Πολεμοκράτης Βάστου,
Λυσανίας Ζωίλου,
Ζωίλος Λυσανίου,
Τοΐτας Σαδάλου,
Κόϊντος Λυσιμάχου,
Κότυς Ἀνδροσθένους,
Ἀλέξανδρος Σωστράτου,
Μένανδρος Βακχίου,
C Μένυλλος Δημητρίου,
Ἀπολλώνιος Φιλάγρου,
Λούκιος Διονυσίου,
Διογένης Τρυφωνᾶ,
Τειμοκράτης Τειμοκράτου,
Εὐμένης Μενάνδρου,
Εὐήμερος Τρυφωνᾶ,
Παράμονος Τρυφωνᾶ,
Κράτων Μενάνδρου,
Φίλιππος Νεικομάχου,

Α(ὖλος) Καικίλιος Ῥοῦφος,
Ἀρτέμων Ἀρτέμωνος,
Δημήτριος Δημητρίου,
Ἀλέξανδρος Στράττου,
Διοσκουρίδης Νεικομάχου,
Ἀπελλᾶς Νεικάνορος,
Ἑρμογένης Ζωΐλου,
Σκάνιος Πρόκλου,
Σύρος Βάστου,
Ἀρίστων Ἀρριδαίου,
Κότυς Σίπρα,
Καρδοῦς Κετρήζιος,
Λ(ούκιος) Σουλπίκιος Γάλβας,
Κ(όϊντος) Κάσσιος Σεκοῦνδος,
Μ(ᾶρκος) Ἀντώνιος Λόνγος,
Σώπατρος Ζωΐλου,
Διοσκουρίδης Ταρουσίνου,
Δάλης Διοσκουρίδου,
Μιήζεις Ταρουσίνου,
Νεικύλος Ταρουσίνου,
Βεῖθυς Παμφίλου,
Ἔρως Εὐπόρου,
Βένζης Δι⟨ο⟩σκουρίδου,
Παράμονος Δαληζενθέου,
Ἡροῦς Ἀδύμου,
Κόϊντος Δρούας,
D Ἀρχέλαος Δρούας,
Νεικίας Σεύθου,
Διοσκουρίδης Δάλου,
Ζειπύρων Διοσκουρίδου,
Ἀνδρόνεικος Ἀνδρονείκου,
Ἀρχέλαος Λυσανίου,
Διοσκουρίδης Ταράλα,
Ζωΐλος Σώσου,
Κλεόμαχος Σουλπᾶ,
Διοσκουρίδης,
Σύρος Μάντας,
Κότυς Καρβερένθου,
Καρβερένθης Σόφης,
Γ(άϊος) Ἰούλιος Μαρᾶς,
Ἀσκληπιόδωρος Σώσου,
Σέξτος Ἰούλιος Πρόκλος,
vacat
παιδοτριβοῦντος
vacat
Τ(ίτου) Κλαυδίου Ζωσίμου

[2-3. γυμνασιαρχήσαντι ἐν παιδί: cf. M.Kleijwegt, *Ancient Youth* (cf. *SEG* XLI 1882) 243/244; for a gymnasiarch being at the same time ephebe cf. e.g. *TAM* V 2 1203 LL. 16/17 || 3. the ephebarch is not on record as ephebe himself, as is the case in *TAM* V 2 1204 and in *SEG* XXXVIII 683/684 and 686 || 5-8. all the epimeletai are on record as ephebes: see LL. 12, 28, 35 and 50 || 8. πρωτοστατοῦντος: cf. *SEG* XXXVIII 675-686 (Stuberra) || 24-25. Κέλερος and υἱοί added in small script at the end of the line; I assume that G.Iulius Celer and Proklos are sons of (Iulius) Celer || 31. Theodotos, son of Theodote (matronymic); ὁ καὶ Μάξιμος: in very small script || 68. the name points to the period after Galba; on the other hand the list has no Flavii || 78. ΔΙCOK, lapis || 100 rather Τ(ιβερίου) || for brief onomastic comment, especially on the mixture of pre-Hellenic, Hellenic and Macedonian names cf. ed.pr. on 117-122; in a second volume a detailed study of the names and a prosopography will be offered, Pleket].

581: 90/91 no. K 10. **Honorary inscription for the gymnasiarch T.Flavius Andronikos, Flavian period.** Upper part of a marble plaque; inscription within a moulded rectangular frame.

Τ(ίτον) Φλάουιον Φιλίππου υἱὸν Ἀνδρόνικον, τὸν μέγαν
γυμνασίαρχον, ἀλείψαντα πανδημεὶ δι' ὅλης ἡμέρας, ❦ ἐ-

φηβαρχοῦντος Νεί-
κωνος τοῦ Ἱέρωνος,
πρωτοστα-
τοῦν[το]ς Θεοφίλου τοῦ
Μελαν-
[θίου οἱ] ἀπογεγραμμένοι ἔφη-
βοι·

[- - - - - - - Ἡρα]κλείδης
Μενάνδρου,
[- - - - - - Μένα]νδρος
Ἡρακλείδου,
- - - - - - - - - - - - - - - - -

3-4. For this title cf. *BE* (1953) no. 112 (Macedonian Lete), ed.pr. ll [10. or ὑ]πογεγραμμένοι ?, Pleket].

582: 91-93 no. K 11. **Honorary inscription for T.Flavius Apollonios.** White marble plaque; inscription in a moulded rectangular frame; from L. 16 onwards the inscription seems to have been incised rather than engraved; from L. 63 the letters were engraved again.

A
Τ(ίτον) Φλάουιον Ἀνδρονείκου
υἱὸν Ἀπολλώνιον γυμνα-
σίαρχον ἀλείψαντα καὶ λούσαντα
πανδημὶ δι' ὅλης ἡμέρας, ἐφηβαρχοῦντος
Κότυος τοῦ Κότυος, ❦ πρωτοστατοῦντος Νείκωνος
τοῦ Κότυος, οἱ ὑπογεγραμμένοι ἔφηβοι: ❦

B
Ἀνδροσθένης Λεωκρίτου,
Ἡρακλείδης Νεικομάχου,
Δάλης Ταρουσίνου,
Διονύσιος Ὀρτᾶ,
Καρβερένθης (Καρβερένθου)
τοῦ Παραμόνου,
Δημήτριος Ἀπολλωνίου,
Ἀνδροσθένης Σειτάλκου,
Δόλης Δολέους,
Κλεάνωρ Ζωΐλου,
Πατουμάσης Βάτονος,
Ἐρέννιος Λάκωνος,
Ζωΐλος Διοσκουρίδου,
Ζώσιμος (Ζωσίμου) τοῦ
Κότυος,
Ἔρεννιος Τήρης,
Τ(ίτος) Τεσσίδιος Πίστος,
Τάρσας Κότυος,
Ἱέρων ὁ καὶ Ζώσιμος,
Ἱέρων Δυβήζιος,
Παράμονος Τοΐτα,
Βεῖθυς Κλαρονείκου,
Ἀπολλώνιος (Ἀπολλωνίου),

C
Διοσκουρίδης Ἀπολλωνίου,
Μέστεις Πάρις,
Δάλης Ζίγρα,
Διοσκουρίδης,
Μέστεις Κοσουμάσου,
Βίλσης Βείθυος,
Μέστεις Δουλέους,
Διοσκουρίδης (Διοσκουρίδου),
Κότυς Νεικίου,
Βοῦρις (Βούριος)
Ἡρακλείδης Καπένας,
Διοσκουρίδης Μενάνδρου,
Κλαρόνεικος Ἀρχελάου,
Ἀρχέλαος Ῥοίμου,
Ἀνδρομένης Φιλάγρου,
Βοδύλος Καρβερένθου,
Διοσκουρίδης (Διοσκουρίδου),
Βρούττιος Κρήσκης,
Καρσούπης (Καρσούπου),

Λούκιος Δυτύλου,
48 Βάστος (Βάστου),
D Ἀσιατικὸς Ἑρμέρωτος,
Δημήτριος Ἀριστομάχου,
Μητρᾶς Διονυσίου,
52 Ἱέρων Κέτρεος,
Νείκων Ζωπᾶ,
Διονύσιος (Διονυσίου),
Ἱππίας Δημητρίου,
56 Τήλεφος Καρβερένθου,
Εὔφαιος Ζωΐλου,
Ζώσιμος Νεικοστράτου,
Δούλης Ζειδέβου,
60 Πατουμάσης Φιλίππου,
Λ(ούκιος) Κόττιος Οὐῆρος,
Ταρουσίνας Διοσκουρίδου,
ἀδελφὸς Μιήζεις,
64 Διοσκουρίδης Γαυδίονος,
Μ(ᾶρκος) Μαίσιος Οὐαλέριος,
Κηζεβις Βείθυος,
Νουμήνιος Δάλου,
68 Δάλης Κότυος,
Μεστούπορις Κότυος,
Τηρήπης Δαγούζιος

[1-2. Is this gymnasiarch the son of Andronikos on record in LL. 1-3 of the preceding lemma ? || in LL. 11, 19, 27, 35, 37, 44, 46, 48 and 54 the homonymous patronymic is indicated by > (or, once,) in L. 19) || 38. the photo seems to show ΚΑΤΕΝΑΣ: Κατένας, unless one assumes a ligature with the following epsilon; however, ligatures are non-existent in this text [A.B. Tataki, *art. cit.* (cf. the introductory paragraph of these lemmata) 1465 no. 26, interprets Καπένας as a metronymic, Pleket] || 62-63. are Tarousinas and his brother Miezeis sons of the Dioskourides in our lemma no. 580 L. 72, who is a son of Tarousinas and has a brother Miezeis (L. 74) ?; if so, and if our assumption concerning LL. 1/2 is correct, this text could be one generation later than K 10 and thus later than 96-98 A.D., Pleket].

583: 93/94 no. K 12. **List of ephebes.** Lower part of a white marble plaque; script similar to that of the preceding lemma.

[- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - -]
4 [- - - - - - - - - - - -Νεί]-
κωνος
[- - - - - - - - - - - - -]ΛΗ,
[- - - - - - - - - - - Σ]εύθου,
[- - - - - - - - -]ΗΣ Ταρου-
σίνου,
8 [- - - - - - -]Ν Ἀπελλᾶ,
[- - - - - -] Ἀντιοχίδευς,
[- -]ΟΛΑΣ Διοσκουρίδου,
[Κ]ότυς Ταρουσίνου,
12 Κηζεβις Ῥοδιανός,
Ἡρόδωρος Ἱέρωνος,
Τ(ίτος) Τερέντιος Σεκοῦνδος,
Εὔτυχος Τρυφωνᾶ,
16 Νείκων Ἀπολλωνίου,
Κολκοτᾶς Νεικάνορος,
Νεικάνωρ Φαυστίωνος,
Ταρούλας Διονυσίου,
20 Βάζης,
Τ(ίτος) Στατείλιος,
Ζώπυρος Ἀθηνίωνος,
Δούλης,
24 Ζώπυρος Ζειπύρωνος,
Δινείλας Κοσιδέλθου,
vacat Ἀλέξανδρος Λυσι-
vacat πόνου

[26-27. The son of the Lysiponos in our lemma no. 580 L. 30 ?, Pleket].

584. Kalindoia. Dedication by a priest of Asklepios and Apollo, followed by a list of priests, 323-303 B.C. *SEG* XXXVI 626; XXXVIII 575. Republished by M.B. Hatzopoulos, *op.cit.* (cf. our lemma no. 556) 110-117 no. K. 31 (ph.). In L. 26 he restores Φιλίσ[κου] or Φιλίσ[του]; in L. 33 he reads Νικά[νορος] instead of Νίκω[νος]; in L. 34 he gives Νικάνωρ Κ̣ρ̣[ίθωνος ?] instead of Σώσ[ο]υ; in L. 35 he favors Φαδδῦς instead of Γάδδυς; in L. 37 he sees only an alpha in fine, and not A Λ.

He argues that Agathanor, son of Agathon, dedicated the list of eponymous priests of Asklepios in his capacity of priest of Asklepios and Apollo.

LL. 5-10 concern the donation by Alexander the Great of the territories of four towns (Kalindoia, Thamiskos, Kamakai and Tripoai) to the Μακέδονες. H. believes that Philip II conquered the four towns after the expulsion of the pretender Pausanias (ca. 357/356 B.C.) and incorporated them into the Macedonian kingdom after the dissolution of the Chalkidian League in 348 B.C.; prior to 348 B.C. he engaged in a process of delimitation of territories in the area of Kalindoia (*SEG* XL 542); after 348 B.C. he started a policy of radical resettlement and migration of entire populations in the conquered area; as a result the cities of the Chalkidian League ceased to exist as independent political entities; new colonists received land in the confiscated urban territory; it is not until Alexander's donation of 336-334 B.C. that there is question of the refoundation of Kalindoia as a new Macedonian polis with a new eponymous dignitary.

Analysis of the names of the priests: not companions of Alexander the Great but Macedonian colonists: Macedonian, pre-Hellenic and (pan-)Hellenic names; comparison with the names in the ephebic catalogues (our lemmata nos. 580-583) and an attempt to relate the outcome of the onomastic analysis to royal demographic policy (no radical expulsion of pre-Macedonian strata by Philip and Alexander).

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585. Kalindoia. Dedication to Hermes, 2nd/1st cent. B.C. Small limestone altar moulded above; now in the Museum in Thessalonika. Ed.pr. M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 556) 82/83 no. K 4 (ph.). Cf. already provisionally *BE* (1964) no. 252.

Λεύκιος Φερράλνιος Γαΐου υἱὸς | vv Ἑρμῆι vv

Undoubtedly a Roman negotiator, dedicating an altar to Hermes, patron of travellers and trade.

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586. Kalindoia. Dedication to Apollo and Artemis, ca. 100 B.C. Right side of a large white marble pedimental stele with, in a recessed field, a large relief representing, from left to right, the upper part of a small column with capital, on which a triangular object rests; Apollo clad in himation and holding a lyre; under the lyre the omphalos; Artemis as huntress with a quiver on her right shoulder, holding a phiale in her right hand above the omphalos and a spear in her left hand; inscription between pediment and relief; now in the Museum in Thessalonika. Ed.pr. M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 556) 80-82 no. K 3 (ph.; description by C.Edson): [- - - Ἀπόλλωνι Πυ]θίωι, Ἀρτέμιδι Ἀγεμόναι.

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587. Kalindoia. Dedication to Dionysos, 70 A.D. Fragment of white marble built into the wall of the Church of the Holy Apostles near Doumbia; seen by Edson in 1938 and now lost. Ed.pr. M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 556) 83/84 no. K 5, on the basis of E.'s copy (ph.).

[Ἔ]τ[ο]υ[ς] αρ΄ τοῦ καὶ ιζς΄, Δύστρου ιβ΄
Θεῷ Διονύσῳ νυμφαῖον κατέχοντι
κατ' ἐπιταγὴν Λάλος Ἀπολλωνίου
4 καὶ Φιλίππου δοῦλος ἀνέθηκεν v
vacat

Year 101 (Augustan era: 31 B.C.) = year 217 (provincial era: 148 B.C.) = 70 A.D., ed.pr. ‖ 2. νυμφαῖον: there was a thermal spring near the Church and a sacred garden, ed.pr. ‖ 3-4. the owners of the slave, probably brothers, are on record in other texts from Kalindoia, ed.pr.

588. Kalindoia. Dedication of an altar, 1st/2nd cent. A.D. White marble plaque originally serving as revetment of an altar; now in the Museum in Thessalonika. Ed.pr. M.B. Hatzopoulos, *op.cit.* (cf. our lemma no.556) 84/85 no. K 6 (ph.). Cf. already provisionally *BE* (1964) no. 252: Φλαουία ❦ Μύστα ❦ | τὸν βωμὸν ❦ τῷ | vacat ναῷ vacat

589. Kalindoia. Honorary inscription (epitaph ?) for Metrodoros, 1st cent. B.C. Re-used white marble capital of a column now serving as the base of the statue of a seated man; now in the Museum in Thessalonika. Ed.pr. M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 556) 85 no. K 7 (ph.); cf. already provisionally *BE* (1964) no. 252.

Κότυς Σωπάτρου | Μητρόδωρον Ἀπολλωνίου | τὸν ἑατοῦ | φίλον

3. ἑαυτοῦ, *BE* (on the basis of earlier editions) ‖ for the mixture of Greek and indigenous names (Κότυς) cf. ed.pr. on 117-122.

590. Kalindoia. Honorary inscription (epitaph ?) for Bithys, ca. 100 A.D. White marble block originally perhaps serving as revetment of a statue base; now in the Museum in Thessalonika. Ed.pr. M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 556) 86/87 no. K 8 (ph.).

Μουκάσης, Ἡρακλείδης, Διο|κλῆς, Σεύθης, ⟨Ἱ⟩εροκ|λῆς,
οἱ Βείθυος Ἀρδρώλ[ι]|οι τῷ πατρὶ ἐπὶ τῆς ξέν[ης]

Ⲥ, ☧ ‖ 3. initio Ⲥ ꟻH P O, lapis ‖ 3-4. Ἀρδρώλιος: ethnikon; cf. Ἀρώλιος on record on a 'crétule' found on the hill Asari, on the right bank of the Strymon (G.B.Kaphtantzis, Ἱστορία τῆς πόλεως Σερρῶν I, Athens 1967, 312 no. 520); Ardrolos probably was not far from Kalindoia, ed.pr.; for onomastic comment cf. 117-122.

591-607. Kalindoia. Epitaphs. M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 556) 95-109 nos. K 13-30 (ph.), (re)publishes the following texts now in the Museum in Thessalonika.

591: 95 no. K 13. **Epitaph of Phila, 3rd cent. B.C.** White marble stele with large crowning member and relief representing a seated woman stretching her right hand towards a box held by a servant standing in front of her; above the relief two rosettes and an inscription; cf. already *BE* (1984) no. 251: Φίλα Δημητρίου

Ca. 200 B.C., ed.pr.; 'au cours du IIIe siècle', H.

592: 95 no. K 14. **Epitaph of Ammia, 3rd cent. B.C.** White marble stele with a crowning member in the shape of an anthemion: Ἀμμία | Ὀλυμπίχου | γυνή

593: 96 no. K. 15. **Epitaph of Nikanor and Kleopatra, 2nd/1st cent. B.C.** White marble pedimental stele with relief representing a seated woman and a man standing before his horse; inscription above the relief.

Νικάνωρ Μένωνος, Κλεοπάτρα ⟨Μ⟩ενί{ι}δου, ἥρωες

ΝΕΝΙΙΔΟΥ, lapis.

594: 96/97 no. K 16. **Epitaph of Philippos, his wife and children, ca. 100 B.C.** White marble pedimental stele with relief representing a funerary banquet: reclining man, seated woman (behind her a tree and a coiling serpent); in front of them an altar; left of the altar a young man, a young woman and a child; at the right a servant holding a horse at its reins; inscription above the relief. Cf. *BE* (1964) no. 252.

Φίλιππος Ἀττάλου, Ἀρισστίππα Μελνελάου, Ἀλκυάνα,
Ἄτταλος, Μενέλλαος οἱ Φιλίππου, ἥρωες · χαίρετε vacat

595: 97/98 no. K 17. **Epitaph of Mennidas, ca. 100 B.C.** Marble pedimental stele with relief representing an altar, a tree and a coiling serpent, a rider on horseback holding a large circular shield in his left hand and behind the horse a standing man; built into the wall of the Church in Doumbia; seen and studied by C.Edson before World War II; the stone is still in Doumbia.

Μεν[ν]ίδας - Δημητρίου, | ἥρως - χαῖρε

Brief comment on representations of mounted soldiers with large, round shields; after 148 B.C. Macedonian cities continued to have military units.

596: 98-101 no. K 18 = *SEG* XXVIII 541; XXXII 633. Basically H.'s text is that of *SEG* XXVIII but for the following lines: in L. 1 he adopts the reading mentioned in

SEG XXXII [but see the critical remark ad locum]; LL. 11/12 are presented as follows: [κα]ρύσσει δ' ἀρετὰν δαΐ ἀ σταδι[αί]α πολύγραπτος | στάλα{ι} καὶ πύργων ὡς ἐφάνη πρόμαχος; in L. 14 H. reads ξύν[θ]ετος εὐγένεα. H. tends to assign the text to the 1st cent. B.C. The provenance is, of course, Kalindoia (near Doumbia), not Apollonia Mygdonia (so *SEG* XXVIII and XXXII); for the location of the latter cf. now M.B.Hatzopoulos, *'Apollonia Hellenis'* in I.Worthington (ed.), *Ventures into Greek History* (Oxford 1994) 159-183 (with a new inscription).

597: 101/102 no. K 19. **Epitaph of Bakchios and relatives, end of the 1st cent. B.C./beginning of the 1st cent. A.D.** White marble stele with relief representing from left to right: a horseman clad in a chlamys, three standing figures clad in chiton and himation, and a seated woman; under the relief an inscription.

Ι ι [---]Ε ι ι ι ΑΣ Περδίκου τῷ ἑατῆς ἀνδρὶ | Βακχίῳ καὶ θυγατρὶ καὶ Καλλικλῇ καὶ τῷ | υἱῷ ἥρωσι καὶ ἑατῇ ζῶσα

598: 102 no. K 20. **Epitaph of Androsthenes, end of the 1st cent. B.C.-beginning of the 1st cent. A.D.** White marble stele.

[Σ]ωσὶς Ἀνδροσ|θένῃ Λεοκρίτου | τῷ ἰδίῳ ἀνδρὶ | τὸ μνημῆον || καὶ ἑατῇ ζῶσα

[2. Λεωκρίτου, ed.pr.; but the photo clearly shows an omikron, Pleket].

599: 102/103 no. K 21. **Epitaph of Alexios, 2nd/3rd cent. A.D.** White marble plaque with relief representing four busts in two rows; upper row: beardless man, veiled woman; lower row: two boys; inscription under the relief. Seen, copied and photographed by C.Edson.

Μακεδονία Ἀλεξίῳ Δάλου | τῷ ἀνδρὶ καὶ Ἀλέξανδρος καὶ | Στράτων τῷ πατρὶ μνήμης | χάριν καὶ ἑαυτοῖς ζῶσιν vacat

600: 103 no. K 22. **Fragmentary epitaph, Roman Imperial period.** Lower part of a white marble stele with relief representing the lower part of the bust of a man; inscription under the relief: - - -]ος ἑαυτῷ ζῶν | [- -]P - - A vacat

[2. Does not the photo show P Ω I T A ?, Pleket].

601: 103/104 no. K. 23. **Fragment, ca. 100 A.D.** Upper left fragment of an altar; on the crowning member part of an inscription: Ἔτους ιβ΄[- -

Lettering: ca. 100 A.D., ed.pr.; Ξ = epsilon, as in the text in our lemma no. 582; ιβ΄ (= 12) would yield either 20/19 or 136/135 B.C. which is impossible; so the date is incomplete: probably ιβ[ρ΄: 80/81 A.D., ed.pr.

602: 104 nos. K 24 and 25. **Two fragments, undated.** White marble fragments.
K 24: [--]ΩΝΟΣ | [--]ΟΥΣ K 25: [--]ΑΤΑ

603: 104-106 no. K 26 = *SEG* XXXV 742 (cf. *SEG* XXXVIII 2037 ad XXXV 742). From Hagios Prodromos.

a) [Ἔ]τους ΚΠΣ μηνὸς ‖ Ὑπερ⟨βερ⟩ιτέο | ε΄ | μνίας χ‖άριν

1. Ἔτους, *SEG*; CTO, lapis ‖ 2-3. ΚΠΣ as a figure is impossible; possibly ℎΠΣ = year 286 = 255 A.D., H.

b) Ἀρτεμίδωρος Διοσκουρίδου | τε͂ς συνβί[οις rasura]ιᾶνι κὲ τῇ | θρεσσάΗΕ Διογενιᾶνι κὲ Διοσκlουρίδου τοῦ υἱοῦ δόξαν κὲ Εὐφροll σύνου τοῦ υἱοῦ ζῶντος κὲ αὐτlοῦ ζῶντος vacat

2. τῇ συνβί[ῳ, *SEG*; TECC, lapis; in the rasura the beginning of a female name in -ια, -ιᾶνι in the dative; Artemidoros was married twice; first with Diogenia (L. 3) and subsequently with the woman, whose name was erased in L. 2, H. ‖ 3. ΘΡΕCCΑΗΕ: probably for θρεψάσῃ, H. [cf. already *SEG* XXXVIII 2037 !; H.'s reading Διογενιᾶνι κὲ was already surmised by Mihailov in *SEG* XXXV 742 (b) app.crit.] ‖ 4. Euphrosynos, alive at the time of the erection of the stele, was asked to give advice about the burial; he was a child of A.'s first marriage and proceeded to erase the name of his stepmother after his father's death, H., who refers to *BE* (1972) no. 260 for δοξάν (Αὐρ.Ζωσίμη, δόξαν καὶ τῇ κρατίστῃ βουλῇ) ‖ 5. ζῶτος, *SEG*; in fact the stone shows a ligature of omega and nu.

604: 106/107 no. K 27 = *SEG* XXXV 741; from Geroplatanos. Relief with five busts; in the first row a beardless man and a woman (a third bust probably in the missing part); second row: two boys and a woman.

[Αὐ]ρηλία Καλλὼ Αὐρηλίῳ Διοσκουρίδῃ τῷ ἀνδρὶ αὐτῆς | [κὲ] Αὐρηλίῳ Διοσκουρίδῃ τῷ ἀδελφῷ αὐτῆς κὲ Αὐρ(ηλίῳ) Τρόπῳ τῷ | [ἰ]δίῳ τέκνῳ κὲ Πολυκαρπίαν τὴν σωαυτῆς κὲ Ἀλεξά[ν]δρᾳ τῇ | ἐγγονῇ αὐτῆς μνείας χάριν· Ἔτους επς΄ ‖ Δύστρου κη΄

2. Initio no κέ in *SEG*; in fine κὲ Λυ.ρο.ω τῷ, *SEG* ‖ 3. ⟨ἰδ⟩ίῳ ?, *SEG*, corrected from ed.pr.'s ⟨υ⟩ἱῷ; Πολυ..πινῃ τῇ σ(υμβί)ῳ αὐτῆς, *SEG*; σωαυτῆς: the letters ΣΩ are the mutilated remains of a word like θυγατέρα, misunderstood by the mason; H. ‖ [4. H. gives ΓΠΣ but dates the stele to 254 A.D.; the stone clearly shows ЄΠΣ: επς΄, as in *SEG*: year 285 (not 286, as in *SEG*, inadvertently) = 254 A.D. (Aktian era) ‖ 5. H. omits L. 5 !, Pleket].

Three epitaphs from the village of Palaiochora are assigned to Kalindoia by H.

605: 107/108 no. K 28 = *SEG* XXIX 628 (with 1809).

606: 108/109 no. K 29 = *SEG* XXXVIII 643. In L. 1 there is no K after χάριν.

607: 109 no. K 30. **Epitaph, 3rd cent. A.D.** Lower right part of a white marble stele with relief representing two busts: a beardless man and a woman; above the bust of the man traces of another bust.

[---]ης ὁ πρὶν Μέστιος μεl[τὰ --- τ]ῆς
συνβίου αὐτοῦ καὶ | [--]ης μνήμης χάριν

1. For the formula ὁ πρὶν plus patronymic, in this case the genitive of Μέστις, cf. *SEG* XXVII 307; XXIX 584.

608. Kipia. Two Christian epitaphs. Cf. *AD* 42 (1987) [1992] B 466/467; two graves covered by inscribed lids; found during excavations of a Christian basilica. Cf. *SEG* XLI 572 nos. A and B and C.Bakirtzis, *Aphieroma eis ton Konstantinon Babouskon* vol. 5 (Thessalonika1992) 277-282. Cf. also *BCH* 118 (1994) 771 (ph.).

A) † Κοιμιτίριον τοῦ | θεοφιλ(εστάτου) Βασιλίου πρ(εσ)β(υτέρου) (ph.)
B) † Κοιμητήριον | τοῦ θειοφ(ι)λ(εστάτου) Στεlφάνου πρ(ε)σβ(υτέρου) · ὅσlτις ἐπειβουλεύlσει, δόσι λόγον | Θ(ε)ῷ ὅδε (= ὧδε) κ(αὶ) ἐν ἡμέρᾳ | κρίσεος.

609-614. Leukopetra. Six manumissions. P.Petsas in *Aphieroma eis ton Konstantinon Babouskon* vol. V (Thessalonika 1992) 319-327 (ph.), briefly presents the following manumission texts engraved on the front, right and left side of a large marble altar, except for no. 5 which was engraved on one of the columns of the temple. Cf. M.B.Hatzopoulos, *BE* (1994) no. 399. For the manumission records from Leukopetra cf. *SEG* XXXIV 655. For an interpretation of the origin and background of the consecration and manumission of slaves cf. M.B.Hatzopoulos, *Cultes et Rites de passage en Macédoine* (Meletemata 19; Athens 1994) 113-119. For a chronologically arranged list of seventy manumission texts from Leukopetra cf. P.Petsas in *Ancient Macedonia* V 2 (Papers read at the 5th Intern. Symp., Thessaloniki October 10-15, 1989) (Thessaloniki 1993) 1261-1271 (with photos of our altar and its inscriptions).

609: 326 no. 1. **Sacred manumission, 171 A.D.**

Ἔτους βς′ ν σεβαστοῦ ⟨τοῦ⟩ καὶ θιτ′, μη{ι}-
νὸς Δαισίου ὀκτωκαιδεκάτῃ

Ζωσίμη Δουλῆνος Βε-
ροιαία, οἰκοῦσα ἐν Κυνέοις
χαρίζετε νεανείσκον ὀνό-
ματι Ἑρμῆν ἀνένκλητον ·
τοῦτον παρὰ τόπον μὴ ὑπρισ-
σθῆνε · ἐὰν δὲ ὑβρείσῃ τις παρὰ
τόπον, δώσει Μητρὶ Θεῶν
vacat ✻αφ´ vacat

1. Year 202 of the Augustan era (32/31 B.C.) = 171 A.D. = year 319 of the national era (148 B.C.) ‖ 4. ἐν Κυνέοις: cf. *SEG* XL 528 ‖ 9. the fine is 1500 den., ed.pr.

610: 326 no. 2. **Sacred manumission, 238 A.D.**

Ἔτους ος´ σεβαστοῦ τοῦ
καὶ ⟨Fπτ´⟩, μηνὸς Αἰδοναίου η´
Αὐρηλία Τροφίμη ἡ πρὶν
Φιλίππου, ἔχουσα τριῶν v
τέκνων δίκαιον, ὁμολο- v
γῶ · χαρίζομαι Μητρί Θε-
ῶν Αὐτόχθονι σώματα,
Φιλιππᾶν ὡς ἐτῶν κε´, Ἀντί-
πατρον ὡς ἐτῶν κγ´, Εὐτυ-
χᾶν ὡς ἐτῶν κβ´, Παράμο-
νον ὡς ἐτῶν κ´, γένι Μακε-
δονικά, οἰκογενῆ{ς}, κατὰ
τὴν ἀπόφασιν τὴν Τερτυλ-
λιανοῦ Ἀκύλα, ἐπειμελου-
μένου Εἰουλια{ν}νοῦ Ἐνδήμου,
εἰερωμένου Εἰου⟨λ⟩ια{ν}νοῦ Δη-
μητρίου vacat

1. Year 270 of the Augustan era (32/31 B.C.) = 238 A.D. ‖ 2. the figure of the national era was not engraved by the mason ‖ 3. ἡ πρίν: cf. *SEG* XXIX 584 ‖ 13-14. for the governor Tertullianus Aquila cf. *SEG* XXXIV 658 ‖ 16-17. for the priest cf. M.B.Hatzopoulos, *Cultes et Rites de passage en Macédoine* (Meletemata 19; Athens 1994) 65-67.

611: 326/327 no. 3. **Sacred manumission, 253 A.D.**

Ἔτους δπς´ σεβαστοῦ,
μηνὸς Λώου, ἐν Αἰγαιαῖς ·
Αὐρήλιος Ποσιδώνι - v
vacat ος προέθη- vacat

κεν πιττάκια πρὸς τοῦ
Κεσαρείου εἰς τοὺς ἰθισ-
μένους τόπους δ{ι}ωρού-
μενος Θεᾷ Αὐτόχθονι κοράσιν
ὀνόματι Ποσιδωνίαν γένι Μα-
κεδονικόν, ὡς ἐτῶν ν ιβ΄, αἴταιρον πεδάριν ὀνόματι Ἐπαφρόδιτον γένι
Μακεδονικόν, ἃ ἠγόρασα ἐξ αἵματος vacat

1. Year 284 of the Augustan era (32/31 B.C.) = 253 A.D. || 2. the document was drawn up in Aigeai, for which cf. *SEG* XL 528 || 4-7. for the practice of putting up the pittakia, during at least thirty days, cf. *SEG* XXXI 634 || 10-11. αἴταιρον = ἕτερον || 12-13. the two slaves were bought at birth, H. in *BE*.

612: 327 no. 5. **Sacred manumission, 191/192 A.D.**

Ἔτους γκς΄, ἐπιμελουμε{λουμέ}-
νου Κομινίου Ἱερωνύμου, Κλ(αυδία)
Πρόκλα στηλλογραφῶ παιδίσκην
μου Εὐγένεαν σὺν τέκνοις Φιλή-
τη, Ἀλέξανδρος, Φίλων, ἣν ἐχαρισά-
μην ἐν τῷ ες΄ σεβ(αστῷ) ἔτει

1. Year 223 of the Augustan era = 191/192 A.D.; the manumission took place in the year 205 (cf. L. 6) = 173/174 A.D. but the engraving was delayed for nearly twenty years || 2. Κομίνιος Ἱερώνυμος: cf. *SEG* XXVII 295 and XXXIV 656 (from the same year) || 3. Claudia Procla is identical with the person who dedicated the altar on which the manumission-acts nos. 1-3 and 6/7 were engraved; the dedication inscribed on the same altar is in our lemma no. 615.

613: 327 no. 6. **Sacred manumission, undated.** This text was engraved under no. 1, probably by the same mason and in the same period.

Νηρενὶς Νεικοπολίου
θυγάτηρ Ζωσίμην θρε-
πτὴν χαρίζετε Μητρὶ Θε-
ῶν ἀνυπόθηκον· αἰάν
τις ὑπρείσῃ καὶ ἀποσπάσῃ,
δώσει δ(ηνάρια) ⟨α⟩φ΄ vacat ·
εἰεριτεύοντος Αὐρη-
λίου Σωπάτρου νεου-
τέρου vacat

5. For ὑπρείσῃ cf. our lemma no. 609 LL. 7/8 ‖ 7-8. for the priest cf. *SEG* XXVII 294.

614: 327 no. 7. **Sacred manumission, undated.** Engraved under the dedication of Claudia Procla (cf. our lemma no. 615) and to be dated to ca. 171 A.D. (so Hatzopoulos in *BE*).

'Αλέξις 'Αλεξίου Κυνά(σ)της
ἐχαρισόμην κοράσιον ὀνό-
ματι Συνφέρουσαν Μητρὶ Θε-
ῶν Αὐτόχθονι τὸ κὲ ΑΠΟΥΛΟ
NONTO v AYTHATHANAZHTH
EIC ἐχαρισόμην, εἱερωμένου
Βετουρίου Καλλίστου

1. Κυνάστης: cf. ἐν Κυνέοις in our lemma no. 609 L. 4 ‖ 4-6. H. (in *BE*) suggests τὸ κὲ ἀπολω(λ)ὸν (= ἀπολωλός) τὸ αὐτή ἄτη ἀναζητή(σει): Alexis consecrated a slave-girl which she no longer possessed, hoping to recover her with the help of the goddess, to whom she gives the slave 'en signe de reconnaissance anticipée'.

615. Leukopetra. Dedication to the Meter Theōn, 145 A.D. Engraved on the front of the altar on which our lemmata nos. 609-611 and 613/614 were engraved; under the dedication the text of our lemma no. 614 was engraved. Ed.pr. P.Petsas, *art.cit.* (cf. our lemmata nos. 609-614) 327 no. 4 (ph.).

Τιβερία Κλαυδία
Πρόκλα Μητρὶ Θε-
ῶν εὐχαριστήρι-

vacat ον vacat
ἔτους ϡ γ ϡ ρ ⟨ς⟩΄
μηνὸς 'Απελλαίου

1. Claudia Procla: cf. our lemma no. 612 LL. 2/3; her dedication is likely to have been the first text engraved on the altar ‖ 5. in fine ΓϘΤ, lapis; this would yield year 393 = 245 A.D. (national era: 148 B.C.); this is incompatible with the date on record for Procla in our lemma no. 612; so the mason made a mistake: γϘ⟨ς⟩΄ = 293 = 145 A.D., ed.pr. and Hatzopoulos in *BE* (1994) no. 399.

616. Mavropigi. Inscribed jar. Cf. G.Karamitrou-Mentesidi, *AD* 42 (1987) [1992] B 419, for the inscription [Φ]ιλίππ[ου] on the mouth of a jar. Cf. also *BCH* 118 (1994) 738.

617. Mende (area of: Cape Poseidi). Inscribed sherds, ca. 550-500 B.C. Cf. J.Vokotopoulou in *To Archaiologiko Ergo* 3 (1989) [1992] 409-423, for some inscribed sherds found in the foundation of an ancient building (temple of Poseidon): [ἀν]έθ[η]κε (on an Attic skyphos) and [Ποσειδ]έωνι (ph.; on an Attic kylix). Cf. now also ead. in *To Archaiologiko Ergo* 5 (1991) [1994] 309/310 (ph.); a) an abecedarium engraved on the bottom of an Attic

skyphos (ca. 500 B.C.; Ionian alphabet; after the omega a sampi: ϡ; **b**) inscription on a kylix: Ζηνόθεμις μ' ἀνέθηκεν (ca. 550-535 B.C.). Cf. also *BCH* 118 (1994) 761 (ph.).

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618. Pella. Various finds. V.Misaelidou-Despotidou in *To Archaiologiko Ergo* 3 (1989) [1992] 69, mentions in passing a number of stamps on Thasian amphoras (Δέαλκος, Κρατῖνος, Ἀρχῆνα[ξ] (ph.); ca. 300 B.C.; cf. *BCH* Suppl. V 275/276, 304 and 311); cf. already *SEG* XLI 576. I.M.Akamatis, *ibidem* 75-90, mentions some inscribed tiles found in a stoa (Πέλλης; Βασιλικός; cf. also M.-D. in *Ancient Macedonia* V 2 (Thessaloniki 1993) 979-983 (ph.)). More than 1000 stamped amphora handles were found so far; ca. 33% from Rhodes, 23% from Thasos, 20% local (many belong to the so-called Parmeniskos group; reign of Demetrios II; they were found all over the Mediterranean and testify to wine export), 15% from Kos, 12,5% from Knidos, 4,4% from Italy, 4% from Corinth [but this adds up to ca. 110% ! so there must be a mistake]; only one stamp from Sinope.

Photos of the following stamps: Ἐπὶ Κλεισιπ|πίδα Ἀρίστω|νος, Κνίδι[ον]; Δαμοκράτευς τοῦ Ἀριστοκλεῦς (Knidian); Δαμοκράτευ[ς] (Rhodian); ἐπὶ Ἀρισ|τοδάμου |, Πανάμου (Rhodian); Θασίων | Δέαλκο[ς] (cf. above); Θασίων Ἀριστο̣[or ω--]; Μικίλωνος (local); Καλλι|μάχου (local).

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619. Pella. Two inscribed gold laurel-leaves, ca. 300 B.C. M.Lilibaki-Akamati in *To Archaiologiko Ergo* 3 (1989) [1992] 95 and 98 (ph.), mentions two gold leaves found in late 4th cent. B.C. cist-graves; inscriptions in punched letters. Cf. *ZPE* 109 (1995) 81-86.

a) Φιλοξένα **b)** Φερσεφόνηι | Ποσείδιππος μύστης | εὐσεβής

Cf. M.B.Hatzopoulos, *BE* (1992) no. 307, for the Demeter cult in Macedonia.

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620. Philippi. Dedication to Horus, Apollo and Harpokrates, 3rd cent. A.D. P.Collart, *BCH* 53 (1929) 77-79. The stone was refound in Kavalla and is now in the Museum in Kavalla: cf. C.Koukouli-Chrysanthaki, *AD* 42 (1987) [1992] B 442 (ph.).

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621. Philippi. Epitaph of Herodotos, 4th cent. B.C. Marble funerary altar built into a house and now in the Museum in Philippi. Mentioned by C.Koukouli-Chrysanthaki, *AD* 42 (1987) [1992] B 444: Ἡρόδοτος | [--]σιπόλιος.

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622. Philippi. Christian inscription. Cf. E.Kourkoutidou-Nikolaidou in *To Archaiologiko Ergo* 3 (1989) [1992] 468 (dr.), for an inscription engraved on the wall of a staircase in the anti-chamber of the baptistery: Δομ[νίν]ου Μ[άρτυρος]. Domninus is the homonymous martyr from Thessalonika under Maximian (so ed.pr.).

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623. Pydna. Epitaph, ca. 400 B.C. E.Marki in *To Archaiologiko Ergo* 3 (1989) [1992] 181, mentions an epitaph built into a late wall: ΤΕΛΕΟΥ [is this a complete text: Τελέου or just a fragment ?, Pleket].

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624. Sani. Two inscribed vases, 6th cent. B.C. J.Vokotopoulou, *AD* 42 (1987) [1992] B 367/368 (ph.; cf. also *BCH* 118, 1994, 758 (ph.)), mentions the following inscribed vase-fragments found in a complex, partly underwater, which probably was a cult place: **1)** Fragment of a Corinthian krater: [--]ρόθεμις μ' [ἀνέθεκε--] (Corinthian alphabet); **2)** Fragment of a Laconian kylix: τᾶς Πυθ[ίας] or Πυθ[ονίκας] [cf. already *SEG* XXXVIII 667; cf. now also ead. in *Ancient Macedonia* V 1 (Thessaloniki 1993) 184-190 no. 5 (ph.): the same Corinthian krater, ca. 600-550 B.C., with [Δω]ρόθεμις μ' ἀ[νέθεκε]; on 190 no. 6 (ph.) the same kylix-inscription as above, now restored as Τᾶς Πυθ[ίας Ἀρτέμιδος εἰμί]; ca. 550-525 B.C., Pleket].

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625. Thessalonika. Epitaph of Athenion, son of Praxiteles, from Amastris, erected by a doumos, 90/91 A.D. Rectangular marble plaque, broken at the lower left side. Found between the Galerius rotunda and the Arch of Galerius near the city wall. The text is in a tabula; below it a ship with a man at the helm. Ed.pr. E.Voutiras, *ZPE* 90 (1992) 87-96 (ph.). V. comments on the doumos, which is frequently attested in Anatolian inscriptions, especially in Northeast Lydia; according to ed.pr. it is attested here for the first time in Greece. But A.Łajtar, *ZPE* 94 (1992) 211/212, argues that another doumos is to be found in IG X 2 1 860 (LL. 1-3: Ταύρου κολμπέτου (?) | δοῦμος: 'des Taurus doumos am Dreiweg?'): the doumos has buried Maximus (cf. *IG* X 2 1 288, 291 with SEG XXXIII 495*). [This reading was already proposed by A.Panayotou and D.Feissel independently, see *SEG* XL 1737*.] Ed.pr. argues that the doumos is not only a cult association but also, and presumably primarily, a professional association. He thinks that Athenion was the captain of a ship: the relief shows a rather small boat for trips along the coast. The doumos probably was an association of seafaring merchants, whose protector was Aphrodite. The epithet Ἐπιτευξιδία is new; it is derived from ἐπίτευξις ('success'). It points to the wealth a merchant may gain (cf. *SEG* XXVIII 838). The president and the secretary of the doumos are descendants or freedmen of Roman negotiatores. The agnomen Γλύκων of the president is supposed to indicate a relatively low social status (cf. the low status of naukleroi in general) [but for this problem cf. H.W.Pleket, *MBAH* 3, 1 (1984) 3-36 (cf. *SEG* XXXIII 1564), for a more nuanced view].

Δοῦμος Ἀφρο-
δείτης Ἐπιτευ-
ξιδίας ἀρχισυ- (leaf)
4 ναγωγοῦντος
· Γ. · Αὐτρωνίου · Λεί-
βερος τοῦ καὶ Γλύ-
κωνος, γραμματεύ-

οντος · Κ. · Πουπίου · Κάστορος, (leaf)
ἐξεταστοῦ Ἑρμογένους τοῦ Δι-
ογένους, Ἀθηνίωνα Πραξιτέλους Ἀμαστρι-
ανὸν ἔξω τελευτήσαντα μνείας ἕνεκεν
δι' ἐπιμελητῶν τῶν αὐτῶν (leaf)·
χαῖρε · καὶ σὺ τίς ποτ' εἶ . · βκρ΄

5. Autronii are attested in Thessalonika and Edessa, ed.pr. || 8. Pupii: not attested in Macedonia; a Pupius is on record in Thessaly, ed.pr. || 9. ἐξεταστής: this function is rare, ed.pr. || 11. ἔξω: Athenion probably died on sea; the monument probably was a cenotaph, ed.pr. [but ἔξω may well indicate that A. died outside Amastris, i.e. in Thessalonika, Pleket] || 13. Actian era, ed.pr.

626. Thessalonika. Epitaph for the daughter of Chrestos, Roman Imperial period. Marble stele; in a recessed field representation of a standing person. Mentioned by K.Eleutheriadou, *AD* 42 (1987) [1992] B 407 (ph.). Cf. also *BCH* 118 (1994) 752.

Χρῆστος ΣΑΓΙΡΩΙΝΙ τῇ ἰδίᾳ θυγα|τρὶ μνήμης χά|ριν

Cf. M.B.Hatzopoulos, *BE* (1993) no. 364, who suggests Σαφιρῶ|νι (dative of Σαπφειρώ) [on the photo one indeed discerns a phi after CA, Pleket].

627. Thessalonika. Epitaph of Phokas, Christian period. Marble plaque found in an early Christian tomb. Mentioned in passing and without transcription by K.Eleutheriadou in *To Archaiologiko Ergo* 3 (1989) [1992] 274 (ph.).

† † † | μημόριον | Μαρκέλλας· | ἔνθα κῖτε ὁ || υὸς μοῦ Φωκᾶς.

628. Thessalonika. Epitaph of Markos Kotios Noumenios, undated. *IG* X 2 1 319. M.Vitti, *To poleodomiko schedio tes archaias Thessalonikes kai he exelixe tou* (Rome-Thessalonika 1990) 135/136, points out that the stone, 'now lost' according to *IG*, has been refound built into the Galerian-Theodosian wall in Hodos Melenikos. E.Kapetanopoulos (per ep.) kindly sent us xerox copies of Vitti's pages and added a photo made by himself in September 1992 'not far from the ABC Hotel in Thessalonika'.

629. Vergina. Dedication to Eukleia, ca. 350-300 B.C. *SEG* XXXIII 556; XL 561. Cf. K.Mortensen, 'Eurydice: demonic or devoted mother', *AHB* 6, 4 (1992) 156-171, who analyses the literary evidence and this dedication (163-165); she tends to date the text to the period of the rule of the Argead Ptolemy and her ensuing marriage to him (ca. 367 B.C.).

THRACE

630. Thrace. Phylai and phylarchoi in Roman Thrace. M.Tačeva, *Index* 20 (1992) 179-187, collects and discusses the epigraphical evidence for φυλαί and φύλαρχοι in the Roman province of Thrace. Phylarchoi are only attested in the territories assigned to cities by Trajan (Serdica; cf. also our lemma no. 660; Philippopolis; Hadrianopolis). The term of office was limited; the duties of the phylarchos were religious, administrative and military (recruitment). The names of the phylarchoi before 212 A.D. show that many were Romanized Thracians. The phylarchoi from the territory of Philippopolis are on record after 212 A.D., when the enfranchised local inhabitants were assigned to the pre-existing phylai of the city. Phylai are on record in nine cities and their territories: Serdica, Pautalia (cf. also our lemma no. 658), Philippopolis, Augusta Traiana, Nikopolis ad Istrum, Markianopolis, Anchialos, Hadrianopolis and Perinthos. There is no evidence for their existence before the early 2nd cent., when Trajan's urbanization of the province replaced the older Thracian system of strategiai which the Romans found when Thrace became a province in 45 A.D. Discussed at some length are inscriptions concerning the boundaries of phylai in Philippopolis (*IGBulg* III 1a/b; 4b; 6a; 9b), which show that rural vici were integrated into the city territory after 212 A.D. T. speculates on the relation between phylai/city territories and rural areas before that year. After 212 A.D. no phylai are attested in inscriptions (except in Perinthos). There seems to be no unequivocal relation between phylarchoi and phylai; the phylarchoi probably replaced the strategoi after the abolition of the strategiai.

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631. Augusta Traiana. History, institutions, territory. D.Boteva, *Index* 20 (1992) 25-30, presents a survey of the development of Augusta Traiana (ἡ (λαμπροτάτη Θρᾳκῶν) Τραιανέων πόλις; ἡ λανπρὰ καὶ ἐλευθέρα Τρ.π.) based on Greek and Latin inscriptions. The city was organized as a Greek polis rather than a municipium (βουλή; δῆμος; cf. *IGBulg* III 1553; 1562; 1565). The Roman city was presumably established near the Thracian settlement Beroe; the relation between A.T. and B. is not fully clear. A fair number of praetoriani were recruited from the territory of A.T.: cf. their epitaphs found in Rome indicating Beroe as their provenance; probably the neighbouring Thracian community still existed. Latin inscriptions testify to the settlement of veterans in the territory and the building of fortifications in 152 A.D. (here as elsewhere in Thrace; anti-Roman movement of Thracian peasants ?).

Two Greek inscriptions are discussed more fully: **1**) the dedication to Ζεὺς Σαβάζιος θεὸς προγονικός by Τίτος Φλάουιος Δίνις, whose father also had a Thracian name (Σκέλης), ἱερεὺς ἀπὸ προγόνων διὰ βίου καὶ ἀρχιερεὺς τοῦ κοινοῦ τῆς ἐπαρχείας (G.Mihailov, *Epigraphica* 37, 1975, 50/51, 53/54). B. dates this inscription to the reign of Vespasian rather than Hadrian. The dedicant is a member of the Thracian elite which had preserved its social privileges after Thrace became a Roman province in 45 A.D. Their influence diminished after the reforms of Trajan (foundation of A.T.), who integrated Thracian land into the new social and administrative structure; cf. *SEG* XXVI 784 LL. 6/7 showing that in 162/163 A.D. the high-priest came from Nikomedia rather than being a native Thracian; **2**) *IGBulg* III 1690: reform of

the statute of the emporion of Pizus (territory of A.T.) and edict of the Roman governor of 202 A.D. Comment on its administration; like other emporia (all of them not far from A.T.; cf. e.g. *SEG* XXXII 679 app.crit. in fine) Pizus was entirely dependent on the city in whose territory it was situated.

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632. Augusta Traiana (area of: Karasura). Epitaph of Theodoros, ca. 500 A.D. Rectangular white-gray marble plaque re-used in the pavement of a basilica West of the Kaleto hill; now in the lapidarium at Karasura. Edd.pr. B.Böttger - K.Hallof, *Klio* 74 (1992) 406-410 (ph.; dr.; translation); for a new Latin milestone see B.Böttger - H.Krummrey, *ibid.* 401-405. For other inscriptions from Karasura see *SEG* XLI 587-590.

† Ἐνθάδε κατά-
κιται Θεόδωρο{ν}ς {ο}
ὁ τῆς μακαρίας μνήμης
γενάμενος ἀπο.[----]
Φιλιππο[πο]λ(--)· ἐτελεύ-
τα δὲ μηνὶ Ἰα[νουαρίου ..]
ἰνδ(ικτιῶνος) ι΄. [----]

4. After ΑΠΟ: Γ, Ε, Π or Σ; indication of a municipal (cf. L. 5) function formerly (ἀπό) held by the deceased, edd.pr., who hesitatingly suggest ἐκδίκων with reference to *SEG* II 399 (cf. *SEG* XXXIII 492 on p. 146) though they point out that this function (defensor civitatis) would hardly be compatible with ὁ τῆς μακαρίας μνήμης which is typically used for craftsmen and lower secular and ecclesiastical officials ‖ 5. Φιλιππό[λ(εως) or -πο[λ(ιτῶν), edd.pr. ‖ 5-6. or [τελευ]τᾷ, edd.pr. ‖ 6. μηνή = μηνί, edd.pr. ‖ 7. in fine either a cross, or an imperial or consular date, or an exhortation to the reader, edd.pr.

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633. Bisanthe. Dedication to Zeus Soter and Athena Nikephoros, 2nd cent. B.C. *SEG* XXXVII 602* (*ISE* II 116). M.H.Sayar, *Tyche* 7 (1992) 187-195 (map of the North coast of the Propontis), especially 187-190, points out that this dedication on behalf of the Thracian king Mostis does not necessarily come from Tekirdağ, where it was found built into a modern house. He argues that Bisanthe should be localized at Panion (modern Barbaros) rather than at Tekirdağ (so inter alia *ISE*). After a survey of earlier views on the date of this text and consequently of Mostis, S. publishes another dedication on behalf of this king which sheds some light on this problem (our lemma no. 662). Mostis is known from coins, presumably to be dated to the late 2nd and/or the early 1st cent. B.C., to have ruled at least thirty-eight years, probably over the tribe of the Kaineans. Historical events suggest that these years belong to the period between 133 and 86 B.C., when the Propontis was formally under Roman rule (from 129 B.C. it belonged to the province of Macedonia). However, the region was not under actual Roman control until Sulla's victory over Mithridates. The date of the two inscriptions (2nd cent. B.C. on the basis of the letter forms) is compatible with this view [for a similar date of Mostis, with different historical implications, see *SEG* XXXVII]. Mostis' territory was located in the Southeastern part of Thrace and included at least Bisanthe and Heraion Teichos.

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634. Byzantion. Epitaph of Polla and others, 1st cent. A.D. M.-T.Couilloud, *BCH* 98 (1974) 477 no. 86. M.Cremer in *op.cit.* (cf. our lemma no. 998) 87-90 (ph.), argues on iconographical grounds that this stele, which is now in the Museum in Corfu and is assigned to the 'Kyklads' in the Museum Inventory, comes from Byzantion. The relief represents a man reclining on a couch, a seated woman and a young man standing before the couch. Cremer argues that the man and woman were brother and sister (and the young man a relative, e.g. a cousin) rather than parents, together with their son. The inscription runs: Πῶλλα Ποπλίου, Μενεκράτης Ποπλίου | Διονύσις Μενίσκου ὁ καὶ Πόπλις. Turkish warships which together with a Russian fleet took possession of Corfu ca. 1800 A.D., may have taken the stone as ballast from Byzantion and left it on Corfu.

635-640. Byzantion. Christian epitaphs. A.Łajtar, *EA* 20 (1992) 105-111 nos. 1-6 (ph.), republishes the following epitaphs, published by T.Wiegand, *MDAI (A)* 33 (1908) 147-149 and now in the National Museum in Warsaw.

635: 105/106 no. 1. **Epitaph of Theodora.** Wiegand 148 no. 8.

† | † Ἐνθάδε καὶτάκιτε Θεωδόρα | ἡ τῖς μακαρίας
μνήμης, ὅρων Κλαυδιοπώλεως †

3. Θεοδώρα, W. || 4-5. Bithynian (so L.Robert, *À travers l'Asie Mineure*, Paris 1980, 105 note 652) rather than Cilician (so W.) Klaudioupolis.

636: 106/107 no. 2. **Epitaph of Martyria.** Wiegand 148 no. 6.

† Ἐνθάδε κατάκιτε Μαρτυρία | πιστή· μηνὶ Νοεμβρίῳ πένπτῃ

3. πιστή: M. has been baptized, Ł.

637: 107/108 no. 3. **Epitaph of Theodotos.** Wiegand 147 no. 4.

† Ἐνθάδε κατάκιτε Θεόδοτος, ὁ ἐμὸς γνήσιος υἱός, γενάμενος μοῦ
ποθητός · μηνὶ Μάιον | ι΄, ἡ(μέρᾳ) α΄, ἰνδ(ικτίονος) ς΄ · ἐτελ(ι)όθι λαβὸς
στέφανον χρυσὸν | ἐν Χρ(ι)στῷ, ἀμήν

7-8. μαῖον, W.; in fine possibly an eta corrected to a nu; in L. 8 initio A, lapis; Ł. also considers Μαίο η΄ | {ΙΗΑ}, Μαίο | {ΙΗ} α΄ or Μαίο η΄ | {ΙΗ} α΄ ἰνδ(ικτίονος) (καὶ); the reading in the text yields 438 or 483 A.D. [Cf., however, D.Feissel, *BE* (1994) no. 743, who discerns on the photo an eta rather than a nu: μηνὶ Μαΐῳ ηι΄] || 8. ΙΠΑ ινδ$^{\varsigma}$ς, W.; in fine ϵΤϵΛ, lapis || 9. λαβός = λαβώς: aorist participle formed after the participle of the perfect, Ł. [but cf. D. Feissel, *ibidem*: assimilation of λαβών before consonant] || 9-10. for the crown as the eternal reward for true Christians cf.Ł. in *ZPE* 97 (1993) 227/228 || 11. XPC, lapis.

638: 108/109 no. 4. **Epitaph of Theodoule.** Wiegand 148 no. 5 and 149 no. 10. Two joining fragments, published as separate stones by W. LL. 1-4 are W.'s no. 5, LL. 5-10 his no. 10.

† Ἐνθάδε κ|ατάκιτε Θ|εοδούλι πι|στή, γυνὶ Τη||μοθέου, θυγ|άτηρ Μαρτ|υρίου κ(αὶ) Εὐχα|ρίας · τελε|[υτᾷ] μη(νὶ) Φε⟨β⟩ρο(υαρίῳ) || [..], ἰν(δικτίονος) δ' ?

9. M̊ Φ C P O, lapis.

639: 109-111 no. 5. **Epitaph of Dionysia.** Wiegand 149 no. 11. Above the inscription a sign ⌶ ; below a floral motive. We give D.Feissel's version (*BE*, 1994, no. 743), who points to H.Grégoire's edition in *Revue de l'instruction publique en Belgique* 51 (1908) 162-164.

[Χ]ριστέ, βοήθι Διονυσίᾳ, | τὴν (sic) δούλῃ σου· | Μαρκέλα, θυγάτερ | Διονυσίας πρωτογόνατ||ος, παρθένος χρηστιανή | ἀπὸ μικρόθεν, γένι Ποτική, | πατέρα [ε]ἶχα παλατῖνον | [Α]ὐ̣γο[υσ]τ̣ῖνος ἀνέστ⟨η⟩σ|[εν μν]ήμης ⟨χ⟩άριν · || [κὲ ἡ μ]ήτηρ κατάκιτ|[ε....]Κ̣ΕΑ

3. Μαρκέλᾳ, Ł.; θυγατέρ(α), W.; θυγάτερ = θυγάτηρ, Ł. || 5. χριστιανή, Ł. || 6. γενι-(μένη) ποτική (= ποθική = ποθητή), W.; γέν(ε)ι Πο(ν)τική; the fact that Dionysia was already Christian as a child possibly presupposes that other Christians were converted at a much later stage; in that case our text is likely to be early: 4th/5th cent. A.D., Ł. || 7. πατέρ̣[..]ΙΧΑ, Ł.; πατέρα .. ΙΧΑ, W. || 8. .ΓΟ....ΓΝΟΣ ἀνέστε, W.; in fine ΑΝЄCΤC, lapis || 9. in fine ΛΑΡΙΝ, lapis || 10. μήτηρ, W.; L. 11 is missing in W.'s edition || 11. possibly [Γλυ]κ̣έα, Ł.

640: 111 no. 6. **Epitaph of Timotheos.** Wiegand 148/149 no. 9.

† † | Ἐνθάδε κατά|κιτε Τιμόθε|ος χουρίου || Κοναντος · | ἐτελεύτησε|ν μηνὶ Αὐγού|στου, ἐνδι|κτίονος ἑκτ|ῆς

5. A village Κονας (?; genitive Κοναντος) is unattested, Ł., who rejects W.'s interpretation: Pisidian Konana || 6. ЄΤЄΛЄΥΤ in rasura, Ł.

641. Kabyle. Greek inscriptions. V.Velkov in id. (ed.), *Kabyle*, Tome 2 (Acad.Bulg. des Sciences. Institut et Musée Archéologique; Sofia 1991) 7-53, (re)publishes the Greek and Latin inscriptions found between 1972 and 1986 during the excavations; some previously known texts, stored in the excavation center and in the Musea in Sofia and Iambol, have been added. All in all there are fourty-two texts; fifteen are in Latin, one is bilingual (no. 10 a), twenty-six are in Greek, among the latter nineteen are new; no. 1, of which some lines were published before, is

considered new by us; cf. our lemma no. 661. For the seven old texts we give a comparatio numerorum.

Velkov	nos.
8	*SEG* XXXII 672 (in L. 10 read Οὐαριανοῦ instead of Οὐαλεριανοῦ)
12	*SEG* XXVIII 578
15	*IGBulg* III 1784
27	*SEG* XXXII 673
31	*IGBulg* III 1775
39	*IGBulg* III 1776
40	*IGBulg* III 1777.

642. Kabyle. Fragmentary inscription, 3rd cent. B.C. Fragment of a marble plaque; left side preserved; now in the Museum in Iambol. Ed.pr. V.Velkov, *Kabyle* II 11/12 no. 2 (ph.).

ΤΩ [- - - - -]
ΤΩΙ [- - - -]
ΕΥΜΑ [- -]
4 ΒΑΣΙ [- - -]
ΤΗΣΠ [- -]

ΓΑΛΑ [- -
ΤΑΙΚ [- -
8 ΙΔΙΑ [- -
ΤΩΝ [- -

4. βασι[λεύς vel sim., ed.pr. ‖ 5. τῆς π[όλεως, ed.pr. ‖ 6. Γαλά[ται vel sim., ed.pr., who supposes that this document concerns the relations between Kabyle and the Celts in Thrace in the 3rd cent. B.C.; possibly Antiochos II (261-246 B.C.) is involved.

643. Kabyle. Fragmentary decree, late Hellenistic period. Fragment of a marble plaque now in the Museum in Iambol. Ed.pr. V.Velkov, *Kabyle* II 12 no. 3 (ph.).

[Ἀγαθῆι Τ]ύχηι
[- - - - - - - οἱ or τῶν] ἄρχον-
[τες (or -των) - - - ἡ] βουλὴ καὶ
[ὁ δῆμος - - - - - - - -] ΒΡΙΤΩΝ
4 [- - - - - - - - - - - - - - - - - -]ΥΠΟ
[- - - - - - - - - - - - - - - - - -]ΥΕΠΙ
[- - - - - - - - - - - - - - - - - -] καὶ

Perhaps a treaty between a Greek colony and Kabyle, ed.pr. ‖ 2-3. the archons made a proposition, ed.pr.

644. Kabyle. Inscription in honor of Caracalla or Severus Alexander, 218-222 or 222-235 A.D. Marble stone; inscription (LL. 2-5) in a framed field. Ed.pr. V.Velkov, *Kabyle* II 21 no. 11 (ph.).

'Αγ[αθῆι Τύχηι]
vacat
'Υπὲρ σωτ[ηρίας καὶ αἰ]-
ωνίου δια[μονῆς τοῦ κυ]-
ρίου ἡμῶ[ν Αὐτ(οκράτορος) Καίσα]-
[ρο]ς Μ(άρκου) Α[ὐρ(ηλίου) 'Αντωνείνου]
- -

5. Or Μ(άρκου) Α[ὐρ(ηλίου) 'Αλεξάνδρου], ed.pr.

645. Kabyle. Fragmentary inscription, first half of the 3rd cent. A.D. Marble plaque. Ed.pr. V.Velkov, *Kabyle* II 18 no. 9 (ph.).

[. . .] M [. . . . .]ΙΕΠΑΝΩΝ
[.] ΔΕ . ΙΑΙΝΑ [- - -]ΗΑΝΑΚ
ΑΡ . ΟΒΕ . ΗΓΕΜΟΝΕΥΟ [- -
ΑΡΟΥΔΙΑΣΗΜ . ΔΟΥΙΔΟ
[. . .] ΕΙΝΥΠΑΤΟΥΝ . . Σ
[- -] Ε - - - ΙΥΑ - - - ΑΥΡ
[- -] ΙΝΚ - - - - ΥΛΝΟΝ

3. ἡγεμονεύο[ντος τοῦ δεῖνα], ed.pr. || 4. διασημ(ότατος), ed.pr. [in fine perhaps ΔΟΜΔΟ on the photo, Pleket] || 5. ὑπατεύον[το]ς, ed.pr. || 6. Αὐρ(ήλιος) vel sim., ed.pr.

646. Kabyle. Bilingual inscription, beginning of the 3rd cent. A.D./305-311 A.D. Marble plaque broken into twenty-five fragments; inscription on both sides. Ed.pr. V.Velkov, *Kabyle* II 18-21 no. 10 a and b (ph.).

no. 10 a: **Dedication to Iuppiter Dolichenus, 198-209 A.D. (probably 205 or 208 A.D.).**

'Α[γαθῆι] Τύχηι
[Bona] fortuna ❦ I(ovi) O(ptimo) M(aximo) Dol(i)c[heno]
Pro [sal(ute)] D(ominorum) N(ostrorum) Imp(eratorum) [L(ucii) S]ept(imii)
S[ev(eri)]
et M(arci) [Aur(elii)] Antonino (sic) Augg[(ustorum) et P(ublii) Sept(imii) Ge]-
[tae] Caes(aris) et Iul(iae) [Aug(ustae) matr(is) castr(orum), mil(ites) ? in]
c[o]horte I Athoitoru[m -]
DE Q(uinto) Egnati[o] Pr[oc]ulo leg(ato) Au[g(usti) pr(o)]
pr(aetore) fecerunt templum, Anto[nino et]
[Geta ?? cos] . . . YBATHENION . . . . .
[. . . . .] ΛΡ ? J VARIUS M. LI

[. . . . .]VA Imp(erator) III.III / / / / / / / / /
12 [/ / / / / / / / / /] Kal(endas) Ferraris *vacat*
Εὐτυ[χῶς το]ῖς κυρίοις

Caracalla became Augustus in 198 A.D.; Geta became Augustus in 209 A.D.; if in LL. 8/9 the consulship of Caracalla and Geta is mentioned, the year is either 205 or 208 A.D., ed.pr. || 6. for the cohors Athoitorum cf. *IGBulg* III 1835 (σπείρης πρώτης Ἀθονειτῶν Ἀντωνινιάνης).

no. 10 b: **Building inscription, 305-311 A.D.**

Ἀγαθῆι vacat Τύχηι
Ὑπὲρ ὑγίας κα[ὶ νείκης] καὶ ἐωνίου δ[ιαμονῆς]
τῶν δ[εσποτῶν ἡ]μῶν Γαλ(ερίου) Οὐαλ(ερίου) Μα[ξιμιανοῦ]
4 καὶ Λικ[ιννιανοῦ Λικι]ννίου [Σεβ(αστῶν) καὶ Γαλ(ερίου)
Οὐαλ(ερίου)]
Μαξιμ[ίνου] Καίσαρος καὶ [Φλαουίου Οὐαλερίου]
[Κονσ]ταντίνου υἱῶ βασιλ[έως καὶ βασι]-
[λίσσ]ης ἡμῶν Γαλερίας Οὐαλ[ερίας. . .]
8 [. . . . . δ]ιασημότατος [ἡγέ]μων τ[ῆς Θρᾴκης]
[. . . . .]N κατεσκευά[σεν. . . . .]
[. . .]IN [τῶν] Καβυληνῶν [. . . . .]
ΤΗΛΑΝ[. . . . .]ΝΙΟΥ vacat ἐπιμε[λ]ουμ[ενῶν]
12 Μάρ(κου) Αὐρ(ηλίου) Συ. . . . .αινου δὲ καὶ Π[. . . . .]
λιανοῦ καὶ . . ιβιανοῦ καὶ Πύρο [ς . . . . .]
[. . . . .]X εὐτυ[χῶς]

3. Galerius was Augustus from 305-311 A.D., ed.pr. || 9-10. perhaps city-fortifications were built, ed.pr. || [12. on the photo one sees ΣΥ1 and in fine ΔΕΚΑΠ || 13. in fine one sees on the photo ΠΥΡ, Pleket].

647. Kabyle. Inscription on a relief, ca. 150 A.D. Lower part of a relief with representation of a snake around an altar; below the relief an inscription. Ed.pr. V.Velkov, *Kabyle* II 22 no. 13 (ph.): Νάρκισσος Ζήνωνος ἐποίει

A Narkissos, son of Zenon, from Perinthos is on record in *L'Année Épigraphique* 1974 no. 580, from Kabyle (144 A.D.), ed.pr., who on 23 no. 16 mentions an inscription [- - -] | ἀνέθηκε on another relief.

648. Kabyle. Dedication to Asklepios (and Hygieia ?), ca. 150-250 A.D. Lower part of a marble relief representing a standing man (Asklepios) and a smaller standing figure to his right, probably Hygieia; inscription under the relief. Ed.pr. V.Velkov, *Kabyle* II 23 no. 17 (ph.): Βαλέρις στρατιώτης | εὐχὴν ἀνέθηκεν.

649. Kabyle. Dedication to [Zeus ?] Zbelthiourdos, ca. 200-250 A.D. Lower part of a marble relief; almost nothing is left of the relief; under the relief an inscription; now in the Museum in Iambol. Ed.pr. V.Velkov, *Kabyle* II 24/25 no. 21 (ph.).

[- - - Διὶ Ζβ]ελθιουρδῳ | [- - - Ἰου]λιανὸς ἀκτουάριος | [- - -] εὐχήν vacat

For a parallel cf. *IGBulg* III 1773; for the epithet cf. Ζβελθουρδος, Ζβελσουρδος [cf. *SEG* XXXIV 694], Σβερθουρδος, ed.pr.

650. Kabyle. Dedication to Theos Aularchenos, beginning of the 3rd cent. A.D. Lower part of a marble relief; almost nothing is left of the relief; under the relief an inscription. Ed.pr. V.Velkov, *Kabyle* II 24 no. 20 (ph.).

Αὐρή(λιος) Ποσειδῶνις πρίνκιψ Θε[ῶι Αὐ]ιλαρχηνῷ εὐχαριστήριον ἀνέθηκα

1. Princeps, sc. centurio, ed.pr. || 1-2. for Theos Aularchenos cf. *IGBulg* III 801, 1622, 1888, ed.pr.

651. Kabyle. Dedication to a hero, 3rd cent. A.D. Marble pedimental stele with akroteria; L. 1 under the pediment; under L. 1 in a recessed oval field a representation of a rider on horseback; LL. 2-11 under the relief. Ed.pr. V.Velkov, *Kabyle* II 26 no. 24 (ph.).

[Ἀγ]αθῇ Τύχῃ
Ἥρω ΤΙΣΑΣΗ · Αὐρ(ήλιος)
Ἀπολλόδωρος
Αὐλουπόρεος ἔκ-
γονος, τυνχά-
νων τοῦ ἀποειε-
ρωμένου, ἀνέ-
θηκεν τὸ ἄγαλμα
ὑπὲρ αὐτοῦ καὶ
τῶν εἰδίων, Δα-
δοπαρηνός

2. Ἥρῳ Τισαση(νῳ) or Ἥρωτι Σαση(νῳ), ed.pr., who for Ἥρωτι refers to *IGBulg* III 1519, 1727, 1750 || 4-5. ἔκγονος: grandson, ed.pr. || 10-11.Δαδοπαρηνός: cf. Δωδοπαρον in *IGBulg* III 1794, ed.pr.

652. Kabyle. Fragmentary dedications. Cf. V.Velkov, *Kabyle* II 27/28 nos. 25-29 (ph.) and 32/33 (ph.) for fragmentary inscriptions on fragmentary reliefs: **1)** [---] ΕΛΗΣΑΛΕ | [-- Ἀπολλ ?]ωνίου εὐ|[χαριστήριον or -ξάμενος (no. 25); **2)** Ἡδύλη καὶ Κ[---σύν ?]ιβιος εὐξά[μενος] (no. 26; on the relief representation of a standing man: Herakles ?); **3)** Φλάβιος Μο[υκιανὸς ? ----- (no. 28); **4)** [---]ΑΣΤΟ[--|--]ΟΥΣΥ[--|--]ΕΤΩΝΓ[--|--]ΑΡΙ[--] | vacat (no. 29; in L. 3 perhaps ἐτῶν; in L. 4 either [μνήμης χ]άρι[ν] or [εὐχ]αρι[στήριον]); **5)** Διὸς Χ[--]ΙΟΝCΕΥ[---] | trace (no. 32; in L. 2 ed.pr. gives ΟΝ-ΝΕΥ but the photo seems to show ΟΝCΕΥ, Pleket); **6)** [Ἀγαθῇ] Τ ύχηι (no. 33; just under a pediment).

653. Kabyle. Fragment of unknown character. Lower part of a relief representing a funerary banquet; now in the Museum in Iambol. Ed.pr. V.Velkov, *Kabyle* II 31 no. 42 (ph.).

['Αγαθῆι] Τύχηι | [- - - - - - - - -]NZON | [- - - - - - - - -] I

654. Kallipolis. Oracle of Klaros concerning the erection of a statue of Apollo to ward off the plague from their city, 166 A.D. *I.Sestos* 11. C.A.Faraone, *op.cit.* (cf. our lemma no. 1816) 62 (translation) with 72 note 73, wonders whether ἀφη[δύ]ναι ('to sweeten') in L. 29 is correct. He suggests that some verb meaning 'to extinguish' lies behind the given text (cf. Hom., *Il.* 23.228).

655. Maroneia. Aretalogy of Isis, ca. 100 B.C. *SEG* XXVI 821; XXXI 676*; XXXIII 1570; XXXVI 1586; XXXVIII 2014; XL 1718. K.Clinton, *op.cit.* (cf. our lemma no. 1) 95, reprints the text of LL. 38-41 with translation.

656. Mesambria. Inscribed sherds. Cf. T.Tsatsopoulou in *To Archaiologiko Ergo* 3 (1989) [1992] 579-581 (ph.), for a report on ca. 200 inscribed sherds of Attic black-figured vases found near the site of the Apollo temple; many sherds have (part of) the name 'Απόλλων; brief observations on the alphabet.

657. Odessos. Epitaph, 6th cent. A.D. V.Beševliev, *Spätgriechische und spätlateinische Inschriften aus Bulgarien* (Berlin 1964) no. 104. B.Böttger - K.Hallof, *Klio* 74 (1992) 410 note 27, suggest reading in LL. 8/9 ἰνδ(ικτιῶνι) δε[υτέρᾳ] instead of ἰνδ(ικτιῶνος) δ' ε' (= perhaps δ' (ῆ) ε', B. in app.crit.).

658. Pautalia. Political and religious institutions. On the basis of inscriptions Z.Gočeva, *Index* 20 (1992) 45-49, presents a brief survey of the political and religious institutions of Pautalia under Roman rule. The earliest relevant document, showing that P. was administered as a Greek polis by archontes, a boule and a demos, dates to the reign of Hadrian (*IGBulg* IV 2057; cf. also II 511; IV 2052; 2181). There were three or four archontes (cf. IV 2074, three of four have Thracian names; for an archon who is also gymnasiarch see IV 2193). Two phylai are known ('Ηρακλῆς; 'Ροδοπῆς; cf. our lemma no. 630). G. argues that Zeus and Hera rather than Asklepios and Hygieia were the principal deities of the city, to whose cult the imperial cult was attached. Zeus and Hera were honored with the local epithet Καριστορηνοι in a nearby Thracian sanctuary (IV 2150-2155); they are also styled 'Ολύμπιοι (IV 2066; 2072/2073). For the cult of Asklepios Soter a college of neokoroi is attested (IV 2193; 'Heil-priester' rather than priests of the imperial cult). In the honorary inscription for an ἀρχιέρεια τῶν σωτήρων θεῶν and τῶν Σεβαστῶν (IV 2053), the θεοὶ σωτῆρες are probably Zeus and

Hera rather than Asklepios and Hygieia, though the epithet is attested for both couples. In two dedications Οἴκῳ θείῳ and Ὀλυμπίοις θεοῖς (IV 2073; 2214), oikos theios can probably be identified with the domus divina.

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659. Rogozen. Inscribed silver vessels, 6th cent.-341 B.C. (vessels) and ca. 450/424-341 B.C. (inscriptions). *SEG* XXXVII 618; XL 580. After re-examination of the pitcher, M.Manov, *Arch(Sofia)* 34, 2 (1992) 25-28 (ph.; dr.; in Bulgarian, with French summary), republishes *SEG* XXXVII 618 (16): Σαιτοκός μα ἀνήσταση

Σαιτοκο Σαλλα (or Σαλλας) Μα(?)ριτας vacat H, *SEG* XXXVII (G.Mihailov); for με ἀνέστησε cf. *LSAG* 358 no. 52, M., who also refers to some inscriptions with other formulas: *LSAG* 182 no. 10 (= *IG* IV^2 1 136), *SEG* XXX 869b (dr.) and 915 (dr.).

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660. Serdica (area of: Slivnica). Dedication to Asklepios Limenos, 212-ca. 250 A.D. Fragment of a column found in the Thracian sanctuary of Asklepios along the ancient road between Scupi and Serdica. Ed.pr. M.Tačeva, *art. cit.* (cf. our lemma no. 630) 179 (ph.).

Κυ[ρίῳ] I Ἀσκλη[πιῷ] I Λιμηνῳ Αὐρ(ήλιος) I Ἡρακλείδης II
Μάρκου φύλαρ|χος εὐξάμενος I ἀνέθηκα ❦

3. Λιμηνος: unattested epithet of Thracian origin (cf. the ending -ηνος), perhaps derived from λιμήν in the sense of 'safe refuge', ed.pr. II 5-6. for phylarchos see our lemma no. 630.

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661. Seuthopolis. The oath of Berenike and her sons, ca. 300/280 B.C. White marble stele with small pediment; letters originally painted in red; now in the Archaeological Museum in Sofia; parts of the text were published previously: cf. *IGBulg* III 1731. Ed.pr. V.Velkov, *Kabyle* II 7-11 no. 1 (ph.); republished by K.-L.Elvers, *Chiron* 24 (1994) 241-266 (ph.; translation; bibliography; copious commentary). E.'s edition fully supersedes the ed.pr. We give the text as presented in *Chiron*.

Ἀγαθῆι Τύχηι· Ὅρκος Ἐπιμένει
Βερενίκης καὶ τῶν υἱῶν· ἐπειδὴ
Σεύθης ὑγιαίνων παρέδωκεν
Ἐπιμένην Σπαρτόκωι καὶ τὰ
ὑπάρχοντα αὐτοῦ καὶ Σπάρτοκος
ἐπὶ τούτοις τὰ πιστὰ ἔδωκεν
αὐτῶι, δεδόχθαι Βερενίκῃ καὶ τοῖς
υἱοῖς αὐτῆς Εβρυζελμει καὶ Τηρει
καὶ Σατοκωι καὶ Σαδαλαι καὶ τοῖς
[-ca. 3-5-]εσομένοις δεδόσθαι Ἐπι-
μένην
[Σπαρ]τόκωι, αὐτὸν καὶ τὰ ὑπάρ-
χοντα
αὐτοῦ εἰς ἅπαντα τὸν βίον,
παρέχεσθαι δὲ καὶ Ἐπιμένην τὴν
χρείαν Σπαρτόκωι ἢ οἷς ἂν
Σπάρτοκος συντάσσηι, καθ' ὃ ἂν
δύνηται· ἐξαγαγέτωσαν δὲ οἱ
Βερενίκης υἱοὶ ἐκ τοῦ ἱεροῦ τῶν
θεῶν τῶν Σαμοθραικίων, ἐφ' ᾧι

ἀδικήσουσι Ἐπιμένην κατὰ
μηθένα τρόπομ μηθέν, ἀλλὰ
παραδότωσαν Σπαρτόκωι αὐτὸν καὶ
τὰ ὑπάρχοντα αὐτοῦ· μηδὲ
τῶν ὑπαρχόντων μηδὲμ περι-
αιρείσθωσαν μηθὲν ἀδικοῦντι·
ἐὰν δέ τι φαίνηται ἀδικῶν, ὑπὲρ
τούτων ἐπιγνώμων ἔστω Σπάρτοκος·
τὸν δὲ ὅρκον τοῦτον γραφῆναι
εἰστήλας λιθίνας καὶ ἀνατεθῆναι
[ἐ]μ μὲγ Καβύληι εἰς τὸ Φωσφόριον
καὶ
εἰς τὴν ἀγορὰν παρὰ τὸμ βωμὸν τὸν
τοῦ Ἀπόλλωνος, ἐν δὲ Σευθοπόλει εἰς
τὸ
ἱερὸν τῶν Θεῶν τῶν Μεγάλων καὶ
εἰς τὴν ἀγορὰν ἐν τῶι τοῦ Διονύσου
ἰ[ερῶι]
παρὰ τὸν βωμόν· εὐορκοῦσιν δὲ καὶ
ἐμμένουσιν ἐν τοῖς ὅρκοις εἴη αὐτ[οῖς]
λώιογ καὶ ἄμεινον, παρὰ δὲ Βερενίκης
εἶναι αὐτῶι τοὺς ἀρχαίους ὅρκους

1-2. Berenike is the wife of Seuthes III, known from literary sources and his coins; he may have been active from ca. 330 to ca. 290/280 B.C., E., who amply comments on the chronology; Berenike probably is the daughter of one of the diadochoi, although it is not to be excluded that she originated in one of the Macedonian colonies in Thrace, E. Epimenes probably enjoyed asylia in the temple of the Samothrakian gods in Seuthopolis (cf. LL. 17/18 and 31/32); the asylia was to be ended; Berenike and her sons guarantee by their oath that Epimenes will be given to king Spartakos - so he called himself on his coins - who resided in Kabyle; by doing so they fulfilled Seuthes' promise; Epimenes was a free man with possessions but is otherwise unknown, E., who points out that B.'s oath functions like a psephisma (cf. LL. 7 ff.) and that she and her sons were put on a par with the constitutional bodies of a polis (cf. *I.Labraunda* 40: ἔδοξε Μαυσσώλλωι καὶ Ἀρτεμισίηι) || 3. ὑγιαίνων: 'alive' or 'in good health', E., who adds that we do not know whether at the time B. and her sons swore their oath, Seuthes was dead or no longer in good health || 5-6. Spartokos' πιστά ('Garantien') are not specified, E., who adds that there is no reason to think that Spartokos swore a sort of 'Gefolgschaftseid' || 10. [παρ]εσομένοις: 'all those who will be present at, concerned with the extradition of Epimenes', E., who prefers this to something like τοῖς | [ἀεὶ or αὐτῆι] ἐσομένοις: 'future children' || 14. χρεία: it is unknown what kind of 'service' Epimenes should fulfill for Spartokos, E., who is sceptical about speculations concerning a feudal world of Thracian tribes || 24-25. Epimenes' adikia could consist of physical resistance or withholding of some of his possessions, E. || 25-26. ὑπὲρ τούτων: 'diesbezüglich', E., who rejects Mihailov's suggestion to relate it to B.'s sons || 26. ἐπιγνώμων: 'arbiter', E., with parallels (258/259 note 55) || 29. probably the temple of Artemis Phosphoros, E. || 32. the cult (and mysteries) of the Megaloi Theoi from Samothrake (cf. LL. 17/18), E., who argues that the cult was imported by Seuthes who wanted to present himself as a Greek ruler, and points to *IGBulg* III 1732 (also from Seuthopolis) mentioning a priest of Dionysos with an indigenous name: Αμαιστας Μηδιστα | ἱερητεύσας Διονύσ[ωι] (cf. L. 33).

662. Unknown provenance. Dedication of a statuette of Hermes Agoraios, 2nd cent. B.C. Square white-gray marble statuette base; inscription on the front; now in the Archaeological Museum of Tekirdağ. Ed.pr. M.H.Sayar, *Tyche* 7 (1992) 190-194 (ph.; map); cf. also M.Sève, *BE* (1993) no. 99.

Ὑπὲρ βασιλέως Μόστιδος
καὶ δήμου Ἡραειτῶν
Ἡγέστρατος Ποτάμωνος

4 ἀγορανομήσας Ἑρμῆν
Ἀγοραῖον ἀνέθηκεν

1. This is the second inscription recording the Thracian king Mostis (cf. our lemma no. 633), ed.pr. || 2. probably Heraion Teichos, an independent Samian colony on the North shore of the Propontis, like Perinthos and Bisanthe; cf. L.Robert, *Hellenica* V (Paris 1948) 56, ed.pr., who after a discussion of other views prefers localizing this place in or near the modern village of Karaevli (the Karaevlialtı), as suggested by L.D.Loukopoulou, *Contribution* -- (*SEG* XXXIX 641) 101; Sève prefers to consider Heraion Teichos a place within Mostis' territory || 4-5. the dedication of a statuette of Hermes Agoraios by a Greek agoranomos in a Samian colony on behalf of a Thracian king was probably made to protect the commercial interests of Heraion Teichos in the Thracian interior; possibly Mostis had some influence on the appointment of officials in the Greek cities on the Thracian coast, ed.pr.

MOESIA

663. Moesia. The governors of Moesia Inferior from 161-175 A.D. Continuing her earlier studies on the periods 137-150 A.D. (*SEG* XXXIX 668) and 150-160 A.D. (*SEG* XL 582) E.Doruţiu-Boilă, *Dacia* 36 (1992) 23-35, on the basis of mainly Latin and some Greek inscriptions establishes the following chronology for the governors of Moesia Inferior from 161 to 175 A.D. Her list leaves out Avidius Cassius and Calpurnius Agricola, for whom there is no place on the basis of the sources now known.

159-end 160:	L. Iulius Statilius Severus (cf. *SEG* XL)
162:	M. Iallius Bassus Fabius Valerianus
162-ca. 164/165:	M. Servilius Fabianus Maximus
ca. 166-ca. 169:	M. Pontius Laelianus
ca. 170:	P. Vigellius Raius Plarius Saturninus Caucidius Tertullus
ca. 170-ca. 172/173:	M. Macrinius Avitus Catonius Vindex
ca. 172/173- ?:	M. Valerius Bradua Claudianus [probably from 177/178 Helvius Pertinax was in office].

664. Moesia. Cities in the 3rd/4th cent. A.D. A.Poulter in J.Rich (ed.), *The city in late antiquity* (Leicester-Nottingham Studies in Ancient Society 3; London-New York 1992) 99-135, focuses on urbanism in the Danubian provinces during the later Roman empire. On 114-117 and 127/128 he adduces Latin and Greek inscriptions from Histria, Odessos, Kallatis and Tomis (and from Nikopolis ad Istrum for a contrast) to show that the cities along the Black Sea coast were remarkably resistant to the economic and military crisis of the 3rd cent. A.D. and continued to prosper until the late 6th cent. A.D. They were visited by traders from the Eastern provinces, and building operations are frequently on record. Especially 4th cent. A.D. Tomis, the provincial capital, was a flourishing community. On 115 note 1 a brief discussion of *I.Tomis* 389: the

building in question, a λεντιάριον, is a store or possibly market for linen-merchants (cf. λεντιάρι(ο)ς on record in *IGBulg* IV 1922, from Serdica: probably a linen-merchant) rather than a bath-house (so M.Bucovală, *Marele edificiu roman cu mozaic de la Tomis*, Constantza 1977, 30-33 [but see J.Pouilloux et alii, *Salamine de Chypre* XIII (cf. *SEG* XXXVII 1394) no. 23, who refer to *BE* (1970) no. 403 and (1976) no. 749, for λέντια as 'le linge à l'usage du baigneur' and λεντιάριον as 'le vestiaire d'un établissement de bains', Pleket]).

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665. Moesia. Roman coastal defence. A.Suceveanu, *BJb* 192 (1992) 195-223, presents a topographically arranged list of Roman fortifications along the coast of the Dobroudja (i.e. the area South of the Danube estuary) and briefly discusses their role in several conflicts. The evidence mainly consists of Latin inscriptions, but Greek inscriptions and literary sources are occasionally adduced. The fortifications date from the reign of Hadrian to the end of the Principate, though there is no reason to assume major changes in the defence system after that period.

666-670. Histria and its area. Amphoras with the painted formula Θεοῦ χάρις κέρδος, 6th cent. A.D. T.Derda, *ZPE* 94 (1992) 145-148 nos. 1-5, republishes seven texts, written in red ink. Nos. 2-4 are from Histria; nos. 1 and 5 were found in the vicinity of Histria. Cf. our lemmata nos. 672/673, 678/679 and 1508-1514.

666: 145/146 no. 1. E.Popescu, *Inscripţiile greceşti şi latine din secolele IV-XIII descoperite în România* (cf. *SEG* XXVI 842) 164/165 no. 140. **Sacidava.**

† ΧΜΓ·
Θεοῦ χάρις
σωτηρία
4 κέρδος·
ἁγίου

(horizontal line)
Ἰσιδώρου
γλυκελέου λα′ δ′
8 (ξέσται) λα′ δ′
(ξέσται) λα′ δ′

Below the text:

θ	ε
μ	θ η

3. Σω[τὴρ], P. ‖ 4. κύ(ριος), P. ‖ 5. ἁθά(νατος), P. ‖ 6. Γαωρου, P.; presumably the amphora was filled in the monastery of St. Isidoros, D. ‖ 7. Ανκαλέου, P. ‖ below: Θε(ὸς) μ(ε)θ' ἡ(μῶν), P.

667: 146/147 no. 2. E.Popescu, *op.cit.* 166 no. 142; I.Barnea, *Les monuments paléochrétiens de Roumanie* (cf. *SEG* XXVII 412 bis) 89 no. 58. **Histria.**

† ΧΜΓ· Θεοῦ χάρις

κέρδος·
4 [- - - - -]·

Θεοῦ σόζον(τος)·
ὕρ(χη) γλυκελέου

1. Not read by P., B. ‖ 3. ἡ φιλοσ(οφία)?, P. ‖ 4. perhaps Ὀὐίκτωρο[ς] (on the basis of P.'s dr.) or [ἁ]γίας Μαρί[ας] (on the basis of B.'s dr.), D. ‖ 5. σοζονϛ, text; cf. our lemmata nos. 668 and 672. Perhaps we are dealing with a monastery or church with two names, or, more probably, the phrase is a sort of religious formula in the genitive absolute, without any connection with the name of the monastery or church, D., on p. 137/138 ‖ 6. υρ⌉, text: ὕρ(χη): see the introduction to our lemmata nos. 1508-1514.

668: 147 no. 3. E.Popescu, *op.cit.* 166/167 no. 143. **Histria.**

† ΧΜΓ·
Θ[εοῦ χάρις]
κέρδος·

4 Θεοῦ σῴζω[ντος]·
[- - - - - - -]

2-4. Not read by P.

669: 147/148 no. 4. E.Popescu, *op.cit.* 167 no. 144. **Histria.**

† ΧΜΓ·
Θεοῦ χάρ[ι]ς
καίρδος·

4 Αρ[..]ωτου·
ὕρ(χη) γ[λυκ]ελ[αίου]

2-5. Not read by P. ‖ 4. if the amphora was imported from Egypt, one could restore the Egyptian name Ἀρυώτης, D. ‖ 5. ὕρ(χη), without a clear abbreviation mark, D.

670: 148 no. 5. E.Popescu, *op. cit.* 168 no. 145. **Near Histria.**

† ΧΜΓ·
Θεοῦ χάρις
κέρδος·

4 Κι[....]·
Θεοῦ σ[ῴζοντος]·
ὕρ(χη) γλυκ[ελαίου]

1-6. Illegible, P. ‖ 4. the beginning of a proper name?, D. ‖ 6. υρ⌉, text.

671. Kallatis. Psalm quotations, 491-565 A.D. *SEG* XXXIX 672; see also E.Norocel, *Pagini din istoria veche a creştinismului la România* (Buzăului 1986) 170ff. (non vidimus). Now republished by R.Pillinger in R.Pillinger - A.Pülz - H.Vetters (edd.), *Die Schwarzmeerküste in der Spätantike und im frühen Mittelalter. Referate des dritten, vom 16. bis 19. Oktober 1990 durch die Antiquarische Abteilung der Balkan-Kommission der Österreichischen Akademie der Wissenschaften und das Bulgarische Forschungsinstitut in Österreich veranstalteten Symposions* (Schriften der Balkan Kommission, Antiquarische Abteilung Nr. 18;

Vienna 1992) 97-102 (ph.). She points out that the ligature ⳨ twice on record in (**A**) can be read as μοι and μου; for μοι cf. *Ps.* 69 (LXX) 6: ὁ θεός, βοήθησόν μοι. For the second part of (**A**) P. refers to *Ps.* 25 (LXX) 11: λύτρωσαι μέ [but cf. *SEG* XXXIX app.crit.]. In (**B**) she reads L. 2 as † ☧ (= Χρίστε) Ἰ(ησοῦ) Κύριε († Ι Κύριε, *SEG*; καὶ† κύριε | κα(ὶ)) (LL. 1-3), N.). P. interprets the invocation of Christ interrupting the quotation of *Ps.* 22.4 as evidence of the view that the Old was fulfilled in the New Testament. Comment on the use of *Ps.* 22.4 in the Easter and funeral liturgy. P. reports that Norocel assigned our inscriptions to the reign of Anastasius (491-518 A.D.) or Justinian (527-565 A.D.).

672-673. Novae. Amphoras with the painted formula Θεοῦ χάρις κέρδος, 6th cent. A.D. T.Derda in T.Sarnowski (ed.), *Novae. Das Stabsgebäude. Architektur und Funde* (Frankfurt; non vidimus). Republished by id., *ZPE* 94 (1992) 150/151 nos. 1/2. Texts written in red ink. Cf. our lemmata nos. 666-670, 678/679 and 1508-1514.

672: 150/151 no. 1. Bottom part of neck and fragment of the body of an amphora. The position of the inscription is unique. Found in the principia of the legionary camp.

[------]?
[Θε]οῦ χ[άρις]
[κ]έρ†δο[ς]·
4 [ἁ]γίας Μαρία[ς]·

[Θε]ο̣ῦ σῴζοντο̣[ς]·
ὕρ(χη) [.].ε̣λέου
(ξέ̣σ̣τ̣α̣ι) [.]δ[.]

1. The text may be incomplete at the top; perhaps the formula ΧΜΓ in this line, D. || 6. [γλυ]-κε̣λέου cannot be excluded entirely but the letter before epsilon is rather a lambda: [ἁ]λ̣ε̣λέου 'oil mixed with salt'?, D.; if one accepts the reading [γλυ]κε̣λέου, one must assume that ὕρχη is abbreviated, υρ̄, D. [in *ZPE* D. by error prints in this phrase [ἁ]λ̣ε̣λέου, Strubbe] || 6. ϟ (= ξέσται).

673: 151 no. 2. Neck of an amphora. Found in the principia of the legionary camp.

†
†ΧΜΓΡ·
Θεοῦ χάρις

4 κέρ†δος·
ἁγίας Μαρί̣α̣[ς]
[-------]

2. Rho is never part of the formula: an error for a chrism?, D.; the letters ΧΜΓΡ do not fit any of the existing interpretations, except χ(ειρός) μ(ου) γρ(αφή) of C.Wessely, which is based on questionable readings, D. For the formula ΧΜΓ cf. our lemma no. 1828.

674. Tomis. Decree, 2nd cent. A.D. *I.Tomis* 9. A.Chaniotis, *Kernos* 5 (1992) 301 no. 171, restores in L. 11 [ἐν ταῖς ἱε]ρομηνίαις, i.e. the sacred months of festivals and games (no restoration in *I.Tomis*).

675. Tomis. Inscription on an architrave, 162 A.D. *I.Tomis* 65. For a photo and a description of the architrave and other parts of the building concerned see M.Alexandrescu-Vianu, *AA* (1992) 453-456: [-- ἐπιμελ]ησαμένου Μ.Σερουι[λίου Φαβιανοῦ --] (M. Servilius Fabianus Maximus, legatus pro praetore of Moesia Inferior in 162 A.D.).

DACIA

676. Dinogetia. Inscription on a bronze balance, before 559 A.D. E.Popescu, *Inscripţiile* ---- (cf. *SEG* XXVI 842) 262-265 no. 247: Ἐπὶ τοῦ μ(ε)γ(αλοπρεπεστάτου) ἐπάρχ(ου) πόλεως Γεροντίου. I.Barnea, *SCIV* 41 (1990) 313/314 (in Roumanian, with French summary), points out that this object was found in the burnt-layer presumably caused by the invasion of the Kotrigoures of Zabergan, which yields a terminus ante quem of March 559 A.D. (Popescu dated it to 561 A.D.). He argues that Flavius Gerontios was prefect of Constantinople from 557/558 to 561/562 A.D. without interruption.

677. Sucidava. Inscription painted on an amphora, 6th cent. A.D. D.Tudor, *Dacia* 11/12 (1945-1947) 176/177; E.Popescu, *op.cit.* (cf. our lemma no. 666) 317/318 no. 316. Republished by T.Derda, *ZPE* 94 (1992) 138 note 21. The inscription is written over another text of two big letters: ΘΥ (= Θ(εοῦ) υ(ἱός) or Θ(εο)ῦ).

ΧΜΓ· 4 (ξέσται) λ[α]′
λα ἁγίου Κόνονος π†ρ
ἁγίου γλυκελέου

2. *Initio* perhaps the number of ξέσται, cf. L. 4; Λουκονόχου (a proper name), T., P. ‖ 3. (τ) τογ Λγκατίογ, T.; (τ)οῦ Λυκατίου, P.; for sacred oil, cf. our lemma no. 1508 ‖ 4. ϟ (= ξέσται).

678-679. Sucidava. Amphoras with the painted formula Θεοῦ χάρις κέρδος, 6th cent. A.D. T.Derda, *ZPE* 94 (1992) 148-150 nos. 6/7, republishes two texts, written in red ink. Cf. our lemmata nos.666-670, 672/673 and 1508-1514.

678: 148/149 no. 6. D.Tudor, *Oltenia Romană* (Bucarest 1968[3]) 524 no. 350; E.Popescu, *op.cit.* (cf. our lemma no. 666) 319 no. 318.

† ΧΜΓ· 4 κέρδος·
Θεοῦ χάρ[ις] ἁγίου [....]
σωτηρία γλυκελέ[ου]

1. Χ(ριστοῦ), T. ‖ 2. Θεοῦ, T.; Θεοῦ [χάρις], P. ‖ 3. στοοτ ?, T.; σωτήρ ?, P. ‖ 4. καραοσ, T. ‖ 5. ΛΗ[.....]Ζ, T.; a name in -ου ?, *e.g.* Ὤρου ?, but if the line continued further to the right, Βίκ[τωρος] could be considered, D. [the background of this suggestion is obscure, Strubbe].

679: 149/150 no. 7. E.Popescu, *op.cit.* 347 no. 398. Possibly from the same place as our lemmata nos. 672 and 673 because the text is exactly the same; even the hand of the three inscriptions might be the same.

[Θ]εοῦ χάρις
[κ]ἐρ†δος·
[------]
[------]

ὕρ(χη) γλυκελέου
(ξέσται) [.]ς΄
(ξέσται) [--]

3-4. Possibly ἁγίας Μαρίας | Θεοῦ σῴζο(ντος), though the end of L. 3 looks more like -ιων, D. ‖ 6, 7. ⸗ (= ξέσται).

680. Sucidava. Inscribed mirror, late Imperial period. D.Tudor, *Dacia* 11/12 (1945-1947) 247-249. P.Weiss, *ZPE* 91 (1992) 200 no. 2, proposes the same interpretation as J.G.Vinogradov: see *SEG* XL 608 [it would be helpful if editors of periodicals were better at home in the relevant scholarly literature, Pleket].

NORTH SHORE OF THE BLACK SEA

681. North Shore of the Black Sea. Scythians and the script. J.Harmatta, *ACD* 28 (1992) [1993] 7-16, collects evidence for the use of script by the Scythians and related peoples: hieroglyphs, replaced by Aramaic-Scythian script from the 5th cent. B.C. On 8/9, he adduces some Greek inscriptions found in Scythian royal graves, taken from M.Ebert, *Südrussland im Altertum* (Bonn-Leipzig 1921) and M.Rostovtzeff, *Skythien und der Bosporus* I (Berlin 1931). Those indicating royal names testify to a limited use of Greek at the court for administrative purposes. A fragmentary inscription on a marble block found near Simferopol suggests the same (P.N.Šulc, *KSSIIMK* 12, 1946, 44, for which H. presents a new restoration of the royal title, based on the consideration that Skilouros was a rival of Mithridates VI: Βασιλεὺς Σκίλουρος βασ[ιλεὺς βασιλέων] τὸ λ΄ ἑαυτοῦ βασιλείας [ἔτος]; ca. 100 B.C.). However, no attempt was made to render the indigenous Iranian language with the help of the Greek alphabet. On 11/12, H. presents a new Greek inscription: cf. our lemma no. 704.

682. North Shore of the Black Sea. Enktesis in decrees. J.Pecirka in *op.cit.* (cf. our lemma no. 548) 279-285, points out that in Chersonesos, Olbia and Pantikapaion there are no instances of proxeny decrees awarding ἔνκτησις γῆς καὶ οἰκίας to the honorand. His expla-

nation is that the land of these cities was cultivated by a large dependent labor force of subjugated natives: 'there was simply no room for enktesis in those cities'.

Cf. P.Gauthier, *BE* (1993) no. 372, who points out that more in general P. fails to realize that enktesis often is a *potential* right (so also D.Hennig, *art.cit.* (see below) 309, 334) and not a 'purely formal embellishment' or a 'bureaucratic atrocity' (e.g. the combination of proxenia-politeia-enktesis).

Cf. also D.Hennig, *Chiron* 24 (1994) 305-344 for a detailed study of the problem of acquisition of real estate in the classical and Hellenistic polis; on 308 note 11 a reference to P.'s article.

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683. North Shore of the Black Sea. Amphora stamps. Cf. J.-Y.Empereur - Y.Garlan, *'Bulletin Archéologique: Amphores et timbres amphoriques (1987-1991)'* in *REG* 105 (1992) 176-220; various paragraphs concern Russian publications occasionally mentioning names on amphora stamps; not all these publications are accessible to us.

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684. Berezan. Dedication to Achilles, beginning of the 5th cent. B.C. J.V. Domanski, J.G.Vinogradov, S.L.Solovev in *Itogi rabot archeologičeskich ekspeditsii Gos. Ermitazja* (Leningrad 1989) 33-60, mention a graffito on a black-figure kylix: Σποκης τὼχιλλῆι (Thracian name). Non vidimus; cf. J.G.Vinogradov, *BE* (1995) s.v. Olbia.

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685. Bosporos. Titulature of the Bosporan kings. *SEG* XXXVI 695 bis. B.Funck in *Etjoedi* --- (cf. our lemma no. 687) 74-93 (with a brief German summary on 264), studies the epithets φιλόκαισαρ, φιλορώμαιος, πατὴρ πατρίδος and φιλόπατρις and their implications for the diplomatic relations between the kings and Rome. Cf. J.G.Vinogradov, *BE* (1995) s.v. Bosphore Cimmérien for some criticism.

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686. Bosporos. The Spartokids. Cf. F.V.Chelov-Kovedjaev in *Drevnee Pričernomorje* (Odessa 1990) 168-180, for a study of the titulature of the Spartokids in the 4th/3rd cent. B.C.: ἄρχων; ἄρχων καὶ βασιλεύων (or βασιλεύς); βασιλεύων (βασιλεύς).

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687. Bosporos. Semitic and Thracian names. Cf. I.A.Levinskaya - S.R.Tokhtassev in *Acta Associationis internationalis. Terra Antiqua Balcanica* (Serdica 1991) 118-128, on two categories of names: **a)** unequivocal Hebraic names like Ἀζαρίων, Σαμβατίων, Ὠνίας, Σαφάτας, Σείμων, Ἰοῦδα, Ἰσαάκιος, Σαμοήλ; **b)** less certain or uncertain Hebraic names like Εμμει, Γαδας, Γαδεις, Βοχορο, Ιας, Βοθυλις, Μαρία, Ζαχ., Ζα., Ζαδο.

S.R.Tokhtassev in *Etjoedi po antičnoi istorii i kulture Severnowo Pričernomorja* (Petersburg 1992) 178-200, studies the following names found in inscriptions from Bosporos and generally considered to be Thracian: Ανοπτηνις, Βιθυς, Βιστε[ιος], Γόκων, Δαλατος, Δινδος, Δρο-

βολους, Ζοβην, Θρακί(δ)ας, Θυνός, Κοτυτίων, Μοκκος, Παιρισαλος, Πατασιος, Σαδαλας, Σμόρδος, Σπαρτοκίων. T. rejects the idea of a Thraco-Cimmerian substratum on the Bosporos and prefers to link Thracian names to the presence of Thracian mercenaries under the Spartokids. Cf. also S.M.Krikin, *Frakitsi v antičnom Sebernom Pričernomorje* (Moscou 1993), who similarly explains the presence of Thracian names by the penetration of Thracian soldiers from the time of Mithridates Eupator, the Sarmatian dynasty of Aspourgos who married a Thracian princess, and the establishment of Roman garrisons from Moesia Inferior, largely peopled by Thracians. The author gives a prosopography of Thracians and their descendants and a Thracian onomasticon. Cf. J.G.Vinogradov, *BE* (1995).

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688. Bosporos. Funerary epigram for Hekataios, 2nd half of the 1st cent. B.C. *CIRB* 121; Peek, *GV* 1812; *SEG* XLI 624. Cf. D.V.Panchenko in *Etjoedi* --- (cf. our lemma no. 687) 28-42 (with brief German summary on 262/263), for a discussion of the religious or philosophical nature of the message of this epigram; discussion of Bickermann's and Nock's views. P. opts for Nock's idea that we have an example of popular philosophy rather than a testimony to Orphic religiosity.

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689. Chersonesos. Political institutions. S.Y.Saprykin, *DHA* 17, 1 (1991) 103-117, describes the composition of the oligarchical boule on the basis of *IOSPE* I^2 359 (129/130 A.D.; proxeny decree of C. for a citizen of Herakleia Pontike), *VDI* (1960) 1 154 (130/131 A.D.; *idem* for another citizen of Herakleia Pontike) and *IOSPE* I^2 361, 364, 385-390, 701-703 (ca. 100-150 A.D.): a boule of twenty-four members (twelve magistrates; twelve non-magistrates); in the boule three στίχοι of eight, to be related to the three φύλαι; in addition Chersonesos had four ἑκατοστύες and fourty φρατρίαι according to S.; annual renewal of the boule; further speculations about the relations between the political structure of Chersonesos and that of its mother city Herakleia Pontike and Megara, mother city of the latter, and between the political structure and the distribution of landed property among the citizens in the chora. S. retrojects the structure of the Roman Imperial period into the Hellenistic period.

For criticism cf. J.G.Vinogradov, *VDI* (1993) 4, 61-66.

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690. Chersonesos. The campaign of Plautius Silvanus, 63-68 A.D. *IOSPE* I^2 369 and 420. V.M.Zubar, *Archeologija (Kiev)* 63 (1988) 19-27, proposes to date Silvanus' campaign against the Scythian siege of Chersonesos to the period indicated in the heading. Non vidimus; cf. J.G.Vinogradov, *BE* (1995) s.v. Chersonèse.

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691. Chersonesos. Names on ceramic objects. Cf. V.F.Stolba, *Archeologiceskie Vesti* 2 (1993) 107-113, for remarks on the following names: Βατάκων, Ἡροκᾶς, Μόλοπρος/Μόλοβρος [but J.G.Vinogradov, *BE* (1995) s.v. Onomastique, points out that Μόλο-

γρος (= Μολουργός), is to be read], Κοτυτίων. Non vidimus; cf. J.G.Vinogradov, *BE* (1995) s.v. Onomastique.

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692. Chersonesos. Honorary decree for an Olbian citizen, ca. 325-300 B.C. *IOSPE* I^2 345. J.G.Vinogradov in *Drevnee Pričernomorje* (Odessa 1990) 63 note 38, suggests restoring the text as follows: [Ὁ δεῖνα Ἀ]θαναίου εἶπε· ἐπ[ειδὴ ὁ δεῖνα --]ου [Ὀ]λβιο-πολίτας [ἀνὴρ καλὸς καὶ ἀγαθ]ὸ[ς γίνε]τα[ι κ]αὶ εὔν[ους ἀμετέραι τᾶι πόλ]ει κα[ὶ εἰς Ὀλβίαν] τοῖς ἀ[φικνουμένοις τῶν] πολιτᾶν παρ' αὐτὸν [ἀπροφασίστως ? χρείας] παρέχεται [καὶ] κοιν[ᾶι κτλ.].

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693. Chersonesos. Oligarchs and democrats, ca. 300 B.C. J.G.Vinogradov - A.I.Sjeglov in E.S.Golubcova (ed.), *Ellinizm: Ekonomika, Politika, Kultura* (Moscou 1990) 310-372, reconstruct the political situation in the city on the basis of *IOSPE* I^2 401 (*Syll.*^{3} 360; the 'Oath of the Chersonesitans'; ph.), *SEG* XXXIV 750 (*SEG* XL 614; ph.) and *IOSPE* I^2 418 (*SGDI* 3085; honorary inscription for Agasikles). A summary in German in J.G.Vinogradov in *Stuttgarter Kolloquium zur historischen Geographie des Altertums* 4 (1990) [1994] 363-374 (on pl. 124/125 the texts of the three inscriptions). The oath dates just after the defeat of the oligarchic conspirators; the latter occupied parts of the territory of Chersonesos (cf. *IOSPE* I^2 401 LL. 10/11: νέμονται and ἐνέμοντο; LL. 32/33 and 39/40: the perfect shows that the oligarchs were still around); their coup was supported by the 'barbarian(s)', i.e. the Scythians (cf. LL. 11/12, 27/28); the paragraph about the prohibition of the export of corn from places other than Chersonesos (LL. 47-50) implies that export from places still occupied by the oligarchs was not inconceivable. *SEG* XXXIV 750 is an amnesty law which runs parallel to the ὁμόνοια in L. 5 of the oath. V.-S. suggest that Kerkinitis (L. 8) was incorporated in Chersonesos through sympoliteia or synoikismos; cf. also J.G.Vinogradov in *BE* (1995) s.v. Chersonèse (on an article by V.F.Stolba on coins from Kerkinitis). In *IOSPE* I^2 418 Agasikles is praised for having made a proposal concerning and for having actually established τὰν φρουράν. V.-S. interpret this as a reference, not to an urban garrison but rather to garrisons in a small city and/or various fortresses in the urban territory; similarly, they interpret τειχοποήσαντι in L. 3 as referring to wall-building in the territory of the city rather than to the walls of the city. Ὁρίξαντι τὰν ἐπὶ τοῦ πεδίου ἀμπελείαν (L. 2) is interpreted as 'having delimitated the area of viticulture in the plain' (traditional interpretation: 'having divided the vineyards in the plain'; in that case διαιρέω should have been used). The new interpretation assumes that the oligarchs were still in control of parts of the Chersonesos territory.

Cf. also our lemma 694 for a cadaster of Chersonesitan land-transactions, to be connected with the (re)distribution of land after the political strife [For all these texts cf. now also S.J. Saprykin, *Ancient Farms and Land-plots on the Khora of Khersonesos Taurike. Research in the Herakleian Peninsula 1974-1990* (Amsterdam 1994) 73-94; on 149-153 the texts of *IOSPE* I^2 343, 346, 401, 403 (*SEG* XL 615), 418 and of *SEG* XL 616, Pleket].

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694. Chersonesos. Sale of land plots, 270-250 B.C. *SEG* XL 615. J.G.Vinogradov in *op.cit.* (cf. our lemma no. 693) 366-369 (summary in *BE* 1995 s.v. Chersonèse), suggests the following restorations:

A. LL. 8/9: Τοίδε ἐπρίαντο ἀπότο[μα ἐπὶ Π]ειστᾶ (abbreviated form of Πεισίστρατος) Νυμφοδώρου; **L. 19:** Ἡρώνδα; **L. 21:** Ἐπίτοιος

B. Before L. 1 of the ed.pr. there are traces of another line: -- Παυσ --

LL. 7-9: [Τοίδε ἐπ]ρίαντο τοὺς ἐκατώρυγ[ας] τοὺς [ἀ]πὸ τᾶς χε[ίρονος γᾶς ? πο]λεύειν Γ καθ' ἕνα;

LL. 13-15: Ἀπότο[μα τ]ὰ πε[πραμένα ---] ΠΟΟΟ· ἄτ' ὥρωι τῶι Φοινικίδο[ς παρακειμένα καὶ τῶι .....]ῶντος οὐκ ἔχομες ΓΟΟ

LL. 23/24: ἃ χώρα καὶ ὅ τι ἀποστ[ερηθὲν (or ἀποστ[ὰν) -- κατὰ τ]ὰν αὐτὰν χώραν ἀπεδ[όθη].

V. interprets ἐ(κ)κατώρυξ as a piece of land where lumps of shattered rock were to be dug out and subsequently used to build walls around it; there are three types of land: ἀπότομον ('delimitated', i.e. from the public land), περίτομον ('delimitated and not touching upon the plot of a neighbour') and ἐ(κ)κατώρυξ.

V. offers the following interpretation of the numerical signs used in this text: **1) Square plethra:** E = 100; ΔΔ = 10; ΠΠ = 5; O = 1;) = 1/2; **2) Square feet:** X = 1000; ⊢ = 100; Y, Ψ = 50; Δ = 10; Π = 5; C = 1. He argues that the document does not record the sale of plots but is an inventory of lands leased by the state.

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695. Chersonesos. Honorary decree for Diophantos from Sinope, ca. 110 B.C. *IOSPE* I^2 352 (*Syll.*^{3} 709); *SEG* XXXVII 653; XXXIX 692. Cf. now A.K.Gavrilov in *Etjoedi* --- (cf. our lemma no. 687) 53-73 (with a brief German summary on 263/264), who interprets Saumakos' invasion as an attempt to reduce Mithridates' success in occupying the Northern Shore of the Black Sea, i.e. as a rebellion against Mithridates. He suggests interpreting αὐτόν in L. 34 as referring to Diophantos rather than to Saumakos; in LL. 34/35 he suggests restoring αὐτὸν [τὸν (or πότε) βα]ιλιλέα; in LL. 31/32 he restores περὶ τῶν καθ' ἑαυτοὺ[ς σπείσασθαι (or διομολογεῖν ?, or συμβαλέσθαι ?) αὐ]τῶι βουλεύσασθαι (or σπεῖσαι Διοφάν]τωι). For criticism cf. J.G.Vinogradov, *BE* (1995) s.v. Chersonèse.

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696. Chersonesos. Honorary inscription for a military commander, 39/40 A.D. *IOSPE* I^2 419 (IV 91). After examination of a squeeze now in the Museum in Chersonesos - the stone itself seems to be lost - J.G.Vinogradov, *VDI* (1992) 3, 130-139 (dr.), presents the following text.

Ἐπὶ τᾶς συμμαιχίας γενηθέντι τᾶς πρὸς βαισιλέα Πολέμωινα καὶ ἀγεμόνα Μυσίας

5-6. δι' ἀγεμο[νίαν εὐτυχῆ ?], *IOSPE* (the honorand was held to have led an embassy to Polemon for the conclusion of an alliance and to have been successful in that capacity); [κ]αὶ ἀγεμό[ντι το]ῦ [στόλου], A.Wilhelm, *Beiträge zur griechischen Inschriftenkunde* (1910) 210 no. 184. V. argues that the honorand was commander

of an auxiliary unit, which was sent to king Polemon II and the governor of Moesia; Cassius Dio (49.12.2) reports that in 38 A.D. Caligula returned to Polemon his πατρῷα ἀρχή. V. argues that Polemon, supported by the city of Chersonesos and the governor of Moesia, tried to recover the Bosporan kingdom in 39/40 A.D. when Mithridates II took over from queen Γηπαιπυρίς, the widow of Aspourgos, who himself died in 37/38 A.D. Chersonesos had been under the protectorate of Bosporan kings: see *IOSPE* I^2 354, 573 and 704 (cf. our lemmata nos. 697-699).

697-699. Chersonesos. Relations with Bosporan kings. J.G.Vinogradov, *VDI* (1992) 3, 131/132, republishes the following texts from *IOSPE* I^2.

697: 131 no. 2. **Letter of Polemon I.** *IOSPE* I^2 704.

Βασιλεὺς Πολέμων εὐ-
σεβής, σωτὴρ Χερσονησειτῶν
βουλῆι, δήμωι χαίρειν·
[οἱ ἀπὸ τοῦ Βοσ]πόρου συνι-
[όντες εἰς τὴν ὑμετέραν]
[πόλιν πρέσβεις ? ἐπαγγέλ]-
[λονται τὴν πρὸς ἡμᾶς εὔ-
[νοιαν vel sim.]

698: 131 no. 3. **Honorary decree for an ambassador of queen Dynamis.** *IOSPE* I^2 354 fragment A.

Οἱ Χερσονα[σιτᾶν τῶν ποτὶ ταῖι Ταυρικᾶι πρόεδροι εἶ]-
παν· ἐπειδὴ ἀμῖν [πρεσβείας ἀποσταλμένας τᾶς μεγί]-
στας καὶ εὐσεβοῦς [καὶ φιλορωμαίου βασιλίσσας Δυ]-
νάμεως τὰν ὀφειλομ[έναν e.g. εὐεργεσίαν τε καὶ χάριν]
[π]επιστευμένος προ[ερεῖν ? ὁ δεῖνα τοῦ δεῖνος]
[τὰ]ν ἐπιδαμίαν ἀξία[ν e.g. πάσας ἀποδοχᾶς πεποίηται, παρὰ]
[τοῦ πατ]ρὸς πάντων ἀγα[θῶν e.g. παραίτιος γίνεσθαι διαδε]-
[ξάμενος], ποτὶ καὶ λ[έγειν καὶ πράσσειν τὰ βέλτιστα]
[ταῖι πόλει εὔνου]ν ἑ[αυτὸν παρέσχετο κτλ.]

699: 132 no. 4. **Honorary inscription for king Aspourgos.** *IOSPE* I^2 573.

Βασιλεὺς Ἀσποῦ[ργος ὁ ἐκ βασιλέως Ἀσάνδρου]
β[ασι]λεύων [παντὸς Βοσπόρου κτλ.]

For relations between Chersonesos and Polemon II cf. our lemma no. 696.

700. Chersonesos (area of: Beljaus). Dedication to Hekate, 3rd cent. B.C. Large block re-used in a Scythian building of the 1st cent. B.C. Ed.pr. E.I.Solomonik, *Archeologija (Kiev)* (1992) 1, 46-51 (ph.; dr.): Θεόδω[ρος] | Ἐπιφάνειος | Ἑκάτα[ι].

701. Chersonesos. Late Roman texts. E.I.Solomonik in *Vizantiskaja Tavrika* (Kiev 1991) 172-179, publishes two late Roman texts:

1) Engraved on an anta capital; 4th cent. A.D.: Ὑπὲρ εὐχῆς † Μαρίας κόμ(ης). The name of the comes and the verb (ἀνέστησεν ?) were probably on a second block, now lost.
2) [Ἄφες ἡμῖν τὰς ἁμαρτί]ας ἡμῶν, ἀμ[ήν]. Non vidimus. We give J.G.Vinogradov's readings (*BE* 1995, s.v. Chersonèse).

702. Chersonesos. Amphora stamps, 3rd/2nd cent. B.C. Cf. S.G.Koltukhov, V.M.Zubar, V.L.Myts, *Archeologija* (Kiev) 1992, 2, 85-95, for a report on excavations in an ancient Greek settlement near the village of Vilino, apparently controlled by the Chersonese state; on 89 they mention a Sinopean amphora handle with ἀστυν[όμου] | Πασιχά[ρου] | τοῦ Δημ[ητρίου] | ΔΑΣ [Vinogradov, per ep., recommends Δᾶς or Δα[ΐ]σ[κος]; name of the manufacturer]. In *Archeologija* (Kiev) 1992, 3, 147-151, S.Turovskij publishes amphora stamps from Sinope, Thasos, Rhodes, Kos and above all Chersonesos, found on an estate (a villa on plot no. 26) in the territory of Chersonesos.

703. Gorgippia. Two manumissions, 41 and 67 A.D. *IOSPE* II 400 (*CIRB* 1123); *SEG* XIX 504 (*CIRB* 1126). N.Belayche in *Le serment.* vol. 1: *Signes et Fonctions* (*CNRS*, Paris 1991) 159-168, reflects on the meaning of the oaths by pagan deities (Zeus, Ge, Helios) in these Jewish (or Judaising) texts. B. argues that invocation of these deities does not imply an assimilation of the Jewish faith; it rather is 'la formule de la culture ambiante, parce qu'elle était dégagée de sa connotation religieuse originelle' (167).

703bis. Kertch (area of: Baksi). Three Thasian amphora stamps, ca. 380 B.C. E.Pridik, *Catalogue d'inventaire des timbres sur anses et cols d'amphores, ainsi que sur tuiles, de la collection de l'Ermitage* (in Russian; 1917) 55 no. 433; 37 no. 34; 39 no. 77; A.-M. and A.Bon, *Les timbres amphoriques de Thasos* (Études Thasiennes IV; 1957) nos. 83; 187; 358. Republished after re-examination by Y.Garlan in *op. cit.* (cf. our lemma no. 1016) 250/251 nos. 3-5 (ph.), with brief commentary on the types and the chronology: **1)** Χάρω(ν) | Θασι(-),| Μύλλος; **2)** Ἡροφῶ(ν) | Θασι(-) Ἀμφι(-); **3)** Ἀριστο|μέ(νης) Κίρω|ν Θα|σίω[ν].

704. Krivoy Rog. Inscription on a diadem. Gold diadem with Aramaic and hieroglyphic inscriptions; A.P.Mancevič, *Izvestija na Archeologičkija Institut* 22 (1959) 57ff. J.

Harmatta, *ACD* 28 (1992) [1993] 11/12 (dr.; cf. our lemma no. 681), publishes a Greek inscription not recognized before: ΔΗΓΙΙΙΧΙ

'153 Drachmen 1 Chalkus', i.e. an indication of the weight: 664 gr. in Attic drachmai, H., who argues that the object may have belonged originally to Sarduri III, one of the last Urartaian kings, before it was seized upon by the Scythians; the Aramaic ('this diadem (is) hundred Zuz') and the Greek inscriptions were probably written by scribes of the Scythian royal court.

705. Malaja Pereščepina. Monograms on gold rings, ca. 625-650 A.D. Two early Byzantine gold rings belonging to the burial treasure found in Malaja Pereščepina (for this treasure see J.Werner, *Der Grabfund von Malaja Pereščepina und Kuvrat, Kagan der Bulgaren, ABAW* 91, 1984, with references to earlier literature; for the rings see 31/32; 44/45; ph.; dr.). V.N.Beneševič, *Izvest. Arch. Komm.* (St. Petersburg) 49 (1913) 115/116: **a**) PABAXATδ; **b**) ΘΕΛΕΠΧΑΡδ; accepted by A.Bank, *Byzantine art in the collections of the USSR* (Leningrad-Moscow 1966) 294 no. 6. W.Fink, apud W. 32 note 120, rejects Beneševič's readings and suggests for (**a**) Βατράχου; Batrachos is the name of two bishops of the 4th and 5th cent. A.D. W.Seibt, apud W. 44/45, does not exclude Βατράχου, but prefers a name like Χοβρατου, Χροβατου, Χοβουρτ vel sim.; on the assumption that the two rings were owned by the same person, he suggests reading (**b**) as Χοβράτου πατρικίου. These readings fit in with W.'s identification of the grave with that of Kuvrat (Κοβρᾶτος, Κούβρατος), 'Kagan' of the Bulgarians (before 635-after 642 A.D.) on archaeological grounds.

J.Werner, *Germania* 70 (1992) 430-436, draws attention to a third gold ring from the same treasure with a monogram (**c**) resembling but not identical to that of (**b**) (ph. of **b** and **c**; dr. of **a-c**; in the Hermitage, like the other objects of the treasure): cf. the exhibition catalogue *Sokrovišče na Chan Kubrat, Kultura na Bulgari, Chazari, Slavjani* (Sofia 1989) 43/44 no. 70, where V.N. Zaleskaja suggests reading (**b/c**) as ΒΑΤΟΡΧΑΝΟΥ ΠΑΤΡΙΚΙΟΥ (= Bat Organou Patrikiou) and assigns the rings (at least **c**) to Chan Organa, uncle of Kuvrat. W.Seibt, apud W., rejects this reading and argues that the new ring supports his earlier reading; Χοβράτου or Χουβράτου corresponds to Armenian Xubraat'. W. follows S.'s interpretation, which he considers decisive evidence for the grave belonging to Kuvrat. He argues that (**b**) and (**c**), unlike (**a**) both in mirror-script, are sealing rings perhaps worn by the Kagan on both thumbs; (**a**) was a 'Namensring', i.e. a finger-ring. W. adduces additional arguments to support his view that the objects from Malaja Pereščepina are burial goods rather than a hidden treasure.

706. Mastjugino. Inscription on bronze greaves. M.I.Rostovtzeff, *Skythien und der Bosporus* I (Berlin 1931) 475 (now in St. Petersburg ?): Λευ<<. Republished by E.Kunze, *op.cit.* (cf. our lemma no. 383) 130 no. 18; undated.

707. Olbia. For an inscription possibly coming from Olbia see our lemma no. 728.

708. Olbia. Various inscriptions. J.G.Vinogradov, *op.cit.* (cf. our lemma no. 714), discusses and/or republishes the following texts: *SEG* XXXVI 694 (*SEG* XL 611; 78-80); *SEG* XLI 619 (87-89); *SEG* XXXI 701 (109-111); *IG* I^3 1453 F (129; cf. our lemma no. 18); *SEG* XXXI 702 (141-150; cf. already the restoration by V. in *BE* 1990 no. 535); *SEG* XXXII 794 (153-164; cf. also P.Gauthier in *BE* 1990 no. 536; with a new interpretation of ἐντελής in *Syll.*^{3} 286 LL. 7-11; cf. *SEG* XXXVI 1044 and 1600); *IOSPE* I^2 325 (164-168); *IOSPE* I^2 32 (*SEG* XL 632*; ch. V); *IOSPE* I^2 34 (*SEG* XXXVII 670; 183-188); *SEG* XXXIV 758 (192-194); *IOSPE* I^2 179 and 186 (195-198); *SEG* XXXIX 702 (209-217); *IGBulg* I^2 41 (236-238); *IOSPE* I^2 35 (252-255); *IOSPE* I^2 222/223 (255; dated to the time of Mithridates Eupator; epitaph for his mercenaries); *I.Olbia* 75 (275; new restoration: [Ἱερωμένου τοῦ δεῖνος μηνὸς Κ]υανεψιῶνος · | [ὁ δεῖνα τοῦ δεῖνος τοῦ πυλῶνο]ς Ἄρηος | [καὶ --- ἐκ τῶν ἰδίων] ἐπεμελήθη).

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709. Olbia. Cults. Cf. A.S.Rusjaeva, *Religija i kulti antičnoi Olbii* (Kiev 1992), for a systematic study of the entire Olbian pantheon up to the Roman period. In the process she publishes a number of new graffiti. Non vidimus. We derive the reference and the texts of the graffiti from J.G.Vinogradov, *BE* (1995) s.v. Olbia.

1) P. 18 (dr.). On two black glazed vases of the 5th cent. B.C.; the texts date from the end of the 4th/beginning of the 3rd cent. B.C.: **a)** Καλλίνικος Φιλ[οξέ]νου, [Ποσε]ιδώνιος Σωκράτ[ο]υ, Ἡροσῶν [for this name in Olbia cf. also J.G.Vinogradov, *Ancient Civilisations* 1, 1 (1994) 104 and 107] Φιλοξένου, Δημήτριο[ς Σ]ωκράτου, Φίλων Σωκράτου βορεικοὶ θιασῖται. For βορεικοί cf. Apollo's epithet νικηφόρος βορέω in the oracle from Berezan: *SEG* XXXVI 694 (XL 611; cf. our lemma no. 708); **b)** Ἀπόλλων-Ἥλιο[ς], Ἥλιος-κόσμος, κόσμος-φῶς, φῶς-βίος, βίος-Ἀπόλλων

2) P. 143-148 (dr). Kybele is described as [Μητρὶ Θε]ῶν μεδεόσ[ηι] Ὑλαί[ης]; for Ὑλαίη cf. our lemma no. 710 L. 6.

V. mentions the names Σαΐτυλος (dedication to Apollo) and Ποσειδεώνιος !

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710. Olbia. Letter, ca. 550-525 B.C. Written on a fragment of an amphora or oinochoe. Presented by A.S.Rusjaeva - J.G.Vinogradov in *Gold der Steppe. Ausstellungskatalog* (Schleswig 1991) 201 ff.; cf. also for a brief commentary A.S.Rusjaeva in *Drevnee Pričernomorje* 4 (Odessa 1994) 95-99. Non vidimus. We give the text as presented by V. in *BE* (1995).

[- - -]νοθέτη μέλι καὶ κρίο[ν - - - - - -]
[καὶ να]ῦν ? ὡς ἐπιτέλλεις πέμπ[ειν - -]
[- - ὅπ]ως τόπους θεποιήτους περιδ[ραμῆται -]
4 [καὶ πὰ]ρ' ἄκρην ἄγῃ κἀμὲ ἱρ̄ φῶς νησ[- - καὶ]
[θύωσιν ?] δικαίως ἐν τῇ Χαλκήνῃ αἱ γυν[αῖκες, -]
[ὁ δὲ ? ἐκπ]λῆι ἐνθεῦθεν ἐς τὴν Ὑλαί[ην - -]
[- - -] αὖτις οἱ βωμοὶ βεβλαμμένο[ι εἰσί· - -]
8 [- - Μ]ητρὸς θεῶν καὶ Βορυσθέ(νεω) (or (νιος)) καὶ Ἡρακλ[ῆος]

[- - μ]ετὰ τὸ ναυάγιον οἱ δοῦλοι καταδρα̣[μεῖν]
[- - χ]ειρουργίηι Μητροφάνεος ἰρὸς̣ ἐλίπετ[ο - -]
[- - τ]ῶν πιτύων κακαί, τῶν δένδρων διηκόσι[α - -]
12 [- - ο]ἱ θηρευταὶ τῶν ἵππων ηὑρήκασι μετὰ κινδύνων Τυρα[- -]

711. Olbia. Letter to Zopyrion, 331 B.C. J.G.Vinogradov - I.V.Golovačeva in *Numizmatičeskie issledovanija po istorii Jugo-Bostočnoi Evropi* (Kishinev 1990) 15-30, publish the following text engraved on a sherd of an amphora (ca. 350-325 B.C. on palaeographical grounds and because of the archaeological context):

[Νι]κοφάνας Ἀδράστου Ζωπυρίωνι ἵππον ἔδωκεν· ἀποσστειλάτω
μοι εἰς πόλιν καὶ δότω [αὐ]τῶι τὰ γρα(μ)ιμα(τα)

Edd.pr. argue that during the siege of Olbia by Alexander the Great's general Zopyrion (cf. *SEG* XXXII 794 app.cr.) there was a 'fifth column' in the city and that one of its members sent this letter to Zopyrion, saying that Nikophanas had given a horse to Z. and asking that Z. send a letter to the writer.

712. Olbia. Dedication to Apollo. Stoichedon text found in the Western temenos and mentioned by J.G.Vinogradov, *op.cit.* (cf. our lemma no. 714) 111 note 124: Ξάνθος Πό[σιος] | Ἀπόλλωνι Ἰητρ[ῶι] | Ἴστρωι μεδέοντ[ι] | Ὀλβιοπολίτης. V. (*ibidem*) restores *IOSPE* I^2 164 as follows: [e.g. Ἀπολλώνιο]ς Κήιος Ὀλ[βίης | μεδέοντι Ἀ]πόλλωνι Ἰη[τρῶι].

713. Olbia. Dedications. P.O.Karyskovski in *Archeologičeskie pamjatniki stepej Podnestrovja i Podunavja* (Kiev 1989) 118-125, dates *IOSPE* I^2 132 and 142 to the fifties/sixties of the 2nd cent. A.D., on the basis of a comparison with coins dated by the same archons. As to *IOSPE* I^2 176 he argues that προσευχή does not denote the Jewish house of prayer, since the donors mentioned in this text nearly always dedicated inscriptions to pagan gods. Non vidimus; cf. J.G. Vinogradov, *BE* (1995) s.v. Olbia. For προσευχή cf. also our lemmata nos. 1501 and 1849.

714-717. Olbia. Dedications. Cf. A.S.Rusyaeva, V.V.Krapivina, *Archeologija* (Kiev 1992) 4, 17-34 (ph.; dr.), for the following new texts re-used in a late Hellenistic defence wall.

714: 22-25 no. 1. **Dedication to Zeus Eleutherios, 1st quarter of the 4th cent. B.C.** Limestone statue base. Text and Russian translation already apud J.G.Vinogradov, *Političeskaja istorija Olbiskowo polisa VII-I vv do n.e.* (Moscow 1989) 147.

[Λεωκράτη ? εὐ]χὴν τήνδε Εὐρησίβιομ πατέρ̣[α͝]
[στήσας, τὴν] δ' ἑτέρην Διὶ Ἐλεοθερίωι με ἀνέθηκας

N, ϵ, M , Π; small hanging omega ‖ 2. second epsilon of Ἐλεοθερίωι added above the line ‖ edd.pr. comment on the cult of Zeus Eleutherios and on Heuresibios.

715: 25/26 no. 2. **Dedication to Zeus Olympios, end of the 4th/beginning of the 3rd cent. B.C.** Gray marble statue base.

Λέων Ἡρακλείδου ὑπὲρ τοῦ υἱοῦ | Ἡρακλείδου vv Διὶ Ὀλυμπίωι

716: 27/28 no. 3. **Dedication to Apollo Delphinios, 2nd half of the 3rd cent. B.C.** Gray marble statue base.

Εὔνικος Εὐδώρου τοῦ Πρωτογένους | Ἀπόλλωνι Δελφινίωι ἱερησάμενος

1st half of the 2nd cent. B.C., edd.pr.; we give Vinogradov's date (per ep.) ‖ 1. Eunikos: grandson of the famous Olbian benefactor Protogenes (*IOSPE* I^2 32), edd.pr.

717: 28-30 no. 4. **Dedication to all gods, 1st half of the 2nd cent. B.C.** Two fragments of a gray marble statue base.

Ἰκ[ές]ιος Φιλτέους · vacat | Φιλ[τ]ῆς Ἰκεσίου | τὸν υἱὸν | vvvv Θεοῖς πᾶσι
vacat

Philtes, son of Hikesios, dedicated the statue of his son Hikesios, edd.pr. [for the nominative Hikesios, son of Philtes, in L. 1 initio cf. *IOSPE* I^2 160 with J.G.Vinogradov, *op.cit.* (cf. our lemma no. 714) 135 note 2; for the name Φιλτῆς cf. *SEG* XLI 932 app.cr. ad L. 31]; on 30 no. 5 edd.pr. mention a gray marble block with ἱερησάμενος.

718. Olbia. Epitaph of Leophantos, ca. 300-250 B.C. E.I.Diamant in *Drevnee Pričernomorje* (Odessa 1990) 24/25, publishes an epitaph found in the Koscharski nekropolis: Λεώφαντος Ναννίωνος. Non vidimus; cf. J.G.Vinogradov, *BE* (1995) s.v. Olbia.

719. Olbia. Graffiti. Cf. J.G.Vinogradov, *op.cit.* (cf. our lemma no. 714) 62, for a series of late-archaic graffiti: ΠΟ, ΠΟΛΕ and in one case πόλεως. He compares them with graffiti on Athenian kylikes: δε̄(μόσιον).

720. Olbia. Graffiti on bone tablets, 5th cent. B.C. *SEG* XXVIII 659-661; XLI 621*. L.Zhmud', *Hermes* 120 (1992) 159-168, rejects M.L.West's readings ὀρφικῶι or

ὀρφικῶν in XXVIII 659 (cf. XXXII 796), preferring ed.pr.'s ὀρφικοί. After a survey of 20th century research on Orphism, Z. points out that ὀρφικοί on this tablet constitutes definite proof of the existence of Orphic religious communities already in the 5th cent. B.C. (cf. also Her. 2.81); contra U.von Wilamowitz, I.Linforth and West, who rather considered Orphism a conglomerate of unrelated phenomena. The tablets confirm that Dionysos was the most important cult divinity of Orphism. Brief discussion of the typically Orphic concept of metamorphosis implied in the opposition σῶμα - ψυχή, discovered by J.G.Vinogradov in XXVIII 661 (cf. XLI 621).

721. Olbia. Inscription on a bronze mirror, late 5th cent. B.C. ? N.P.Rozanova, *Antičnaja istorija i ku'ltura Sredizemnomor'ja i Pričernomor'ja* (Leningrad 1968) 248-251; cf. F.Tinnefeld, *ZPE* 38 (1980) 70/71 (summary of a comment by A.S.Rusjaeva in the article mentioned in *SEG* XXVIII 659-661): Δημώνασσα Ληναίᾱ εὐαὶ καὶ Λήναος Δαμόκλᾱ εἰαύ. Cf. our lemma no. 1853.

722. Panskoe. Copy of the honorary decree for the Athenian Xanthippos (*I. Olbia* 5), ca. 300 B.C. J.G.Vinogradov in *Drevnee Pričernomorje* (Odessa 1990) 51-64, publishes the following text inscribed on a fragment of a black glazed vase and found in Panskoe, founded by Olbia but after ca. 350 B.C. conquered by Chersonesos.

[Ἀ]τέλε[ια]
Ἀγαθεῖ τύχ[ει]·
[Ὀ]λβιοπολῖται ἔ⟨δ⟩[ω]-
4 [καν] Ξανθίπ(πωι) τ⟨ῶι⟩ vacat
[Ἀριστο(φῶντος)? Ἐρ]χι⟨εῖ⟩? καὶ ἐν ε[ἰ]-
[ρήνηι πᾶσι τ]οῖς α[ὐτοῦ ?]
- - - - - - - - - - - - - - - -

This is an abstract of *I.Olbia* 5 (340-330 B.C.); on palaeographical grounds it dates from ca. 300 B.C., ed.pr., who relates this copy to the presence in Panskoe of exiled Chersonese oligarchs who may have entered into political contacts with Olbia.

723. Pantikapaion. Funerary epigram for Theophile, ca. 50 B.C.-50 A.D. *CIRB* 130; Peek, *GV* 1989. Cf. A.I.Dovatur in *Etjoedi* --- (cf. our lemma no. 687) 11-27 (brief German summary on 262), for some reflections on the metrical structure, authorship and the contents of this text.

724. Pantikapaion. Funerary epigram, 227 A.D. *CIRB* 147. Cf. I.V.Sjebalin, *Philologia Classica* 3 (1987) 185-187. Non vidimus; cf. J.G.Vinogradov, *BE* (1995).

725. Tanais. Prosopography. D.I.Danshin, *KCHA* 197 (1990) 51-56, gives a prosopography of the inhabitants of Tanais, based on numerous inscriptions, and reflects on the dispersion of the Tanaitans after the destruction of the city by the Goths ca. 250 A.D. Non vidimus; cf. J.G.Vinogradov, *BE* (1995) s.v. Tanais.

726. Tanais. The thiasoi of Theos Hypsistos. Cf. *SEG* XXVIII 1648. J.Ustinova, *HR* 31 (1991/1992) 150-180, studies the official cult associations of Θεὸς Ὕψιστος in Tanais in the 2nd/3rd cent. A.D. mainly on the basis of lists recording the θιασῖται headed by their officials. She focuses on the following subjects and in the process gives a survey of earlier opinions, including some recent and virtually inaccessible publications in Russian: **1)** membership: two main categories of ordinary members: ἀδελφοί and εἰσποιητοὶ ἀδελφοί ('foster brothers'). The thiasoi included all or nearly all free males of the city, not a single woman being recorded; **2)** hierarchy and duties of the magistrates: ἱερεύς, πάτηρ (συνόδου), συναγωγός, (παρα)φιλάγαθος; γυμνασιάρχος, νεανισκάρχης; on 155-157 special discussion of *CIRB* 1259 (ph.; 104 A.D.): celebration of the 'Day of Tanais' by cult officials and (part of the ?) thiasitai. The anonymous deity represented as a Rider holding a rhyton before a blazing altar with a tree should be identified as Theos Hypsistos; **3)** identity of the god and his epikleseis: θεός; θεὸς ὕψιστος (ἐπήκοος); θ. ὕψιστος παντοκράτωρ εὐλογητός; θεὸς δίκαιος; θεὸς (βροντῶν) ἐπήκοος. Earlier suggestions included Zeus, Sabazios, Iranian or Jewish influence. The latter is based on the expression σεβόμενοι θεὸν ὕψιστον, which like θεοσεβεῖς is generally believed to denote pagan Judaizers (semi-proselytes). Contra U., who in the wake of A.Kraabel argues that nothing reveals the presence of pagans having joined the Jewish diaspora communities [but the theosebeis have now definitely been identified as a group of pagan Judaizers, well to be distinguished from proselytes and Jews: cf. *SEG* XLI 918 and our lemma no. 1226, Pleket]; σεβόμενοι θεὸν ὕψιστον is not a strict term and may describe both pagans and Jews, as well as proselytes; there is no evidence of mass enthusiasm for Judaism among the Bosporans. Cults of Theos Hypsistos rather emerged on a local basis, with or without Jewish influence. On the basis of iconographical evidence (Rider holding rhyton; cf. above) U. argues that the Bosporan Theos Hypsistos is essentially the Iranian supreme solar god, perhaps named Pharsiris; Hellenization (organization in thiasoi) was only superficial. The Iranian tradition of 'Männerbunde' underlies the structure of the Bosporan synodoi; the titles of the officials reflect their male character. This would also explain why *all* male adults were member of the thiasoi, which provided a form of military training and ideological organization for the citizens.

Cf. now also I.A.Levinskaja in *Etjoedi* -- (cf. our lemma no. 687) 129-145, who argues that the terms σεβόμενοι (φοβούμενοι) (ὕψιστον) θεόν and θεοσεβεῖς denote semi-proselytes. Cf. already *SEG* XXXVII 651.

727. Tyras. Prosopography. T.L.Samojlova, *Tira v VI-I vv do n.e.* (Kiev 1980) on 70/71, gives a prosopography of the people mentioned in inscriptions and graffiti. Cf. J.G.Vinogradov, *BE* (1995) s.v. Tyras.

728. Unknown provenance. Defixio, ca. 300 B.C. *SEG* XXXVII 681. A.Chaniotis, *GRBS* 33 (1992) 69-73, argues that ὅσοι συνηγοροῦσι | καὶ παρατηροῦσι (LL. 3/4) are two different kinds of supporters of the writer's opponents in a lawsuit: 'those who are speakers /advocates and those who observe' (sc. the lawsuit). He adduces literary evidence showing the importance of the public at trials, engaged by the litigant in order to influence the judges with their presence or reactions ('silent witnesses'). 'Claques' at trials are also on record in other inscriptions: *ISE* 51 (arbitration of Patrai in a dispute between Thuria and Megalopolis; ca. 182-167 B.C.) lists the Thurian volunteers who undertook the journey to Patras in support of their city's cause; the Cretan cities Itanos and Hierapytna were each supported by representatives of allied cities who accompanied them to Magnesia on the Maeander which arbitrated between the two cities (συνπαρόντες; *I.Cret.* III IV 9 LL. 27/28 and 111; ca. 112 B.C.). C. argues that the defixio comes from Olbia, since only in that city North of the Black Sea all five names on record in LL. 1-3 are attested. The Olbian Leodamas, son of Herodotos (*IOSPE* I^2 201; ca. 400 B.C.), might be an older relative of the Λεωδάμας and Ἡρόδοτος of our defixio; it is probable that the five litigants were members of one family. In another Olbian defixio a litigant curses his opponent and 'all who go with him' (καὶ τὸς αὐτῶι συνιόντας; V.P.Yailenko, *VDI* 153, 1980, 86/87; D.R.Jordan, *GRBS* 26, 1985, 195 no. 171); συνιέναι like παρατηρεῖν is a vague expression indicating the audience engaged by the litigant.

DELOS

729. Delos. Index. Cf. J.Tréheux, *Inscriptions de Délos. Index.* Tome I: *Les étrangers, à l'exclusion des Athéniens de la clérouchie et des Romains* (Paris 1992); names of all foreigners in alphabetical order followed by an alphabetically arranged list of ethnika; with various new readings and corrections: 'mit Fug und Recht --- eine Prosopographie ---, die --- über den Aspekt eines Namenindex weit hinausgreift' (P.Herrmann, *Gnomon* 67, 1995, 369/370, with a number of useful corrections and additions).

730. Delos. The temple accounts. *IG* XI 2 161 A, 287 A; *I.Délos* 442 A. T.Linders, *OAth* 19 (1992) 69-73, argues that the accounts were not (meant as) instruments of an efficient, rational system of accounting, i.e. they were not profit and loss accounts; they rather were instruments of control of the administrators (ἱεροποιοί) by colleagues. Reflections on the 'public chest' (of the city of Delos, preserved in the temple), and the 'sacred chest', and on the crucial importance of the presence of councillors and prytaneis when the hieropoioi deposited money in (or withdraw money from) the sacred chest or conveyed the money of the god to their successors; sums deposited in the chest were regularly transferred from a bank: obviously the hieropoioi could not open the chest at any time of the year but only when the prytaneis etc. were present. For a similar view of the purpose of the inventories of votive offerings cf. *SEG* XXXVIII 767.

731. Delos. Private property and private loans. G.Reger, *Phoenix* 46 (1992) 322-341, focuses on the private loans for which real property was offered in hypothecation (mostly land or houses) on record in the accounts of the hieropoioi during the period of independence (314-167 B.C.). Starting from recent studies of C.Vial and M.Brunet (cf. *SEG* XXXIV 778; XL 648) he argues that ca. 80% of non-urban Delian land was private property. R. points to some difficulties which beset the study of private loans: from 314 to 251 B.C. only lists of borrowers and interest payments without further details are recorded; borrower and owner may not be identical; the security is sometimes indicated only at a date after the hypothecation (sometimes when the loan was repaid); locating property is problematic (R. assumes that silence means 'Delos', while land on Rheneia was always specified as such); the type of property is not always clear. Striking changes in the lending pattern are: **1**) the significant rise of the number of loans between 240 and 230, and again after 194 B.C.; **2**) houses rather than land appear as security after 250 B.C. Since the size of the loans did not decline, the amount of money available for lending must have increased. R. rejects R.Bogaert's theory (*Banques et banquiers dans les cités grecques*, Leiden 1968, 140-144) that this surplus money arose from a 'policy' of the hieropoioi enforcing the recovery of arrears, and instead points to a correlation with the increase of private foundations after 250 B.C.: the foundation money had to be lent by the temple in order to carry out the purpose of the foundation, viz. the dedication of objects or the celebration of a festival. The rising demand for loans can hardly be explained by the rise of the number of foreigners who were awarded ἔγκτησις (so M.-L.Baslez, in the article mentioned in *SEG* XXVI 854), since most borrowers can be shown to belong to prominent and wealthy Delian families. Rather the increase is due to a general increase in economic activity on Delos, which from ca. 240 became a local Cycladic exchange center. The rise in hypothecation of houses was more or less synchronic with the rise in rents for sacred houses, while rent for sacred estates declined. These developments fit in with Vial's view that leading Delian citizens resorted increasingly to non-agrarian sources of wealth.

In an appendix on 336-341 R. lists the sources of hypothecated property in the chronological order of the loans (table specifying dates of loans and kind of property: land, house, garden, other; tables summarizing the results on 327 and 329), with frequent discussion of the dates of the accounts concerned (more detailed comments especially on *I.Délos* 362 B LL. 1-21 / 363 LL. 36-48, and 396 A LL. 37-62). He presents the following new readings and restorations:
IG XI 2 135 LL. 23/24 should read τό[κ]ον ΗΗ · Λυσίξεινος (*IG*: τό[κ]ον ΗΗΛ · υσίξεινος); in *I.Délos* 287 bis Col. II LL. 11-13 ([ἐδανείσ]ατο τοῦτο Χαρίλας Ἀ[ρισ]τεί[δου ἐπὶ] τῆι οἰκίαι τῆι ἐλ λιμένι κ[αὶ] τῶ[ι χωρίωι ? τῶι] Ἀριστοβούλου καὶ τῆι ...ΙΗΣ) alternative restorations are κ[αὶ] τῶ[ι κήπωι τῶι] Ἀ. and, perhaps most likely, κ[αὶ] τῶ[ι τόπωι τῶι] Ἀ.; *I.Délos* 362 B LL. 11/12 should be restored ἐπὶ ὑπο[θήκει τῶι πιθῶνι καὶ τοῖς οἰκήμασιν καὶ τῶι τόπωι οἷς γειτονεύ]ει (*I.Délos*: ἐπὶ ὑπο[θήκει τῇ οἰκίᾳ ? ---- ῆι ? γειτονεύ]ει).

Cf. now also G.Reger, *Regionalism and change in the economy of Delos, 314-167 B.C.* (Berkeley 1994).

732. Delos. The agora of the Italians. N.K.Rauh, *BCH* 116 (1992) 293-333 [cf. now also id., *The Sacred Bonds of Commerce. Religion, Economy, and Trade Society at Hellenistic Roman Delos, 166-87 B.C.* (Amsterdam 1993), 289-338], argues that the function of this agora is that of an all-purpose recreational facility, more specifically a combined palaestra, gladiatorial arena and bath complex for the Italian merchants at Delos. It may also have functioned as a banquet hall. It is not to be excluded that the complex also accommodated slave-trading operations but it was not designed primarily for this. R.'s view is based mainly on archaeological and architectural evidence but he also uses epigraphical sources (we only record those discussed at some length). On 297-314, R. discusses the palaestra and bath function. He points to the presence of the cults of Hermes and Herakles. He argues that *I.Délos* 1757, a dedication to Herakles, belonged to a Herakles sacellum within the building. The dedication *I.Délos* 2640, mentioning freedmen of L.Orbius, apparently was found in this sacellum. The cult of Hermes is on record in *I.Délos* 1736, 2404 and 1742 (Latin) (members of the family of the Orbii and their freedmen). The Orbii appear to have exerted great influence in the complex (cf. also the Orbius mosaic, *I.Délos* 2577 in Latin). A statue of L.Orbius M. fil. Hor. with the dedication *I.Délos* 2001 probably once stood in the so-called Cluvius niche. The Latin dedication *I.Délos* 1743 (now at Tenos), mentioning a gift by L.Orbius magister palaestrae (= gymnasiarch), probably also came from the agora. *I.Délos* 2612, equally found in the Italian agora, seems to confirm that the building was a palaestra; cf. also our lemma no. 740. R. suggests that the Italian Orbii were involved in the oil trade and that the gift had to do with the supply of oil to the palaestra (olive-press, foundation?). On 314-330, R. discusses the function of the building as a gladiatorial arena. Evidence comes from *I.Délos* 1961, the inscribed relief of a gladiator (fig.; a graffito rather than an officially sanctioned dedication, cf. 314 note 84). On 331, R. suggests that *I.Délos* 2634 may refer to a fund-raising effort for gladiatorial games, not to preparations for the defence against Mithridates. R. concludes on 330-333 with observations on the utility of a palaestra for merchants and on the integration of the Italians into Delian society.

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733. Delos. Κατάγειον οἴκημα. M.-C.Hellmann, *BCH* 116 (1992) 259-266, argues that κατάγεια οἰκήματα, on record in *IG* XI 2 156A L. 33, L. 35 (= *IG* XI 2 170 L. 6) and L. 39 (= *IG* XI 2 170 LL. 9/10), are not subterranean cellars but probably rooms lying only partially underground due to the slope of a hill. See now eadem, *op.cit.* (cf. our lemma no. 735) 290. In *I.Délos* 1416B Col. I L. 64 (cf. *SEG* XXXVII 693*, XXXVIII 274) the restoration ἐργαστήρια δύο καὶ ὑπ[όγεια?] is dubious; better is ὑπ[ερῶια]; cf. eadem, *op.cit.* 139. H. points out that basements were very rare in Greek houses; they are rarely mentioned in inscriptions outside Delos. Κατάγειος is on record at Sardis and in Pisidia in the Imperial period (*I.Sardis* 12 L. 5; *MAMA* VIII 356 LL. 7/8). Τὸ ὑπότυπον is found at Tenos in the late 4th cent. B.C. (*IG* XII 5 872 LL. 76/77; cf. *SEG* XXXIX 877*, XL 687).

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734. Public and private seals. Two volumes appeared which present the iconography of and the inscriptions on the Delian seals (cf. *SEG* XXXVIII 772; cf. also XLI 627): M.-F. Boussac, *Les sceaux de Délos* I: *Sceaux publics, Apollon, Hélios, Artémis, Hecate* (Athens-

Paris 1992), containing all the public and private seals, the bilingual Aramaic-Greek item included (cf. *SEG* XXXII 811, on the κοινοδίκιον); N.M.Stampolides, *Les sceaux de Délos* II A: *Ho erotikos kyklos* (Athens-Paris 1992), presenting a series of private seals; vol. B will contain the index.

735. Delos. Vocabulary of Greek architecture in the inscriptions. Cf. M.-C. Hellmann, *Recherches sur le vocabulaire de l'architecture grecque d'après les inscriptions de Délos* (BEFAR vol. 278; Athens-Paris 1992), for an exhaustive study of 658 words presented in alphabetical order; for each term all the relevant passages are given. Cf. already *SEG* XXXVI 1601; XL 651, and some examples given by M.Sève, *BE* (1993) no. 54.

For a study of inscriptions mentioning ἀρχιτέκτονες, both in and outside Delos, cf. M.-C. Hellmann, *ZPE* 104 (1994) 151-178. Cf. also *SEG* XXXVIII 2024; XL 1732.

736. Delos. The vocabulary of (the) water(supply). Cf. M.-C.Hellmann in *L'Eau et les Hommes* 181-196, for a survey of the 'vocabulaire de l'eau' in Delian inscriptions: ἀνακαθαίρω, βαλανεῖον, γναφεῖον, δεξαμενή, διάρρους, διόρυγμα, ἔγρυσις, εἴσρυσις, ἐκκαθαίρω, ἐξαγωγίς, ἠθμός, κάδος ἰμήτηρ, κήλων, κρήνη (κρηνίον, κρηνίς), λάκκος, ληνός, λουτρόν/λουτρών, νυμφαῖον, ὄρυγμα, ὀχετός, προλάκκιον, σωλήν, ὑδρεῖον, φρέαρ.

737. Delos. Honorary decree of the Athenians for Pharnakes I of Pontos, 196/195 B.C. *IG* XI 4 1056 (*I.Délos* 1497bis; *OGIS* 771). Cf. also our lemmata nos. 104 and 153. On the basis of the study of a squeeze in Berlin S.V.Tracy, *MDAI (A)* 107 (1992) 307-313 (ph.), assigns this inscription to the 'Cutter of *IG* II^2 912', who was active in Athens between 226/225 and ca. 190 B.C. (Tracy, *Cutters* 55-60). The traditional date of 160/159 B.C. (cf. e.g. *SEG* XXXV 241), which is the currently accepted date for the archon Tychandros whose name must be restored in L. 2 on the basis of *IG* II^2 953, should be rejected. T. now assigns *IG* II^2 953 to the 'Cutter of Agora I 656 + 6355' (active from 203 to 163 B.C.: *Cutters* 82-84) rather than to the 'Cutter of Agora I 6006' (active from 169 to 134 B.C.: *Cutters* 146-151) as he did before (*ibid.*). *IG* II^2 953 mentions Eumenes II (197-160/159 B.C.) and refers to Eumenes' assumption of sole power rather than to his co-regency with Attalos in the last year of his life; in view of the known secretary cycle this leaves 196/195 B.C. as the only possible date for a secretary from Marathon (Tychandros); both *IG* XI 4 1056 and *IG* II^2 953 should be dated to this year. The prosopographical data of 1056 support the earlier date. Nysa (B LL. 14/15) can now be the fourth daughter of Antiochos III and Laodike, offered to but declined by Eumenes (cf. Polyb. 21.20.8/9). The lower date for Pharnakes' rule fits in with an otherwise awkward dedication from Rome made by his successor (*IGUR* 9; *CIL* I^2 730), which should probably be dated ca. 167 rather than after 86 B.C. T. argues that Pharnakes was new to the throne when 1056 was issued, and that he came to power in late 197 or early 196 B.C. He presents a new reconstruction of the regnal years of the Pontian dynasts:

	Tracy	Accepted view
Mithradates II son of Ariobarzanes	ca. 250-ca. 220	ca. 250-ca. 220
Mithradates III son of M. II	ca. 220-ca. 196	ca. 220-ca. 185
Pharnakes I son of M. III	ca. 196-170	ca. 185-ca. 157
M. IV Philopator Philadelphos, son of M. III	170-ca. 150	ca. 157-ca. 150

On 313 T. presents some minor comments on the text of *I.Délos* 1497 bis: in B L. 16 Ἀθηναίους instead of Ἀθηναίοις should be read; in B LL. 18 and 47 there are two erasures: βασί[..]λισσαν and βασίλισ[σαν].

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738. Delos. Honorary decree, shortly after 126 B.C. *IG* XI 4 713. On the basis of the study of a squeeze in Berlin S.V.Tracy, *MDAI(A)* 107 (1992) 303-306 (ph.), assigns this inscription to the 'Cutter of Agora I 286', who was active in Athens between 130 and 116 B.C. (Tracy, *Cutters* 187-191). Consequently the text refers to the revolt of Aristonikos and its aftermath (133 to 126 B.C.) rather than to the war against Antiochos III. The inscription, probably issued after all was settled (i.e. after 126 B.C.), honors a leader who dealt effectively on behalf of his people with Roman commanders and commissioners. Probably we have a decree of a polis of Asia Minor directly involved in the war rather than of Athens (cf. the decree of Sestos *I.Sestos* 1 = *OGIS* 339 LL. 15-24). If so, the island mentioned in L. 7 is not Delos, but rather one of the islands involved in the early stages of the conflict [for the war against Aristonikos cf. now also *SEG* XXXIX 1243/1244; XLI 987; in *IG* XI 4 713 there are references to an army camp (στρατόπεδον; LL. 8/9) and to military tribunes (χιλίαρχοι; L. 13); both terms occur in *SEG* XXXIX 1244: Col. II LL. 8/9 and 44 respectively, Pleket]. On 306 T. presents some minor comments on the text: in L. 7 (νῆ[.]σον, another Σ being erased); in L. 14 in fine μπ, με or μγ; in L. 26 a vacat of one letter-space before χρημάτων; in L. 27 initio there is space for only a thin letter (probably iota) before the initial alpha; there is no trace on the Berlin squeeze of the gamma in fine.

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739. Delos. Honorary epigram for the herald [Zen]obios, 1st cent. B.C. *I.Délos* 2552; *SEG* XIX 532*; XXXV 267. K.Clinton, *op.cit.* (cf. our lemma no. 1) 129 no. 6, discusses LL. 15/16 as evidence for the use of the word ἀνάκτορον to refer to the building known to us as the Telesterion and notes that W.Peek's restorations of this inscription are impossible because he confuses the Eleusinia with the Mysteries.

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740. Delos. List of contributors to the Italian 'agora', shortly after 87 B.C. *I.Délos* 2612. N.K.Rauh, *BCH* 116 (1992) 308-310, suggests restoring in L. 2 [τῆς Ἰτ]αλικῆς πα[λαίστρας] (*I.Délos*: πα[στάδος]). Cf. our lemma no. 732.

740bis. Delos. Dedication to Apollo, 110/109 B.C. *I.Délos* 1551. In an article on bronze coinage with Seleukid royal portraits issued by Syrian Laodikeia, W.Moore, *Schweizer Münzblätter* 42 (1992) 117-125, on 123-125 (text; translation), discusses the historical context of this dedication by ὁ δῆμος ὁ Λαοδικέων τῶν ἐν Φοινίκῃ τῆς ἱερᾶς | καὶ ἀσύλου (LL. 3/4) of a statue of Antiochos VIII Grypos, τὸν ἑαυτοῦ σωτῆρα καὶ εὐεργέτην (LL. 4/5). The demos was saved from Antiochos IX Kyzikenos who ca. 113 B.C. attacked the dominions of his half-brother Antiochos VIII; in 110/109 B.C. Grypos held Berytos and granted the city sanctity and inviolability. Both our dedication and a small municipal issue of which M. collects nine examples, testify to the temporary resurrection of the old Seleukid dynastic name of Laodikeia in honor of Antiochos VIII; on 124, with note 28, brief comment on the other Delian inscriptions concerning the Berytan community: *I.Délos* 1520; 1774; 1777; the latter two are (nearly) contemporary with 1551, but preserve the traditional city ethnic.

741. Delos (Rheneia) ? Epitaph of Sarapion and Noumenios. *CIG* 6986; R.Noll, *Die griechischen und lateinischen Inschriften der Wiener Antikensammlung, Kunsthist. Museum Wien* (Vienna 1986) 39 no. 97. G.Manganaro, *Chiron* 22 (1992) 391/392 (cf. our lemma no. 961), suggests that this stele may come from Rheneia. The same perhaps applies to *IG* XIV 805 assigned to Naples so far.

Σαραπίων Ζεφύρου
Ἑλεάτα χρηστέ, χαῖρε

Νουμήνιε Σαραπίωνος
Ἑλεάτα χρηστέ, χαῖρε

742. Delos. Letters on paving stones, undated. A.Farnoux - E.Desroches, *BCH* 116 (1992) 727 (ph.), point out that several stones of the pavement between GD 39 and GD 42 are inscribed with the letter B.

743. Mykonos. Register of dowries. *Syll.*^{3} 1215 (cf. *SEG* XXXII 1647). J.M.Colubi Falcó, 'Comentarios al registro de constituciones de dote de Mícono', in L.Ferreres (ed.), *Actes del IXè simposi de la Seccío Catalana de la SEEC, St. Feliu de Guíxols 13-16 d'abril de 1988: treballs en honor de Virgilio Bejarano* (Barcelona 1991) II 841-847 (non vidimus). Discussion of the term ἐγγύη.

RHODES

744. Rhodes. The ethnic Ῥόδιος/Ῥοδία. V.Gabrielsen, *C&M* 43 (1992) [1993] 43-69, re-examines the question concerning the legal status of Ῥόδιοι (the ethnic used instead of the regular demotic) in documents of late Classical and Hellenistic Rhodes. He first discusses and rejects the three current views: that Rhodioi were **1)** naturalized citizens with limited franchise

(M.Rostovtzeff; F.Hiller von Gaertringen; E.Meyer); **2**) citizens (or their ancestors) who had migrated to the city of Rhodes, enjoying full citizenship at Rhodes, but a secondary class of citizenship on the national level (P.Fraser); **3**) citizens stressing their nationality when being recorded in documents listing many foreigners (G.Pugliese Carratelli). Instead G. argues that in Rhodes the ethnic was used as a permanent substitute for the demotic by a specific group of citizens distinguished for its professional activity rather than its presumed foreign origin or underprivileged legal status, viz. by members of Rhodian sculptors' families at their own choice for practical, artistic purposes. This custom became hereditary. Ῥόδιοι occur in four categories of documents; leaving aside one of them, consisting of attestations outside Rhodes, where the use of the ethnic rather than the demotic was normal practice, G. collects them in three Inventories (56-69; many prosopographical observations which we cannot summarize; *ASAA* 1/2 (N.S.), 1939/1940, 150/151 no. 5 dates to the early 2nd rather than to the 1st cent. B.C.) listing **1**) Rhodioi who are sculptors, known for the greater part from signatures: 39 artists; 23 of them are members of six families; **2**) Rhodioi on record in three documents published in Rhodes by koina: *IG* XII 1 127; 155; *SEG* XXXIX 737; total of nineteen persons, four of whom belong to two families; ten of them are on record in *IG* XII 1 127; four of these ten can probably be identified with sculptors known from other sources. It may be supposed that virtually all Rhodioi mentioned in koina-inscriptions were either active sculptors or members of artists' families. The koina involved were the focus of the artists' social intercourse; **3**) epitaphs (minor category: three examples). On a total of 61 Rhodioi 27 belong to eight families (44%); their circle would probably be even narrower if we disposed of full documentation. For some doubt cf. P.Gauthier, *BE* (1994) no. 444.

For Rhodian sculpture workshops and other considerations concerning the status of Ῥόδιοι see *SEG* XLI 641.

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745. Rhodes. The surname of Ptolemy I Soter. R.A.Hazzard, *ZPE* 93 (1992) 52-56, collects priestly inscriptions from Rhodes referring to Ptolemy I during and after his lifetime: *I.Lindos* 2 LL. 111-113 (cf. *SEG* XLI 1854*; a gift by Ptolemy to the temple of Athena Lindia, 305/304 B.C.) and M.Segré, *Bulletin de la société archéologique d'Alexandrie* 34 (1941) 29/30 (a priest of Ptolemy, late 3rd cent. B.C.). None of these uses the epiklesis Soter. Nor did the historian Timachidas, the author of the Lindian Temple Chronicle (*FGrHist* III B 532; *I.Lindos* 2; 99 B.C.) refer to Ptolemy as Soter. H. thus rejects the theory, based on Pausanias I.8.6, that Ptolemy received the surname Soter from the Rhodians in 304 B.C., when the king was declared a god. He argues that Ptolemy I did not get the epiklesis during his lifetime (as assumed by C.Habicht): the two documents on which this assumption is based were in fact written under Ptolemy II: *Milet* I 3 139 (ca. 262 B.C.), *IG* XII 7 506 (*Syll*^{3} 390; cf. *SEG* XIII 351, 455; XXXVIII 2005; XXXIX 425; date uncertain).

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746. Rhodes. List of foreigners, late 2nd/1st cent. B.C. *Suppl. Epigr. Rh.* I 63. Republished by C.P.Jones, *Tyche* 7 (1992) 123-132, with extensive comment on the names, the

ethnics (special attention to the occurrence of the names in the places concerned) and the relations of the places with Rhodes and other city states.

A (front)

[several lines missing]
[ὁ δεῖνα] καὶ
[- 7-8 -]ατος Κῶιοι
[- 4-5 -]οκλῆς Ἐπικτητεύς
[Ἀφθ ?]όνητος Ἀθηναῖος
[Δ]ιονύσιος Ἁλικαρνασσ[εύς]
[Κ]άλλιππος Ἀφροδισιεύς
[Ἀ]ριστέας Νυσαεύς
[Θ]εόπροπος Ἀπαμεύς
[Δ]ιονυσόδωρος καὶ
[..]ωνίδης Στρατονικεῖς
[Οτ]ανις Τερμησσεύς
[Δ ?]απαρας καὶ
[Π]αυσανίας Ῥοδιαπολῖται
[Ἀ]ρτεμίδωρος Νυσαεύς
[Ν]εμέριος Ῥωμαῖος
[Σ]άτυρος Μυρεύς
[Δ]ίων Ἀντιοχεὺς ἀπὸ Μαιάνδρου
[Θ]εμιστοκλῆς Σελευκεὺς ἀπὸ Τίγριος
[Θ]αρσύνων Ἡρακλεώτας
[Μ]ελέαγρος Ἀντιοχεὺς
ἀπὸ Μαιάνδρου
[Ἀ]λέξανδρος Δαμασκηνός
[Ἀ]νδρέας Καύνιος

B (left side)

[several lines missing]
Μαρσύας [ethnic]
Παπίας [καὶ]
Ὕβριστος [ethnic]
Σωσίβιος [ethnic]
Παπίας [ethnic]
Μενεσθε[ύς ethnic]
Χάρης Ταβ[ηνός]
Μειδίας Ἡρακ[λεώτας]
Πύρρος Ἀντι[οχεύς]
Γοργίας Δαρη[νός]
Κρατῖνος [καὶ ὁ δεῖνα]
Μεγαλοπο[λῖται]
Κάσσανδρος Φελ[λίτας]
Χάρης Πάριο[ς]
Κοσμοκλ[ῆς patronymic ?]
Ῥό[διος ἐποίησε ?]

The block is probably a statue base, the sculptor being named in B LL. 15/16 (cf. below); the name of the honorand would have appeared at the beginning of **A**, perhaps on a separate element. Most of the ethnics refer to places geographically close to Rhodes, and many had been under Rhodian rule between 188 and 167 B.C. The persons on record are probably an ad hoc group of resident foreigners attracted by the commerce of Rhodes, the honorand being a local magistrate whose area of competence affected the interests of foreign merchants, or perhaps a visiting dignitary, J., who points out that the inscription is a document of Rhodian influence in the period of decline after the establishment of Delos as a free port in 167 B.C.; Rhodes retained its Peraea and continued its influence in free Caria || in some cases two names are followed by a single ethnic, but there is no clue to their relationship; in these cases the word καί is separated by a space; a space is sometimes also used between a name and a following ethnic, J. || date: late 2nd/1st cent. B.C. on the basis of the letter forms; two ethnics provide a terminus post quem: see below ad **A** LL. 3 and 6 || **A** 2. perhaps [Νικόστρ]ατος, J. || 3. Ἐπικτητεύς: Phrygia Epiktetos; this region of Northwest Phrygia received its name when conceded by Prusias I of Bithynia to Eumenes II of Pergamon in 183 B.C.; its coins, minted in Aizanoi, cease shortly before the reign of Augustus; the only other epigraphic reference is *OGIS* 445, J. || 4. [--]όνητος, *Suppl. Epigr. Rh.* || 5. a homonym was buried on

Rhodes: A.Maiuri, *Nuova silloge epigrafica di Rodi e Cos* (Florence 1925) no. 142 (undated), J. ‖ 6. Ἀφροδισιεύς: Aphrodisias in Caria; the earliest reference is J.M.Reynolds, *Aphrodisias and Rome* (London 1982) no. 1, which should probably be dated shortly after 167 B.C. (*SEG* XXXVII 844), J. ‖ 8. either Apameia in the Syrian Tetrapolis, or Apameia Kibotos at the source of the Maeander in Phrygia; the latter is the most likely candidate, since a Θεόπροπος is found there on coins of 54/53 and 51/50 B.C., J. ‖ 9-10. probably Stratonikeia in Caria, J.; [Λε]ωνίδης, *Suppl. Epigr. Rh.*; [Μυ ?]ωνίδης (more frequent in Stratonikeia), J. ‖ 11. Termessos in South Pisidia (where Οταν(ε)ις is a frequent epichoric name) rather than its lesser homonymous daughter-city in Northwest Lydia, J.; [...]ανις, *Suppl. Epigr. Rh.* ‖ 12-13. Rhodiapolis: colony of Rhodes in Southeast Lycia; [Λ]απάρας, *Suppl. Epigr. Rh.*; Δαπαρας, an epichoric name attested in nearby Myra, seems preferable, J. ‖ 15. Νεμέριος = Numerius; the appearance of a simple praenomen would imply an earlier date than the late 2nd cent. B.C. in a more formal inscription, but not in a list like this, J. ‖ 18. this ethnic is a rarity and is mainly found with agonistic victors, J. ‖ 19. either Herakleia Pontike, or, more probably, H. under Latmos, J. ‖ B 2-3. Papias and Hybristos probably came from Phrygia or a region adjacent to it, J. ‖ 4-7. J. follows *Suppl. Epigr. Rh.* in assuming that each name was followed by its own ethnic, but he points out that this may be wrong ‖ 7. Tabai of Eastern Caria rather than the obscure Tabai of Lydia, J. ‖ 8. the name is undistinctive, so that, unlike in A L. 19 (cf. above), it is impossible to conjecture which Herakleia is meant, J. ‖ 9. other possibilities, like Ἀντι[φελλίτας], are not to be excluded, J. ‖ 10. Δαρη[νός]: the rarest of the ethnics in this list; cf. W.M.Ramsay, *JHS* 32 (1912) 163: list of members of the Xenoi Tekmoreioi, a religious association whose cult-place was in the territory of Antioch in South Phrygia; Dara should be in Phrygia or Pisidia, J. ‖ 15-16. the layout of these lines and the size of the letters suggest that Kosmokles is the sculptor of the statue surmounting the base, though no sculptor of that name seems to be known, J. ‖ 16. PO[---], *Suppl. Epigr. Rh.*

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747. Rhodes. Dedication to Phosphoros. Cf. *AD* 42 (1987) [1992] B 592, for a small marble statue base found during excavations of a 2nd cent. B.C. house: Φιλούμενος σωlθεὶς ἐκ Κιλικίας | ἐκ τᾶς αἰχμαλωlσίας Φωσφόρωι ‖ εὐχάν. Cf. also *BCH* 118 (1994) 802.

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748. Rhodes (area of: Korakonero). Epitaph of Deinomenes, later Hellenistic period. *SEG* XXXIX 811. In a review of *AER*, A.Martin, *AC* 61 (1992) 523/524, reads τᾶς συμβίου μναμοσύνας, rather than Μναμοσύνας: epitaph of Deinomenes, son of Deinomenes, is erected 'in memory of' his wife rather than of Deinomenes and his wife Mnamosyna.

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749. Rhodes. Epitaphs. Cf. *AD* 42 (1987) [1992] B 601-610, for the following epitaphs, all on osteothekai, unless otherwise indicated: **1)** Φιλοδώρου; **2)** Ἀγαθάνδρου | β΄ | Εὐθηνίτα; **3)** Ἀρίστανδρος (nos. 1-3 were found together); **4)** Κριτόβουλος | Ναυσίππου | Ἀρίου; **5)** Θευδώρας; **6)** Ἱερωνύμου; **7)** Ἀριστείδα; **8)** Ἱερομβρότου | Ἱερωνύμου | Φαγαίου (nos. 6-8 were found together; 1st half of the 2nd cent. B.C.); **9)** Ἀνδρονίκου | Ἱερωνύμου | Φαγαίου; **10)** Εὐφράνορος | Εὐφράνορος Φυσκίου (nos. 9/10 were found in a tomb close to that of nos. 6-8); **11)** Πύθιος; **12)** Θευφανεῦς | Ἀριστοδάμου; **13)** Σμειθιάδος; **14)** Δαμονίκου; **15)** Πρωτόδαμας | Μαιανδρίου | Ἀργεῖος (funerary altar); **16)** Κράτεια | χρηστά, χαῖρε (funerary altar); **17)** Νικοκρατείας | Κλευθέμιος (funerary

stele); **18)** Φιλανόριδος; **19)** Ἀριστοβούλου (cippus); **20)** Συνκράσιος | Ἐφεσίας; **21)** Φιλισκοῦς; **22)** [--]δας | [--]ου | [--]ρευς (stele); **23)** Σωκρατεῦς | Σωκρατεῦς | Πλαρίου; **24)** Ἀπολλοδότου | Φιδιάνακτος | Ποντώρεως; **25)** Εὐτυχίας; **26)** Τίμα (on the lid of the osteotheke) and Τιματοῦς on a side; **27)** Χαρμοσύνας; **28)** Ἀπολλωνίου | Σύρου.

750. Rhodes. Epitaphs. Cf. *AD* 42 (1987) [1992] B 620, for the following epitaphs now in the Museum in Rhodes: **1)** Ῥόδιππος Κλεινία; **2)** Μιννὶς Ἀριστοτίμου Πολῖτις (cylindrical altars with boukrania and garlands); **3)** Χρῆστα, χαῖρε (stele); **4)** Θεύδοτος Ἀπολλωνίου Ἄμιος (stele).

751. Rhodes. Inscribed vase. Cf. *AD* 42 (1987) [1992] B 597, for a black glazed hydria found in a tomb and inscribed with Λινδίας Κώας. The tomb dates from the period 2nd cent. B.C.-1st cent. A.D.; the hydria is earlier.

752. Rhodes: Hagia Triada. Fragmentary inscription, undated. Statue of a standing ram with inscription on the plinth: --]οδοξένου καὶ πατρὸς ΗΡΙΟ[--. Cf. *AD* 42 (1987) [1992] B 619; now in the Museum in Rhodes. Cf. also *BCH* 118 (1994) 806.

753. Ialysos (area of: Kremastē). Epitaph of Ision, undated. Pedimental stele; in the pediment a rosette; a relief represents two standing men and one female who looks at the man to the right of her; the second man looks at the same man; at the feet of the latter a dog; inscription under the relief. Cf. *AD* 42 (1987) [1992] B 617: Ἰσίων χρηστὲ Ἑκατέως, | χαῖρε.

754. Lindos. Amphora stamps. Cf. *AD* 42 (1987) [1992] B 686: Ἐπὶ Σαρειπόλι(ο)ς, Βαδρομίο[υ] [but according to O.Masson (per ep.) there is certainly no name Σαρείπολις]; Ἐπὶ Ἀριστοlβροτίδα, | Πανάμου; Ἐπὶ ΕΡΕΑΙ[--]ΑΜΕΝ; Πολυξένου; [--]ΤΡΑΙ | [--]ΛΑΣ; Ἐπὶ ἱερέως | Παυσανίου.

LESBOS

755. Mytilene. Honorary inscription for Cn.Pompeius Theophanes, before 67-66 B.C. Grayish-white cylindrical limestone statue base found near the foundations of an ancient structure; now in the Archaeological Museum at Mytilene. Edd.pr. V.I.Anastasiadis - G.A.Souris, *Chiron* 22 (1992) 377-383 (ph.).

'Ο δᾶμος τᾶς ἕνεκα καὶ
Θεοφάνην 'Ιροί- εὐσεβήας τᾶς
τα τὸν λόγιον πρὸς τὸ θῆον
4 πρώτανιν ἀρε-

The honorand, friend, adviser and biographer of Pompey the Great is known from literature and from *IG* XII 2 150 (*Syll.*^{3} 755; *IGR* IV 56), 163 (*Syll.*^{3} 753; *IGR* IV 55) and L.Robert, *CRAI* (1969) 42-64 (= *OMS* V 561-583); see also *SEG* XXXV 906. Theophanes was awarded Roman citizenship in 62 B.C.; since he was absent from Mytilene between 67/66 and 62 B.C., when he accompanied Pompey on his campaign against Mithridates, our inscription dates to the period before 67/66 B.C. It testifies to Theophanes' high social position in his native city, and to his early political experience, which enabled him to help Pompey in reorganizing affairs in the East (Strabo 13.2.3), edd.pr. ll 3-4. λόγιος: probably 'eminent', so far attested for Mytilenian prytaneis in inscriptions from the 1st cent. A.D. onwards, edd.pr., with further references; in *IG* XII 2 255 (cf. *SEG* XLI 674) a priestess is referred to as λόγιος πρύτανις; πρώτανις (not attested before) = πρότανις (cf. *IG* XII Suppl. 63 L. 12) = πρύτανις, edd.pr. ll 4-7. the same formula occurs with minor orthographic differences in *CRAI* (1969) 42-64 LL. 6/7, edd.pr.

756. Mytilene. Honorary inscription for Potamon, ca. 75 B.C.-15 A.D. L.Acheilara, *AD* 42 (1987) [1992] B 480, reports on the discovery of an honorary inscription: Ποτάμονι | Λεσβώνακτοις τῷ εὐεργέλτᾳ καὶ σωτῆ||ρι καὶ κτίστᾳ | τᾶς πόλιος. For Potamon and his family cf. *SEG* XLI 674.

757. Mytilene. Epitaph of Herakon, undated. L.Acheilara, *AD* 42 (1987) [1992] B 479, reports on a funerary stele found in a tomb in the Southern nekropolis: 'Ηράκων Πόσιος, χαῖρε.

THERA

758. Thera. The sanctuary of Artemidoros of Perge, early Hellenistic period. *IG* XII 3 421/422; XII 3 Suppl. 1333-1350; cf. F.Hiller von Gaertringen, *Thera* III (Berlin 1904) 89-102. O.Palagia in J.M.Sanders (ed.), *op.cit.* (cf. our lemma no. 300) 171-177, gives a detailed description of the sanctuary established by Artemidoros of Perge, known as an official in the service of the early Ptolemies. Brief references to the inscriptions and special attention to the rock-cut reliefs accompanying some of the dedications. She interprets the laureate head belonging to XII Suppl. 1348 (referring to the eternal memory of Artemidoros' name) as a representation of Artemis Pergaia, symbol of Artemidoros' native city, rather than of Artemidoros himself (so H.v.G., *Thera* III 97). Similarly, the eagle, lion and dolphin accompanying the dedications to Zeus Olympios, Apollo Stephanephoros and Poseidon Pelagios (XII Suppl. 1345-1347) are

supposed to represent the emblems of Alexandria, Miletos and Tenos respectively. P. suggests that these cities mark stages in the career of Artemidoros in the service of the Ptolemies before he settled on Thera. Photos of the altars of Homonoia and the Great Gods of Samothrake (XII Suppl. 1336/1337), of the eagle, lion, dolphin and Artemis Pergaia mentioned above, and of *IG* II^2 339a (Attic proxeny decree of 333/332 B.C., with a relief representing the emblems of Chios: an amphora and a sphinx).

PHOLEGANDROS

759. Chrysospilia. Names in a cave, 4th cent. B.C. V.Vasilopoulou, *AD* 42 (1987) [1992] B 700, reports on the Chrysospilia cave; on the walls of the cave there are hundreds of names; examples are Θεμιστοκλῆς, Καλλίμαχος, Νικίας, Ἀντίπατρος; many names have ethnika like Σίφνιος, Σερίφιος, Κρής, Ἤλειος; others have the epithet καλός (καλοί).

KOS

760. Kos. Funerary epigram for Herakleides, 400-200 B.C. *GV* 451 (W.R.Paton - E.L.Hicks, *The inscriptions of Cos* (Oxford 1891) 185 no. 225; cf. R.Herzog apud G.Klaffenbach ad *IG* IX^2 1 214 [= *CEG* 142; cf. *SEG* XL 1650]). J.Labarbe, *AC* 61 (1992) 226-231, argues that this text as it stands is incomprehensible and metrically incorrect. On the assumption that there are two mason's errors he reads it as follows.

Μνῆμα Ἡρακλείδη⟨ι⟩ Πολυνίκο ἐπέστησεν | τόδε μήτηρ
Εὐτυχὶς ἀέναον | κόσμον ἀποφθιμένου

1. Μνῆμα Πολυνίκο⟨υ⟩ Ἡρακλείδης·, P.-H., *GV* || 'C'est un monument pour Hérakleidès, fils de Polynikos, qu'a élevé ici sa mère Eutychis - un impérissable ornement du défunt', L., who rejects Herzog's and Klaffenbach's suggestion that Μνῆμα Πολυνίκο⟨υ⟩ Ἡρακλείδης means that the monument itself bears, like the deceased, the name 'Herakleides'. In the version of L. the epigram consists of a catalectic heptapodic verse followed by a dactylic pentameter; for the former L. refers to *GV* 142 (Thasos; late 6th cent. B.C.).

761. Kos. Epitaph of Alexandros, Roman period. Marble stele with incised pediment; in the latter a sign: ⊕; under the pediment an inscription: Ἀλεξάνδρου. Cf. *AD* 42 (1987) [1992] B 652 (ph.).

762. Kos. Funerary epigram for Chryseros, 1st-3rd cent. A.D. Marble slab with moulding above; mentioned in *AD* 42 (1987) [1992] B 649 (ph.); cf. also *BCH* 118 (1994) 798. J.Bousquet - S.Follet, *BE* (1994) no. 47, recognized two iambi: Τέκνον τὸ Χρυσέλρωτος ἔνθα νήπιλον ὁμώνυμον παλτρός με τύμβος ‖ ἀμφέχει.

763. Kos (area of: Vourina). Epitaph of Timokleidas, undated. Marble plinth with inscription: Τιμοκλείδα τοῦ Λαμπία. Cf. *AD* 42 (1987) [1992] B 650.

764. Kos. Mosaic inscription, undated. Cf. *AD* 42 (1987) [1992] B 630 for a mosaic with representation of a female figure wearing a diadem and holding a cornucopia with grapes (perhaps a personification of Κώς); only the last word of an inscription has been preserved: φιλόκαλε.

765. Kos. Inscribed vase. Cf. *AD* 42 (1987) [1992] B 650 (ph.): fragment of a black-figured Attic kylix with signature of Τλήσων, son of Νέαρχος. On the photo one reads: -- Νεά]ρχο ἐπόε̄σεν.

766. Kos. Inscribed jar. Cf. *AD* 42 (1987) [1992] B 642; found in a Christian building; on the neck an inscription: Εἰσίων ἐπόει.

IOS

767. Hagia Theodote (area of). Sacrificial order, 3rd cent. A.D. *IG* XII 5 15 (dr.). Republished by D.S.Masouri, *Platon* 44 (1992) 103-109 (ph.), who suggests that the sacrifices offered during the Thesmophoria provide the context for this text.

Θύσεις | μηνὸς | Ὁμηρεἰῶνος | ις΄

M. argues that the 16th of Homereon is paralleled by the 16th of Pyanepsion at Athens, on which Demosthenes died, and therefore is likely to have been regarded as Homer's day of death; Pyanepsion was the month of the Thesmophoria; in Ios the rite focused on the 'great Poet' in order to 'secure the fertility of the field'.

NAXOS

768. Naxos. Statue base with dedication to Demeter, Kore, and Zeus, 3rd/2nd cent. B.C. *IG* XII Suppl. p. 104 no. 196. D.Gill, *op.cit.* (cf. our lemma no. 1806) 55 no. 27 (dr.), identifies this as an inscribed cult table and includes it in his catalogue as 'unpublished' on the basis of a description supplied to him by J.H.Young. He records the last word as Εὐβούλωι.

PAROS

769. Paros. History and prosopography of archaic Paros. Cf. D.Berranger, *Recherches sur l'histoire et la prosopographie de Paros à l'époque archaique* (Clermont-Ferrand 1992). Survey of ancient travellers (on 345-426 a Corpus of their texts relating to Paros), of the ancient sites and buildings (with frequent references to inscriptions from *IG* XII 5 found in or testifying to the existence of those buildings), of Paros' archaic history and that of its colonies, its cults, calendar (202), prosopography (up to ca. 600 B.C.: 217-220; 6th cent. B.C.: 333-336), 6th cent. B.C. inscriptions (cf. the corpusculum on 262-281; for a comparatio numerorum see below), foreign relations and political structure. Brief discussion of *IG* XII 5 183 (327), 225 (93/94; 241), 244 (134/135; with new restoration in L. 1: Δορποφόρ[οις ταῖς] Νύμφαισιν; cf. *SEG* XXVIII 709), 445 A and *SEG* XV 517 (cf. our lemma no. 771; 178-184 and 209/210) and *IG* XII Suppl. 412 (cf. *SEG* XXXIX 908; 309-311).

Berranger (262-281) no.:	
1 (dr.)	*IG* XII 5 147; *SEG* XIX 555; *LSAG* 305 nos. 29/30
2 (dr.)	*IG* XII 5 149
3 (dr.)	*IG* XII 5 150; *LSAG* 305 no. 33
4 (dr.)	*IG* XII 5 210
5 (dr.)	*IG* XII 5 213
6 (dr.)	*IG* XII 5 215; *LSAG* 305 no. 34
7 (dr.)	*IG* XII 5 216
8 (dr.; B. suggests restoring either ['Αφροδ]ίτη|ς · μ' ἐ[ποίησ|εν] Εὐπάλω|[ν χά]ριν φέ[ρ|ω]ν or [....]ίτη|ς μ' ἐ[ποίησ|εν]· Εὐπάλω|[ν χά]ριν φέ[ρ|ω]ν)	*IG* XII 5 219; *LSAG* 305 no. 27
9 (dr.; ph.)	*IG* XII 5 252; *LSAG* 305 no. 28; cf. M.-C.Hellmann, *ZPE* 104 (1994) 165
10 (dr.)	*IG* XII 5 105; *LSAG* 305 no. 26
11 (dr.)	*BE* (1971) no. 150 (Παῖς ho Χσενοδόκο Πολυάρητος μ' ἀνέθηκεν | Κλένις ἐποίησεν)
12 (dr.)	*IG* XII 5 260; *LSAG* 305 no. 32
13 (dr.; altar of Ζεὺς 'Ε[λάστε]ρος)	*IG* XII 5 1027; *IG* XII Suppl. p. 110; *LSAG* 305 no. 35; cf. *SEG* XXXIII 687 app.crit.

770. Paros. The calendar. F.Salviat in M.-M.Mactoux, E.Geny (edd.), *Mélanges Pierre Lévêque* 6: *Religion* (Centre de Recherches d'Histoire Ancienne vol. 113; Paris 1992) 261-267, argues that the calendars of Paros and its colony Thasos were identical from the latter's foundation ca. 700 B.C. and presents a new reconstruction (table on 263) superseding his earlier proposal (*BCH* 82, 1958, 212-219). New parallels of Parian and Thasian months' names are now known: Θαργηλιών and 'Απατουριών on record in *SEG* XXXIII 679 LL. 51/52 (Paros; Apatourion is new for Paros); Boedromion in *SEG* XXXIII 681 L. 1 (Βατρομιών) has its Thasian counterpart in *SEG* XVII 415 (XXX 1090*; *LSCG* Suppl. 66) L. 3, where S. after re-examination of the stone reads Βαδρο[μί]ο[ι]ς (name of festival, hence month's name) confirming G.Daux's suggestion (cf. *SEG* XVII app.crit.: [Β]αδρο[μί]ο[ις]). Contra M. Wörrle (*SEG* XXXIII 678) S. argues that Apatourion rather than Maimakterion is the first month of the year (consequently in S.'s scheme Thargelion takes the 7th rather than the 6th place), at least on Thasos during the classical period, since the list of festivals in *SEG* XVII 415 starts with that month. Allowance is made for possible later changes (the Parian documents adduced date to the 2nd cent. B.C.). Six months of the Parian/Thasian calendar (Μαιμακτηριών, Ποσιδειών, 'Ανθεστηριών, Θαργηλιών, 'Εκατομβαιών, Βαδρομιών) are also found at Athens, which fits in with literary sources stating that Paros was founded by Ionian migrants from Attica (11th cent. B.C. on archaeological grounds). Discussion of the Βοηδρόμια, the festival of 'Απόλλων Βοηδρόμιος: 'fêtes du secours, du renfort militaire' (267). S. suggests that the festival, celebrated in winter in many poleis, symbolizes the mutual alliances between cities rather than being a strict polis affair.

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771. Paros. Chronicle of Archilochos, ca. 250 B.C. *SEG* XV 517; XL 685*. D.Berranger, *REA* 94 (1992) 175-185, compares Archilochos' encounter with the Muses (Col. II LL. 22-40; text and translation), with that of Hesiod (*Theog.* 22-34). She points to the playfulness, realism and bucolic nature of the Hellenistic tale as compared with the solemnity and dignity of Hesiod, though there are similarities as well, inter alia the nocturnal setting (cf. also Hes. 9/10; for the unlikely view that Archilochos met the Muses during daytime see *SEG* XL). Discussion of a vase representation and a relief possibly illustrating the story, the nucleus of which must be pre-Hellenistic. Its revival ca. 250 B.C. contributed to the rehabilitation of the archaic poet, who enjoyed a bad reputation as a vitriolic satirist.

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772. Naoussa. Dedication to an archegetes, 4th cent. B.C. *SEG* XXXIII 687. L.Innocente, *PP* 47 (1992) 446-454, argues that the tribe of the Δόρδοπες dedicated this plaque to their ἀρχηγέτης, who was the leader of a common enterprise (oikistes; eponymous hero). Detailed comment on Δόρδοπες who as tribe originated in Northwestern Greece.

TENOS

773. Tenos. Proxeny decrees. G.Reger, *CQ* 42 (1992) 381/382, comments on the rarity of Tenian proxeny decrees for citizens of neighbouring islands from ca. 200 to 150 B.C., the period of the revitalized Nesiotic League and Rhodian dominance: two brothers of Ioulis on Keos and two Andrians (*IG* XII 5 820; 825/826). While the Keian brothers were probably honored as doctors (cf. *IG* XI 4 693; so already R.Étienne, *Tenos II* (cf. *SEG* XL 687) 179, 182), the two Andrians were honored for political reasons: Andros belonged to Pergamon from 199 to 133 B.C. and was foreign territory to the Tenians, who had to assure relations through the mechanism of the proxeny. The proxeny for a Μινωήτης (*IG* XII 5 821) can belong to the 2nd cent. B.C. (as the letter forms seem to suggest) only on the condition that the Tenians are honoring an exile: Minoa was under Samian control from the late 3rd cent. down into the 2nd cent. B.C. For Athens and Tenos in the early Hellenistic age cf. now our lemmata nos. 94 and 97.

774. Tenos. Two honorary decrees for the Milesian physician Apollonios, 190 or 189 B.C. *IG* XII 5 824 (*SEG* XXXIX 878* [where XXXVI instead of XXXVII 765 should be read]; cf. XL 687, 689). Starting from R.Étienne's demonstration that LL. 15/16 refer to war rather than plague (XXXVI 765) and C.Habicht's new date (190 or 189 B.C.; XXXIX 878) G.Reger, *CQ* 42 (1992) 379-381, argues that the resistance of Tenos against Antiochos III during the latter's stopover on Tenos (cf. Livy 36.21.1) on his retreat from Greece to Asia was the decisive momentum for Rhodes to join Rome against Antiochos. At the time of Antiochos' appearance Tenos was the center of the revitalized Nesiotic League and under control of Rhodes, which so far had remained neutral. From LL. 39/40 it appears that the Tenian conflict involved the Nesiotai, which means that either citizens of other Cycladic islands were on Tenos, or that Antiochos had met resistance on other islands as well. Probably Rhodians or at least mercenaries in Rhodian pay had engaged Antiochos' forces.

In *IG* XII 5 824 LL. 43-45 R. restores καὶ τεθεράπευκε πο[λλοὺς τραυματίας | ἀσθενοῦντας ἐν τῆι χώραι τῆι ἡμε]τέραι, περὶ πλέονος ποιούμενος τὴν [τῶν | τραυματίων σωτηρίαν τοῦ ἰδίου συμφέροντο]ς instead of καὶ τεθεράπευκε πο[λλοὺς | ἀσθενοῦντας ἐν τῆι χώραι τῆι ἡμε]τέραι, περὶ πλέονος ποιούμενος τὴν [τῶν | νοσούντων σωτηρίαν τοῦ ἰδίου συμφέροντο]ς.

774bis. Keos. Dedication to Demeter. Cf. our lemma no. 181.

SKYROS

775. Skyros. Epitaph of Pamphilos, ca. 100 B.C. Marble pedimental stele with akroteria; in the pediment a disk; under the cornice an inscription; under the inscription in low

relief a naiskos with a standing man clad in a long himation; the naiskos has two pilasters, which support an arch. Ed.pr. L.I.Marangou, *Ancient Greek Art. The N.P.Goulandris Collection* (Athens 1985) 178/179 no. 287 (ph.): Πάμφιλος | Λεοντέως | Μειλήσιος

[Ed.pr. refers to a forthcoming publication by D.Kokkonis; we have not been able to find it, Pleket].

SAMOS

776. Samos. Grain law, ca. 260 or ca. 200 B.C. *Syll.*^{3} 976; *SEG* XL 735*. D.J.Gargola, *Phoenix* 46 (1992) 12-28, presents a description of the stone and an analysis of the contents of the law. He argues that it was primarily intended to simplify the financial administration of the temple of Hera, viz. to convert a revenue in kind (grain from the twentieth due to Hera from Anaia) into cash (for the temple) in an orderly way, rather than to supply food to citizens (whether in times of crisis or in normal circumstances), or to improve the citizens' standard of living. A survey of legislation concerning food supply (funds for the purchase and resale of grain and regulations of market practices) shows that distributions of substantial amounts of grain to citizens at no cost or at reduced rates were rare; examples involve exceptionally wealthy states. As to the Samian law, G. estimates the number of potential recipients (6000 to 12000 citizens) and the amount of grain they received along the lines set out by L.Migeotte (cf. *SEG* XL), with similar results: with a ration of two choinikes per recipient per month 1000 medimnoi provide 24000 units; with 6000 citizens the supply of grain would last for no more than four months. Even at its level of greatest effectiveness, the law would provide only a marginal improvement for a very few and certainly not a significant amount of grain for the whole population. LL. 24-27 show that the prime focus is on the revenues of the temple: the indication of a floor price (clearly not to the benefit of the recipients) which the demos had established earlier, ensures that Hera received a fair price. The purpose of the law is to set up the procedures needed to guarantee that the promise was kept. From LL. 27-37 it appears that the legislators reckoned with the occasional possibility of a surplus (i.e. the interest gained from the loans made from the fund could yield more than was needed to buy the half-tithe from Anaia); probably they had a target figure in mind which would cover the regular cost of the grain. G. points to benefits of the law beyond the easy conversion of a revenue in kind into money: opportunity for public benefactions; creation of new elective offices (two grain commissioners; fourteen or more meledonai); removal of controversy concerning the sale.

On 13/14 note 6 G. rejects S.V.Tracy's view that the inscription should be dated ca. 260 rather than ca. 200 B.C. (cf. *SEG* XL).

777. Samos. Charter of the shopkeepers in the Heraion, ca. 235 B.C. *SEG* XXVII 545; XXXIV 864; XL 726 (sub B 5, for the date). L.Soverini, *Opus* 9/10 (1990/1991) [1992] 59-121, reprints the text of *SEG* XXVII, with Italian translation and copious com

mentary. The latter contains many sensible choices between the various interpretations of specific clauses offered so far, judicious and functional comparisons of clauses of the text with relevant evidence from other sources, but not many new interpretations. Worthy of note are the reflections on the combination of καπηλεῖον (or ἐργαστήριον, for that matter) and οἰκία (LL. 7/8; '--- organizzazione economica elementare'), on παρακαπηλεύω (L. 8; cf. already id., *AIIS* 10, 1987/1988, 93-102) and γεοῦχοι (L. 19; probably lease-holders of temple land). S. considers the possibility of translating L. 38 as: 'it is forbidden to sell the sacred slaves' but ultimately does not incorporate the suggestion in the translation. Comment on soldiers, veterans (ἄπεργοι), suppliants (ἱκέται) and slaves (δοῦλοι), who are not allowed to act as κάπηλοι, sub-tenants or suppliers of goods to the official κάπηλοι (LL. 8-20); a separate paragraph on trade in the temple: a special 'spazio commerciale' in the temple; erection of σκηναί and of οἰκίαι (and συνοικίαι) cum καπηλεῖα; καπηλεῖα, πανδοκεῖα and στοαί in temple precincts.

778. Pythagoreion. Inscribed phallos. V.Giannouli, *AD* 42 (1987) [1992] B 505, reports on an inscribed phallos found during excavations of a public building probably belonging to the agora. The inscription runs: καὶ σύ.

IKARIA

779. Ikaria. History and Corpusculum. A.J.Papalas, *Ancient Icaria* (Wauconda, Ill. 1992), gives a history of the island from the Bronze Age to the Byzantine period. In an appendix (181-186) he presents the texts of eleven Greek inscriptions found on the island. Most of them were mentioned in I.Stamatiadis, *Ἰκαρικὰ ἤτοι ἱστορία καὶ περιγραφὴ τῆς νήσου Ἰκαρίας* (Samos 1893) or J.Melas, *Ἱστορία τῆς Ἰκαρίας* (Athens 1959). **No. 1**, now in the Museum in Kampos, is a list of ephebes (Γυμνασιαρχοῦντος Ἀρχείτου τοῦ Δημοκλέους, ἐφηβαρχοῦντος Μ.Μοδ.Συνίστορος ἐφήβευσαν followed by the names + patronymics of eighteen ephebes; Stamatiadis 21; L.Robert, *OMS* I 552 note 1, who writes: 'de l'époque d'Auguste'; cf. also *OMS* III 1490 note 1; P. says that the text is dated to 'the sixth year' (= 31-6 = 25 B.C.); his text, however, begins with ξη. The text was also published in the Smyrnaean Μουσεῖον 1 (1875) 139 no. ξγ'; is ξη a mistake for ξγ' ? If so, P.'s text does not contain any date at all; the list of names has five ephebes who were all sons of a certain Χαρίεσσα; for that name cf. *SEG* XXX 1838). **No. 2** is a funerary epigram for twelve-year old Philokles (Stamatiadis 22; Peek, *GV* 119; cf. *Coll.Froehner* 51 no. 43 (ph.) and L.Robert, *OMS* I 552 note 1); **no. 3**, now in the Museum in Kampos, is an epitaph (Melas 7; P. gives the following text: ⟨Ἀρτ⟩εμισίας | ⟨Ἀρχ⟩εστράτου | γυναικός, | Θεόκριτος || Τιμησιλέω | Φιλαῖνα | Θεοκρίτου | γυνή, | Ἀρχέστρατος || Τιμησιλέω | Τιμησιλέως | Θεοκρίτου; LL. 3-12 commemorate the two sons of Timesileōs (Theokritos, Archestratos), the wife and son of Theokritos (Philaina; Timesileos); LL. 1-3 concern the wife of Archestratos); **no. 4** is a fragmentary text mentioning a πρύτανις

(Stamatiadis 22; Robert, *loc.cit.*); **no. 5**, now in the Museum in Kampos, may well be a forgery (see Robert, *op.cit.* 559 note 4 and *BE*, 1966, no. 341; not mentioned by P.); **no. 6** (ph. on 180), now in the Museum in Kampos, is a honorary inscription (Melas 8; Σάμιοι οἱ κατοικοῦν|τες Εἰκαρίαν vacat | Αὐτοκράτορι Καίσαρι | Νερούᾳ Σεβαστῷ; for the Samians cf. below no. 11); **nos. 7-9** are epitaphs; Ἡροστράτης (**no. 7**; now in the Museum in Kampos), Τυδείδης (**no. 8**; found in Aperichou and now in the Museum in Kampos), Διογένης | Διογένου (Melas 8; from Drakanon in the Northeast point of the island); **no. 10** is an epitaph found in Galiskari, a coastal village six km. from Nas (Stamatiadis 40/41; Ἡ καμάρα | Ἀλφ[...] Ἀνδρέα καὶ Αὐρ[ηλίας] | Νικομηδείας· οὐκ ἔξεσ|ται οὐδενὶ θεῖναι οὐδένα || πλέον ἡμῶν καὶ τῶν ἡμεῖν | διαφερόντων· ἢν δὲ μή, θήσει | τῇ Ταυροπόλῳ Ἀρτέμιδι ✳ τριακόσια; in L. 2 possibly Ἀλφ[ίου] ?; Artemis Tauropolos had a sanctuary in Oinoe; cf. Robert, *op.cit.* 555); **no. 11** is a honorary inscription for Antoninus Pius (Stamatiadis 21; Robert, *op.cit.* 559; Σάμιοι οἱ ἐν Ἰκαρίᾳ κατοικοῦντες | [...] τοῦ ναοῦ αὐτοκράτορο[...] | Καίσαρι [Τί]τῳ Αἰλίῳ | Ἁδριανῷ Ἀντωνίνῳ || Σεβαστῷ Εὐσεβεῖ; Robert suggests in L. 2 [κα]⟨ὶ⟩ Ο⟨ἰ⟩να(ι)ο⟨ῖ⟩; in the same line one would expect Αὐτοκράτορι; in L. 3 P. gives [...] τῷ Αἰλίῳ; he erroneously assigns the text to Hadrian).

P. did not include in his catalogue the following items: *BE* (1939) no. 290 (Ἔλπιστος Ἀρχιερατικοῦ ἐτῶν θ΄, ἥρως χρηστέ, χαῖρε); *BE* (1971) no. 511 (cf. *BE*, 1974, no. 427; *SEG* XXVII 547; Κοίρανος καὶ Εὐρυμή[δης] ἀδελφεοὶ Ἀπολλωνίης· Παλίων Πάριος ἐποίησεν); *BE* (1974) no. 428 (Τιμησ[ι]λέως Ἀρκεσιλέω; for the first name cf. above no. 3); SEG XXXVIII 847/848; XXXIX 905. For an unpublished decree of the Σάμιοι οἱ κατοικοῦντες Οἴνην cf. L.Robert, *EEP* 113 note 1.

SAMOTHRAKE

779bis. Samothrake. Dedication of the rotunda of Arsinoe to the Great Gods, 287-281 or 276-270 B.C. *IG* XII 8 227 (*OGIS* 15; P.M.Fraser, *Samothrace*, vol. 2, 1: *The Inscriptions on Stone*, New York 1960, 48-50 no. 10). Republished by G.Roux in J.R. McCredie - G.Roux - S.M.Shaw - J.Kurtich, *Samothrace. Excavations conducted by the Institute of Fine Arts of New York University*, vol. 7: *The Rotunda of Arsinoe* (Princeton 1992) 231-239 (ph. on 69; dr. on 10, 53, 68, 232/233). In L. 2 R. prefers A.Conze's initial restoration βασιλέω[ς Πτολεμαίου] γυ[νή] to βασιλέω[ς Λυσιμάχου] γυ[νή] (C.'s revised restoration after Wilamowitz; *IG*; Fraser). The second lacuna of L. 2 either contained an indication of the building, e.g. τὸν ναόν (see Fraser for several possibilities; R. excludes τὴν or τὸν θόλον), or a participle reflecting the occasion of the dedication, e.g. σωθεῖσα. R. argues that Arsinoe erected the rotunda in commemoration of her flight to Samothrake in 279 B.C. after the treachery of her second husband Ptolemy Keraunos, i.e. between her marriage with her brother Ptolemy II Philadelphos in or ca. 276 B.C. and her death in 270 B.C. (Fraser: 287-281 B.C., when her first husband Lysander was king of Macedonia).

P.Pray Bober, *ibid.* 16 with notes 43/44, prefers [Λυσιμάχου]. For other brief references to the dedicatory inscription in this volume see the index on 427 s.v. 'inscription (dedicatory)'.

780. Samothrake. List of initiates, 165 A.D. J.R.McCredie, *Hesperia* 34 (1965) 114/115; J.H.Oliver, *AJPh* 87 (1966) 75-80 (cf. P.R.C.Weaver, *ibid.* 457/458). Republished after re-examination of the stone by W.V.Harris, *AJPh* 113 (1992) 71-79 (majuscle text). We do not give a complete app. crit. for the Latin part of the text.

[Ἀγ]αθῆι Τύχηι·
[βασιλεύον]τος Αἰλίου Ἐπιμάχου,
[---- μη]νὸς Μουνυχιῶνος·
[Orfito] et Pudente co(n)s(ulibus), K(alendis) Mais;
P. Anteiu[s O]restis proco(n)s(ul) prov(inciae) Mac(edoniae)
vacat Amic[i]: Iu[li]us Lupercianus
Septimius Tigrines
Fl. Theodo[r or -t]us
Marcius Felix Vic[tor or -torinus]
Aure[l]ius Verinus Di[----]
C[-- ca. 4 --] Pompeianus Pi[-- 2 or 3 --] vacat
vacat Serr (i.e., servi) O[res]t[i]s proco(n)s(ulis):
[----] Lydus
[----] [----]
Mappius Parthenopae[us]
Dionysius Abascantus
Lycoris Zoticus
Zelotus vacat
Phileus Felix Augustor(um)
A m [--]ss[--] verna
Philo[- ca. 5-6 -]eus Onesimus Verin[i]
Moschus dec(urio)
vacat mult(itudo): Eutyches servos Sep-
Menan[de]r timi T[i]cranis
Numenius vacat THS vacat Pasiphilus
Po[- 6 or 7 -]achi[u]s vacat THS
Atithreptio
Iunius mi(stes) ep(optes)
Ce m [----] [----]erius

1. [Ἀγ]αθῆ[ι], McC. ‖ 2. [ἀγορανομοῦν]τος, McC.; [βασιλεύον]τος, O. ‖ 5. P. Antipa[...]ristis, McC.; P. Anti(us) P. [f. O]ristis, O.; P. Anteius Orestes is not attested elsewhere, H. ‖ 23. multitudo: cf. *IG* XII 8 174: ἀκόλουθος Παυσανίου ὅμιλος, H. ‖ 25. (cf.also 26) THS: perhaps Th(eodori) or Th(eodoti) s(ervi), with reference to the man named in L. 8, H., 'without much confidence'.

780bis. Samothrake. Various minor inscriptions on elements of the rotunda of Arsinoe. In addition to the dedication by Arsinoe, the following inscriptions of minor importance are (re)published in *op. cit.* (cf. our lemma no. 779bis): **1)** letters on five blocks of the steps: Γ (2 x) and Δ (3 x); their meaning is unclear (34); **2)** inscription on an orthostate: P.M.Fraser, *op.cit.* (cf. our lemma no. 779bis) 135 no. 90: [--]ΕΑΣ (38/39; dr.); **3)** graffito on the left end of an orthostate, where it would have been invisible: I ∪⌣ (38/39; dr.); **4)** graffiti on a pier block: Λ and + ; their meaning is unclear (63 note 138); **5)** mason's marks on sima blocks engraved to guide their reassembly when they were removed for the early Roman imperial revision: key letters at the joints, A-B, B-Γ, Γ-Δ κτλ., reaching Σ-Τ among extant blocks; a second series was begun but abandoned: ΑΑ-ΒΒ, ΒΒ-ΓΓ, ΓΓ-Δ (78/79; 260/261; dr.); **6)** stamps or incisions on seventeen tiles: letters ranging from A to I (83/84; ph. of some examples; on 84 note 192 some observations and corrections concerning Fraser nos. 276, 287, 287a, 289, 291 and 292). Fraser no. 53 was erroneously assigned to the rotunda (47 note 101). For inscriptions not belonging to the rotunda and adduced in this volume see the index on 434; cf. also our lemma no. 1100bis.

781. Samothrake (Keramidaria). Amphora stamps. Cf. D.Matsas, C.Karadema, M.Koutsoumanis in *To Archaiologiko Ergo* 3 (1989) [1992] 610, for a report on 1012 stamped handles (70 different types) found during excavations of a group of workshops (ca. 350/340-281 B.C.). They mention a number of names, sometimes with patronymics: Φερτάτο(υ) τοῦ Πολυ(--), Ὀρεστι(--)τοῦ Ἀντι[--], Εὐξένου Φερτάτου, Σωφάνου Εὐξένου, Χάρητος, Φερτάτου, Θεων Νου(--), Χαριδα(--), Σίμων, Προκλῆς.

THASOS

782. Thasos. The calendar. See our lemma no. 770.

783. Thasos. Archaic inscriptions. H.Duchêne, *op.cit.* (cf. our lemma no. 785) 110-129 nos. 1-30, presents a catalogue of archaic Thasian texts up to 440/430 B.C., with translation and full bibliography. Photos of *IG* XII Suppl. 412 (*SEG* XXXIX 908); *IG* XII 8 683 (*SEG* XXXIX 908); *IG* XII 8 395 (Peek, *GV* 142), 397 (Peek, *GV* 1636), 398 (Peek, *GV* 164); J.Pouilloux, *Recherches --- Thasos* I 16 no. 1; 36 nos. 5 (Peek, *GV* 1227) and 6; *IG* XII 8 390 (cf. *ZPE* 104, 1994, 164) and 356; J.Pouilloux, *Recherches --- Thasos* I 304 no. 89; *BCH* 97 (1973) 553-555; *BCH* 89 (1965) 441/442 no. 1 and 447 no. 6 (*LSCG* 113) and 452 no. 12; *SEG* XVIII 347 (XXXVI 790; cf. our lemma no. 784); *BCH* 91 (1967) 587 nos. 33 and 34; *IG* XII 8 358 (*Syll.*^{3} 1033; *LSCG* 114), 359 and 375; *IG* XII Suppl. 414 (*SEG* II 505; *LSCG* Suppl. 63; *SEG* XXVI 1028; XLI 720); *BCH* 88 (1964) 267-287; *Recherches --- Thasos* I 86 no. 13; 116 no. 15; *SEG* XXXVIII 853; *IG* XII 8 401.

784. Thasos. Law concerning wine and vinegar, ca. 480 B.C. *Recherches --- Thasos* I 37-40 no. 7 (*SEG* XVIII 347; XXXVI 790). H.Duchêne, *op.cit.* (cf. our lemma no. 785) 60 and 119/120 no. 17 (ph.), restores LL. 3/4 as follows: ὅ τι ἄν τις τούτω[ν ποιῆι παρὰ τὰ | γεγραμμέν]α etc.: cf. LL. 7/8 and 33/34 of the text in our lemma no. 785.

785. Thasos. Regulations concerning the behaviour in and the upkeep and cleaning of streets, ca. 470-460 B.C. Large (one meter high) marble block found in the harbor of Limenas; boustrophedon inscription in Parian alphabet; the text is divided into two paragraphs (LL. 1-18; LL. 19-49); under the text in graffito a helmeted head, probably added after the stele was removed from its socle. Ed.pr. H.Duchêne, *La stèle du port. Fouilles du Port* 1. *Recherches sur une nouvelle inscription thasienne* (Études Thasiennes XIV; Athens-Paris 1992) (ph.; dr.), with translation and copious commentary. A review of the book and an English translation of the Greek text by D.M.Lewis, *CR* (1993) 402/403.

→ Ἀπὸ τῆς ὁδῦ τῆς ὄχθης ⁝ Ι- - - - boustrophedon
τῦ Ἡρακλέος τῦ ἰρῦ ⁝ ἀπ-
ὸ τῆς ὁδῦ τῦ ἰρῦ Χαρίτων ⁝ ἐν τῆι ὁδῶι τ-
αύτηι ὁδὸν μὴ ποιέτω ⁝ μηδὲ ὑδ[ρευ]-
ἑτω τῆι Ε[- - - - -]ας ⁝ μηδὲ φ[ρ]έα-
τα ἰ[σ]τάτω ⁝ μηδὲ [- - - -] τιθέτω ⁝ μηδὲ [-]
[- - -]Α ποιέτω ⁝ ὃς ἄν τι τούτων ποιῆι πα-
ρὰ τὰ γεγραμμένα ⁝ ἑκατὸν στατῆρας
ὀφελέτω τῶι Ἀπόλλ[ω]νι τῶι Πυθίωι ⁝ ἑκατ-
ὸν δὲ τῆι πόλι ⁝ πρ[ησσ]όντων δὲ οἱ ἀρχ-
οὶ ἐπ' ὧν ἂν ποιῆι ⁝ ἂν δὲ μή, αὐτοὶ ὀφελόν-
των ⁝ τὴν θωϊὴν διπλησίην τῶι θεῶι καὶ τῆι π-
όλι ⁝ καὶ εἴ τι [μὴ] ἡ θωϊὴ γέγραπται τῶι πο-
[ι]ῦντι, μὴ τει[σά]τω ⁝ ὃς τάδε μὴ ἐποίησ-
εν, ΤΟ[.]Ο[- - - - - -]δειχσάτ[ω]
[.]ΔΕ[.]ΑΣΙΑΘ\ /[- - - - -]ιος ἔστω ⁝ ἐπὰ-
ν δὲ ἐς τωὐτὸν [π]οιήσηι, τότε χρήσθω τῶι
οἰκήματι vacat
Τὴν ὁδὸν καθαρὴν παρεχέτω ⁝ ὁ ἐνοικέων
κατὰ τῦ ἑαυτῦ ἕκαστος ⁝ ἂν δὲ μηδὲς ἐνοι-
κῆι, ὃ ἂν ἦι τοῖκημα ⁝ καὶ ἐ[πιστά]τ[αι] καθαι-
ρόντων ⁝ αὐτοὶ ἑκάστο μηνός ⁝ καὶ ἄν τι πέσ-
ηι, ποιόντων τῆς [-]ΑΡΛ Ι Ι [-] μμένης ⁝ ἀπὸ δὲ
τῦ Ἡρακλέ[ος] ἰρῦ μέχρις θαλάσσης τὴν ὁδὸν
ταύτην ἐπιστάται καθαιρόντων ⁝ αἱρέτω δὲ τὰ
ἐκ τῶν κα[τοικι]ῶν κα[ὶ] τὰ ἐπὶ τῆς ὁδῦ ἐπὰν οἱ
ἀρχοὶ κελε ύωσιν · ὃς [ἄν] τι [τ]ούτων μὴ ποιῆι ⁝ [κ]-
ατὰ τὰ γεγραμμένα ⁝ ἕκτην ἑκάστης ἡμέρης

ὀφελέτω τῆι πόλι ⁝ πρησ[σ]όντων ἐπιστάται κα-
ὶ τῶμυσυ αὐτοὶ ἰσχόντων ⁝ ἐπὶ τõ τέγεος τῶν
κατοικιῶν τῶν δημοσίων τῶν ἐν τῆι ὁδῶι τ-
α ὑτηι ⁝ θῆς ἕνεκεν μηδὲς ἀναβαινέτω ⁝ μηδ-
ὲ γυνὴ δ'ἐ[κ] τῶν θυρίδων θήσθω · ὅ τι ἂν τούτ-
ων ποιῆι ⁝ στατῆρα κατ' ἕκαστον ὁ ἐνοικέων
ὀφελέτω τῆι πόλι ⁝ πρη[σ]σόντων ἐπιστάται κα-
ὶ τῶμυσυ αὐτοὶ ἰσχόντων ⁝ ἐκ τõ προφ[ρ]άγμ-
ατο[ς] τõ προέχοντος ⁝ ἐς τὴν ὁδὸν ταύτην
ὑδρορροίην μὴ ποιέτω ⁝ ἂν δὲ ποιῆι, ἡμίεκτ-
ον ἑκάστης ἡμέρης ὀφελέτω ⁝ τῶμυσυ τῆι πό-
λι τὸ δὲ ἤμυσυ ἐπιστάτησιν ⁝ πρησσόντων ἐπ-
ιστάται ⁝ ἀπὸ Χαρίτων ἱρõ μέχρις τῶν οἰκ-
ημάτων ἔνθα τὸ ἀργυραμοιβήϊον ⁝ καὶ ἔν-
θα τὸ συμπόσιον ⁝ καὶ ὡς ἡ ὁδὸς παρὰ πρυτα-
νήϊον ⁝ ἐν τῶι μέσωι τούτων κόπρον μὴ ἐσβα-
λλέτω μηδὲ προϊστάσθω · ὃς δ' ἄν τι τούτων πο-
ιῆι, ἡμίεκτον κατ' ἕκαστον ὁσάκις ἂνν ποιῆι ὀ-
φελέτω τῆι πόλι, πρη[σ]σόντων ἐπιστάται καὶ τ-
ῶμυσυ αὐτοὶ ἰσχόντων ⁝ ἂν δὲ μή, διπλήσι-
ον ὀφελόντων τῆι 'Αρτ[έ]μιδι τῆι Ἑκάτηι

The script is similar to that of the Thasian Law on wine and vinegar (Pouilloux, *Recherches --- Thasos* I 37-40; ca. 480-460 B.C.; cf. our lemma no. 784), ed.pr.; the text is probably complete at the beginning, ed.pr. || 2. before τõ possibly καὶ ἀπό ??, ed.pr. || 5. in fine 'nous avouons que nous avons lu aussi φ[ρ]άγμα', ed.pr. || 16. initio possibly [ὅ]δε ?, followed by something like [π]ᾶσι ἀθ[ώϊος καὶ τίμ]ιος ἔστω ?, ed.pr. || ed.pr. considers the possibility that these regulations somehow were part of a lex sacra which regulated (the processions taking place during) one or more festivals in the city: cf. *IG* II^2 380 (= *Syll.*^{3} 313) and 659 (= *Syll.*^{3} 375); in a more general sense the Pergamene Law of the astynomoi provides excellent parallels (*OGIS* 483; *SEG* XIII 521) || 1-18. series of regulations against those who encroach upon the public road; ἐν τῆι ὁδῶι ταύτηι (LL. 3-4): probably the road of the Charites mentioned in L. 3, ed.pr. (99) with further comment on the other streets mentioned in this text || 19-23. prescription concerning all streets in Thasos: τὴν ὁδὸν is any street in Thasos which is to be kept clean by οἱ ἐνοικέοντες; once a month it is the Thasian epistatai who have to clean the streets; in exceptional cases ('if something falls', i.e. crumbling walls vel sim.) quicker action is prescribed (LL. 21-23), ed.pr.; in L. 23 ed.pr. prints τῆς [-]ΑΡΛ I I but the facsimile gives τῆς.ΛΓΛI I (P.Gauthier, *BE*, 1993, no. 395) || 23-41. series of regulations concerning a specific road, viz. that leading from the Herakleion to the sea; the epistatai are to clean it monthly; but the ἐνοικέων is to remove garbage and obstacles regularly || 30-32. nobody is to climb upon the roof of public buildings (i.e. houses owned by the city and rented to private people, ed.pr. (107/108)) along the street in order to watch (a procession, a funerary cortège vel sim.), ed.pr., with references to literary parallels concerning the roof as 'lieu de sociabilité et observatoire'; cf. however, P.Gauthier, *BE* (1993) no. 395: the facsimile rather suggests καπηλείων in L. 31; according to G. it is not certain that the roads mentioned in this text were those along which processions proceeded; possibly these regulations pertained to those roads which made up the center of the city, which was to be kept clean || 32-33. women are not allowed to look out of

the windows for processions vel sim., ed.pr., referring to a Thasian lex sacra excluding women from the cult of Herakles (*IG* XII Suppl. 414; *LSCG* Suppl. 63; apud ed.pr. 124/125 no. 23 (ph.)) || 36-37. the πρόφραγμα is either a balcony (cf. Ps.-Aristotle, *Oeconomica* 2.4) or a flight of steps giving access from the street to the main entrance (preferred by ed.pr.) || detailed comment on the penalties, the procedures for exacting the fines (LL. 8-14; 27-30; 33-36; 41; 45-49) and the punishment and rewards for defaulting and successfull magistrates respectively; in LL. 14-16 ed.pr. suggests τὸ[ν] ὀ[φέλοντα μηδ' ἐν]δειχσάτ[ῶ]· [ὅ]δε [π]ᾶσι ἀθ[ώϊος καὶ ---]ιος ἔστω; alternatively he considers in L. 15 τῶ [π]ο[ιόντος] or τό[π]ο[ν] || ἄρχοι (LL. 10/11, 27): a college of magistrates superior to the ἐπιστάται and to be distinguished from the ἄρχοντες; possibly a group of executive functionaries, members of an executive committee of the boule, viz. the group of 360 who ἦρχον (*IG* XII 8 276), ed.pr. (hesitatingly) || ἐπίσταται: they fulfill the functions which in Aristotle, *Ath.Pol.* 50.2 are fulfilled by the astynomoi, ed.pr., with further references to Thasian texts mentioning the epistatai || Ἄρτεμις ἡ Ἑκάτη (L. 48): cf. *IG* XII 8 359 = Duchêne 123/124 no. 21 (ph.): Ἀρτέμιδο[ς] Ἐπαυλίης Ἑκάτης. An Ἄρτεμις Πωλώ is on record on Paros and Thasos (*IG* XII Suppl. 382/383; cf. *IG* XII 5 229 with *SEG* XXXI 747 for this goddess on Paros), ed.pr., with further references to this deity in other sources. Artemis Polo wore the polos, also worn by Hekate in the Hellenistic period || Χάριτες: preside over the laws and civic harmony, ed.pr. || ἀργυραμοιβήϊον (L. 42): 'building where money is changed' (hapax), ed.pr., who points out that this is the earliest evidence for the practice of ἀργυρομοιβοί and for the official existence of money-changers and bankers; the ἀργυραμοιβήϊον as official building shows that argyromoiboi were official changers and examiners of coins, supervised by the city; their bureau may have been in one of the οἰκήματα of a stoa || συμπόσιον (L. 43): the official public dining-hall, rather than the meeting-place of a private club of aristocrats (Schmitt-Pantel, *op.cit.* (cf. our lemma no. 1746) 330/331 [the text may well show that the aristocratic dining-hall has been integrated in the polis as a whole; it is significant that an aristocratic term is still used to denote a place which is otherwise fully integrated in the network of civic buildings, Pleket]) || ed.pr. (89-105) reconstructs what we know about Thasos' street-plan (drawing on 106) || the coins mentioned in this inscription (στατήρ, ἕκτη, ἡμίεκτον) are all known from other Thasian texts, ed.pr., who refers to O.Picard's studies of Thasian coinage for further details.

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786. Thasos. Amphora stamps, ca. 420-2nd cent. B.C. Y.Grandjean, *BCH* 116 (1992) 541-584 (dr.), publishes the amphoras found in the quarter of the Gate of the Silenus. All amphoras (except for no. 84) were manufactured at Thasos. Several bear graffiti or stamps. Not all Greek texts are fully published. The dates given below are the latest possible.

No. 2: graffiti on the neck Λ and ⋌ (ca. 420 B.C.)
No. 26: graffito on the neck: *kappa* turned ? (420 B.C.)
No. 46: stamp Τελέα (ca. 350-325 B.C.)
No. 47: stamp with the name of the eponym Μυίσκος and of the producer Ποσιδη(-) (ca. 325 B.C.)
No. 48: illegible stamp (ca. 325-300 B.C.)
No. 49: graffito on the neck NY (sinistrorsum; ligature); on the shoulder M (ca. 325-300 B.C.)
No. 64: stamp with the name Κρινομένης (beginning of the 3rd cent. B.C.)
No. 76: stamp with the name Ἡράκλειτος (ca. 250 B.C.)
No. 79: stamp with the name Σκύμνος (ca. 250 B.C.)
No. 81: stamp with the name Φείδιππος (ca. 250 B.C.)

No. 82: stamp with the name Διαγόρας (ca. 250 B.C.)
No. 83: stamp Πολυτ[...], perhaps Πολύτιμος? (ca. 250 B.C.)
No. 84: stamps ἐπὶ | Μενἰταίου and Καλλικλεῦς (ca. 250 B.C.)
No. 98: stamp with the name Εὐαλκίδης (2nd cent. B.C.)
No. 99: stamp with the name Πολύων (2nd cent. B.C.)
No. 100: stamp with the name Ἀμφικλείδης Ευ(-) (2nd cent. B.C.)
No. 101: stamp with the name Ἡγησιτέλης (2nd cent. B.C.)
No. 102: illegible stamp (end of the 2nd cent. B.C.)
No. 104: illegible stamp (2nd cent. B.C.)

EUBOIA

787. Euboia. Contacts between Euboia and Sicily. See our lemma no. 851.

788. Eretria (area of: Amarynthos). The temple of Artemis Amarysia. Cf. *SEG* XXXVIII 871. E.Sapouna-Sakellaraki, *Kernos* 5 (1992) 235-263 (map of the area), reports on the excavation of numerous anepigraphic cult objects, inter alia terracotta female statuettes, in a field near Hagia Kyriake. They are probably a deposit from the temple of Artemis Amarysia, which consequently should be sought in this area rather than near Palaiochora or Hagia Paraskeue (cf. *SEG* XXXVIII). On 235-240, she presents a survey of earlier excavations and finds including inscriptions bearing on the cult of Artemis Amarysia and the location of her sanctuary. Inscriptions were found scattered over a wide area. None of them being found in situ, they offer little help in locating the temple. Brief references to inter alia *IG* XII 9 140; 142/143; 153; 187; 189; *AE* (1890) 21 (lead weight; dr.).

789. Eretria. Funerary epigram for Mnesitheos, ca. 500-450 B.C. *SEG* XXXIX 937. J.Svenbro, *Phrasikleia* 48-56, repeats his new readings from the photo and his interpretation of this poem as set out in *SEG* XXXIX 937, and argues that the author has reworked a half-line from Homer, *Iliad* 7.91. Speculation on the degree of literacy implied by the poem; i.e. more people could write than read !

790. Eretria. Epitaph of Aristo. Mentioned by P.Kalligas, *AE* (1983) [1986] 155 no. 46. Cf. D.Knoepfler, *Chiron* 22 (1992) 441 no. 53, who points out that we missed this epitaph in *SEG* XXXVI: Ἀριστὼ Τιμοδάμου Θηβαία.

791. Eretria (area of: Basiliko). Epitaph of Timophon, Hellenistic period. Cf. E.Sapouna-Sakellaraki, *AD* 42 (1987) [1992] B 214: Τιμοφῶν Φιλοδήμου [cf. already *SEG* XXXIX 938 !].

792. Eretria. Epitaph of Nikarete, undated. E.Sapouna-Sakellaraki, *AD* 42 (1987) [1992] B 213, reports on the discovery of an inscribed marble funerary stele found by a citizen of Eretria on his land: Νικαρέτη.

793. Histiaia-Oreos. Honorary decree for Sinope, ca. 300-250 B.C. *IG* XII 9 1186 (*Staatsverträge* III 563; *SEG* XXXVII 740*; cf. XXXVIII 2028; XL 1174). O.Curty, *Historia* 41 (1992) 247 note 9 (cf. our lemma no. 1843), restores in L. 1 Ἐπειδὴ Σινωπεῖς ἄποικοι [ὄντες Τρικκαίων] instead of [ὄντες Μιλησίων] (*IG*) or [ὄντες Ἱστιαιέων] (D.Asheri, already rejected by N.Ehrhardt; cf. *SEG* XXXVII). Both cities were colonies of one metropolis, probably Trikka.

794. Styra. Inscribed lead tablets, ca. 475 B.C.? *IG* XII 9 56 (1-464); *SGDI* 5345 (1-50); *LSAG* pp. 86, 88; cf. *SEG* XXXI 1662, XLI 778-795 in fine. O.Masson, *BCH* 116 (1992) 61-72, sketches the history of the 'diaspora' of the ca. 500 tablets: Athens, Basel, Paris, Berlin, Halle. He presents photos of some items in Athens (63, 146, 193, 434), in Paris (110, 256, 325, 361, 369) and drawings of items in Halle made by F.Bechtel (26-39). A group of tablets, once in the possession of W.Waddington at Paris, is now lost. According to M. they are not forgeries (dr. made by F.Lenormant of 259, 267, 274, 287). The tablets in Halle, described by F.Bechtel as presumably coming from the Peiraeus, are in all probability from Styra. On 61 note 5, M. argues that Ἐπιθρέφεος in 104 is certainly a genitive (with double aspiration, cf. Θιμόνοθος in 152). On 70 note 48, he argues that Φέλλουρος in 406, an *hapax*, is presumably a nickname of the same type as Κόλουρος. O.Masson, in *Dialectologica Graeca*, 229-231, studies some features of the Ionian names on the tablets: preservation of aspiration, hyphairesis, rhotacism. Boiotian influence is visible in names ending in -ōνδᾱς. In particular, M. prefers in 399 [Ἐ]τυμόνδᾱς (or rather on second thought Τυν⟨ν⟩όνδᾱς, derived from τυννός) to Τυμόνδᾱς (*IG*) or Τυννάδᾱς (*SGDI*). Ηυπέδōν in 136 presumably is not to be corrected with Bechtel into Ηυπέ⟨ρ⟩ōν. Κλόδεινος in 191 may be an inversion of Δεινοκλῆς? Names of special interest: Λεόβριμος in 117, an *hapax* (not Λεō-, with *IG*) is composed with λεο-, 'very'. Πελάδᾱς in 322 is problematic: presumably it is not to be corrected into Πελά⟨ρ⟩ᾱς (*SGDI*). Παραμένων in 78?/79?, 229, 319 is the original form of the name, derived from παραμένω (also on record in Naukratis, from Chios); later Παρμένων became widespread; from the latter names like Πάρμις, Παρμήν, Παρμώ etc. were derived.

CRETE

794bis. Crete. Criminal law in the Archaic period. After presenting some statistics concerning early laws, regulations and agreements in the entire Greek world which show that Crete was the 'lieu par excellence' for the writing down of laws, H.van Effenterre in M.Gagarin (ed.), *Symposion 1990. Papers on Greek and Hellenistic Legal History (Pacific Grove, California, 24.-26. September, 1990)* (Köln-Weimar-Wien 1991) 83-86, points to some characteristics of criminal law (i.e. laws specifying penalties for offences or crimes like murder, wounding, rape, theft, violence or liability in general) in Archaic Crete (i.e. before 450 B.C.): **1)** other than in the case of civic law there is no evidence for direct intervention of any city authorities; **2)** exclusions and exceptions resulting in impunity (ἀβλοπία (= ἀβλαβεῖα); ἀνατός; ἀπατός; ἀνάγκα) outnumber rules; **3)** a profound suspicion of the judges appears from relevant provisions. V.E. argues that these three features reveal an old tradition of unwritten legislation; writing down the 'common law' was the result of a long historical development.

In a reaction to v.E.'s contribution M.Gagarin, *ibid.* 87-91, questions the applicability of modern subcategories such as criminal law and public law to early Cretan lawgiving. The Gortyn Code (*I.Cret.* IV 72; our lemma no. 802bis) and other Cretan laws are usually each made up of a mixture, many sections bearing on family matters and a few on commerce and crime. While accepting v.E.'s argument concerning the long tradition of legal development, G. is not convinced that criminal laws are so different from other laws in the specific ways claimed by v.E.: **1)** it is difficult to dismiss the evidence of *I.Cret.* I X 2 (L. 2: τοῖς Ἐλτυνιοῦσι); also the engraving of other (sets of) laws must have been approved by some official or public body; **2)** exceptions are not specific to 'criminal laws' but reflect a general fondness for detailed elaboration evident in all Cretan laws; **3)** flexibility of procedure (e.g. in *I.Cret.* IV 9; IV 41 Col. I LL. 1-12) suggests confidence in rather than suspicion of judicial officials. Finally G. argues that the writing down of laws (mostly on temples and other sacred or public buildings) suggests that 'legal inscriptions may have had a public function, perhaps a ritual affirmation of public participation in this aspect of the life of the polis' (91), giving the citizens a sense of civic identity (in the same sense more in general R.Thomas: cf. our lemma no. 1774).

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795. Crete. The 'Cretan constitution'. P.Perlman, *CPh* 87 (1992) 193-205, points to the discrepancy between a literary tradition developed in the 4th cent. B.C. (cf. especially Arist., *Pol.* 2.10, 1271b20-1272b22) and dealing with Crete as having a single Cretan constitution on the one hand, and the evidence from inscriptions showing political and social diversity on the other. This artificial construct of the political philosophers arose from interest in the Spartan state. There was an early tradition which asserted that the Lycurgan laws were introduced into Sparta from Crete. Lykourgos may have visited the Spartan colony Lyktos. The Spartans adduced the laws of Lyktos as an example of the constitution of Minos, who enjoyed a reputation as the lawgiver of a *unified* Crete. The relative isolation of the island during the Classical period may also have contributed to the erroneous concept of a 'Cretan politeia'. On 195-199 P. adduces many inscriptions to illustrate the real situation in the Cretan cities. She focuses on:

1) the name and number of Cretan magistrates (Aristotle: ten κόσμοι per city; inscriptions: δαμιοργοί in Olous and Polyrrhenia; ἄρχοντες in Itanos and Praisos; only one example of ten kosmoi, in Hierapytna: *I.Cret.* III III 9); 2) the selection of κόσμοι (Aristotle: restricted to certain γένη; this statement is not supported by inscriptions, which in some cases reveal a system of tribal rotation); 3) appeal to written law (no written laws, Aristotle; however, Crete provides the earliest evidence for the public display of laws, and provisions were undertaken to ensure that officials obeyed them).

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796. Crete. The 'Cretan War'. G.Brizzi, *RSA* 20 (1990) [1992] 31-48, focuses on the Κρητικὸς πόλεμος, the conflict between Crete and Rhodes from late 206 to 203 B.C., and especially on the role of the Aitolian Dikaiarchos, charged by Philip V of Macedonia, προστάτης of the Cretan koinon, with piratic actions against the free islands of the Aegean and the cities on the Hellespont. B.'s study is essentially based on literary sources, but on 34-37 he reconstructs the outlines of the war with the help of inscriptions: Macedonian control over part of the island already under Antigonos Doson (treaties with Eleutherna and Hierapytna: *I.Cret.* II XII 20 = *SEG* XXXII 866; III III 1 A = *Staatsverträge* III 501/502); raids by Philip's Cretan allies on Kalymna and Nisyros (*Syll.*^{3} 567; 673; cf. *SEG* XXIX 750); defensive measures by the Aegean islands (*Syll.*^{3} 567-569; cf. *SEG* XXIX 750); victory of Rhodes and Kos near Cape Laketer (*Syll.*^{3} 567 = *SEG* XXIX 749); peace between Rhodes and Hierapytna (*I.Cret.* III III 3 A = *Syll.*^{3} 581 = *Staatsverträge* III 551; *SEG* XXXIX 966*; cf. 965); asylia decrees of Cretan cities for Teos, probably marking a phase of relative tranquillity (*I.Cret.* I III 1; V 52; VI 1; VIII 8; XIV 2; XVI 2, 15; XXVII 1; *I.Cret.* II I 1; III 1; V 17; X 2; XII 21; XVI 3; XXIII 3; XXVI 1; *I.Cret.* III III 2). The impression given by the literary sources of a broad anti-Rhodian coalition is false: a number of cities, united in the koinon, were allies of Philip (e.g. Hierapytna and Eleutherna; cf. above), but others supported Rhodes (notably Knossos: cf. *I.Cret.* III III 3 A LL. 74-77; also Polyrrhenia, Rhaukos, Kydonia and Lappa). Since Nabis, tyrant of Sparta, was also an ally of Knossos, the existence of an alleged anti-Rhodian coalition between him and Philip (Polybius 13.8.2) is highly improbable [For all this cf. also S.Kreuter, *op.cit.* (cf. our lemma no. 799) 55-61].

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797. Crete. Ethnics on Crete. M.Bile in F.Létoublon (ed.), *La langue et les textes en grec ancien. Actes du Colloque Pierre Chantraine (Grenoble, 5-8 Septembre 1989)* (Amsterdam 1992) 219-226 (maps illustrating the distribution of inscriptions on Crete), distinguishes three periods in the development of local Cretan ethnics, all on record in inscriptions: **1)** Archaic period: forms in -ιος (Γορτύνιος, Λεβηναῖος, Μιλάτιος); **2)** Classical period: most frequently forms in -ιος (Γορτύνιος, Ἰτάνιος, Λύκτιος), but also a single attestation in -ευς: Ἐλτυνιεύς; **3)** Hellenistic period: most frequently forms in -ιος or -αιος (26 ethnics with 269 occurrences; frequent are Γορτύνιος, Κνώσιος, Λάτιος; cf. also Ἀριαῖος, Περγάμιος); small number of ethnics in -ευς (Ἐλτυνιεύς, also Ἐλτυναιεύς; cf. Κρηταιεύς instead of Κρής in the combination τὸ κοινὸν τῶν Κρηταιέων); co-existence of Πριάνσιος and Πριανσιεύς. Conclusions: in the earlier period (**1/2**) not only forms in -ιος but also in -ευς are epichoric; later (**3**) Cretan -ιος and -ευς converge with the regular -ιος and -ευς of koine-Greek. Partial

replacement of -(α)ιος by -ευς occurs also in other dialects. Confusion of Attic (koine) -(α)ιος and -ευς produces forms like Ἐλτυναιεύς and Κρηταιεύς, examples of 'faux-dialectisme' which are possibly forged by the leading Cretan city Gortyn.

798. Crete. Koan doctors in Crete. Cf. M.E.Detorakis, *Kretika Chronika* 30 (1990) 51-61, for a brief analysis of *I.Cret.* IV 168 (honorary decree of Gortyn for the Koan doctor Hermias; 221-219 B.C.), *I.Cret.* I VIII 7 (honorary decree of Knossos for the same doctor; 221-219 B.C.) and *I.Cret.* II III 3 (honorary decree of Aptera for the Koan doctor Kallippos; 2nd cent. B.C.).

799. Crete. Relations between Cretan cities and foreign powers. Cf. S.Kreuter, *Aussenbeziehungen Kretischer Gemeinden zu den Hellenistischen Staaten im 3. und 2. Jh. v. Chr.* (Münchener Arbeiten zur alten Geschichte Band 6; München 1992), for a study of the relations between various Cretan cities and the Ptolemies (ch. 1), the Macedonians (ch. 2), Rhodes (ch. 3) and the Attalids (ch. 4) between ca. 280 to the end of the 2nd cent. B.C., largely based on inscriptions. Unfortunately an epigraphical index is lacking. We only mention the texts discussed at some length by K.: *I.Cret.* III IV 2-4 (21-29); *I.Cret.* III III 3 A (*Staatsverträge* III 551; 66-80); *Staatsverträge* III 552 (80-84); *Kretika Chronika* 21 (1969) 277 ff. with *BCH* 94 (1970) 638-642 no. 2 (92-99; treaty between Attalos I and Malla); *I.Cret.* IV 179 (99-105); *I.Cret.* II III 4 C (*OGIS* 270; honorary decree of Aptera for an Attalid king: Attalos II according to K. rather than Attalos I; 105-111, but cf. P.Gauthier, *BE* 1993 no. 398 for some doubts).

On 57-71 a discussion of the Cretan asylia-decrees for Teos [for relations between Rome and Crete cf. now S.Kreuter in C.Schubert - K.Brodersen (edd.), *Rom und der griechische Osten.* Festschrift für H.H.Schmitt (München 1995)].

800. Crete. Temple land and territorial claims of Cretan cities. Cf. A.Chaniotis, *Ktema* 13 (1988) [1992] 21-29, for an analysis of conflicts about sanctuaries between cities in Eastern Crete. Temples often were situated in mountainous border-areas and as a result were likely to get involved in territorial disputes. Analysis of *I.Cret.* I XVI 3 with H.van Effenterre, *REA* 44 (1992) 35/36 (dispute between Lato and Olous concerning temples of Ares and Aphrodite; intervention of Knossos and Rome; 118-110 B.C.), *SEG* XXVI 1049 (treaty between Lato and Hierapytna; 111/110 B.C.; C. restores ἀπ]ἐδ̣[ωκαν] in L. 67 and [θυσ]ίοντι = θύσουσι in L. 81), *I.Cret.* III IV 9 and 10 (dispute between Hierapytna and Itanos concerning temple of Zeus Diktaios; 141-112 B.C.); all these texts are in an appendix (37-39). Reflections on the legal status of Cretan temples and on the situation in pre-Dorian times and possible vestiges of the latter in later documents. Cf. P.Gauthier, *BE* (1993) no. 399.

801. Crete. Vicissitudes of Cretan cities. M.Bile, *Cretan Studies* 3 (1992) 55-63, briefly and without much surprise reflects on the ups and downs of various Cretan cities, as

reflected by the production of inscriptions, on some onomastic characteristics ('Αρχετος in Aptera; 'Ορυας and names beginning with Τασκ- in Polyrrhenia) and on the labor-contract with Spensithios (*SEG* XXVII 631; XXXVIII 917*).

802. Amnisos. The inscriptions. In *SEG* XLIII we hope to return to A.Chaniotis' contribution to the inscriptions from Amnisos (no new texts) in J.Schäfer (ed.), *Amnisos nach den archäologischen, historischen und epigraphischen Zeugnissen des Altertums und der Neuzeit* (Forschungen des Arch. Instituts der Universität Heidelberg; Berlin 1992) 287-322 (ph.); cf. also 76 and 84-104 (on the cults).

802bis. Gortyn. The law code, ca. 450 B.C. *I.Cret.* IV 72 (*SEG* XL 773*). A.Maffi in *op. cit.* (cf. our lemma no. 794bis) 205-231, discusses differences and similarities in the laws on adoption and succession in Gortyn and Athens. The emphasis is on literary sources concerning Athens. Attic orators distinguish between adoption inter vivos, testamentary and posthumous adoption. M. focuses on the first two forms, which differ from each other in the way in which the adopted person enters into possession (ἐμβατεύσις and ἐπιδικασία respectively). Col. X/XI of the law code offers parallels for adoption inter vivos; the sections concerning ἄνπανσις bear on the hereditary succession of the ἀνπαντός (adoptee) to the ἀνπανάμενος (adopter). The main purpose of adoption is the same as in Athens: to create the person who will continue the oikos. While in Athens the adoptee is legally equal to the φίλιοι γνήσιοι, in Gortyn he receives a smaller share, though being equal to natural sons in the procedure of entering into possession. The Gortynian ἀνπαντός is probably not *heres necessarius*, i.e. he is not obliged to be a heir; the same perhaps also applies to Athens. Natural sons are likely to be *heredes necessarii* both in Athens and Gortyn. It is uncertain whether the obligations towards creditors extend *ultra vires hereditatis* in Athens. The Gortyn code (XI LL. 31-45) provides for liability of the heirs to creditors; responsibility *ultra vires* is not excluded. Detailed analysis of the provisions for ἄνπανσις in X LL. 31ff., 39ff., XI 1ff. and 6-10. Discussion of similarities and differences between adoption *inter vivos* and by testament in Athens.

In a 'Response to A.Maffi', S.Avramovic, *ibid.* 233-237, argues that Gortynian ἄνπανσις was primarily intended to create effects before rather than after (so M.) the death of the adopter, though the procedure of course produced important *mortis causa* effects.

803. Gortyn. Sculptor's signature, Roman period. D.Vallianou, *AD* 42 (1987) [1992] B 520, reports on a Roman copy of a statue of Athena now in the Museum in Gortyn, with an inscription: Εἰσίδοτος 'Αθηναῖος ἐποίει.

804. Hagia Kyriake. Inscribed tiles. Cf. D. Vallianou, *AD* 42 (1987) [1992] B 549 (ph.), for tiles found in houses South of the monastery and inscribed either with ΤΡ or Ζῆνας

Ἀπελλωνίῳ [sic !] Ἀσκλαπιῷ; for the latter V. refers to *I.Cret.* I XV 3, from the same area: Ἀσκλαπιῶι Κρίος. Cf. also *BCH* 118 (1994) 824 (ph.).

805. Hierapytna. Amphora stamps, Hellenistic-Imperial period. J.-Y.Empereur - A.Marangou - N.Papadakis, *BCH* 116 (1992) 639-642 (ph.), collect six stamps on amphoras produced at Hierapytna; three are inedita. All are now in the museum of Alexandria.

1. Ἱεραπυτνίων | Σώσου | eagle (two items of which one unpublished)
2. Σῶσος | Ἱεραπυτνί(ων) (three items of which one unpublished)
3. I (bee) E, abbreviation of Ἱε(ραπυτνίων) (one ineditum).

806. Kasteli Kisamou. Mosaic inscription, 3rd cent. A.D. S.Markoulaki, *AD* 42 (1987) [1992] B 562 (ph.), reports on a Dionysos mosaic in a Roman house, with inscription: Μερόπας ἐψηφοθέτησα. Cf. also *BCH* 118 (1994) 839 (ph.).

807. Knossos. Inscriptions on amphoras, vases and lamps. Cf. L.H.Sackett, *Knossos from Greek city to Roman colony. Excavations at the Unexplored Mansion* II (Oxford 1992). Non vidimus. Cf. M.Sève, *BE* (1993) no. 136: twelve names on amphoras/vases; eighteen inscribed lamps on a total of more than 700 (e.g. Γάμου, Δικαίου, Ἐλπιδηφόρου, Εὐτύχης, Μενεμάχου, Σπωσιανοῦ); inscribed tiles, weights and loom weights.

808. Lato. Epigram for Kletonymos, ca. 100 B.C. *SEG* XXXIX 972. G.Petzl, *EA* 20 (1992) 3 note 16, suggests putting a comma after βουλαῖς in L. 12 and connecting ῥυόμενος with both πατρίδα and οἶκον; after οἶκον he puts another comma and interprets ὃν (L.13) as a relative pronoun. For other, less probable interpretations of LL. 10-14 cf. *SEG* XXXIX 972 with app.cr.

809. Lebena (Lentas). Inscribed vase. Cf. D.Vallianou, *AD* 42 (1987) [1992] B 537, for the band of a large lekane found during excavations of a house-complex, and inscribed with: Εὐτύχωι Εἰρηνέωι [perhaps rather Εὐτυχῶς Εἰρηνέωι; cf. *SEG* XLI 1565, Pleket].

810-814. Lyttos. Honorary inscriptions for Hadrian and his wife Sabina, 124-126 A.D. (and later?). Five bases of local gray stone for statues or portraits (re)published by A.Chaniotis - G.Rethemiotakis, *Tyche* 7 (1992) 27-36 nos. 1-5.

810: 28/29 no. 1 (ph.). **Honorary inscription for Hadrian, 124/125 A.D.** = *SEG* XL 777 a. Found in a room of the bouleuterion; still in situ.

811: 29 no. 2 (ph.). **Honorary inscription for Hadrian, 125/126 A.D.** = *SEG* XXXVII 753. Found in a room of the bouleuterion; still in situ.

812: 30 no. 3 (ph.). **Honorary inscription for Hadrian, undated.** Casual find from the ruins of Lyttos; now in the Museum of Heraklion.

Αὐτοκράτ[ορα Καί]σαρα Θεοῦ Τ[ραια]νοῦ Παρθικ[οῦ υἱόν], | Θεοῦ Νέρ̣ο̣[υα υἱω]νόν κτλ. --]

813: 30 no. 4 (ph.). **Honorary inscription for Sabina, 124/125 A.D.** = *SEG* XL 777 b. Found together with the base of our lemma no. 810; still in situ.

814: 30/31 no. 5. **Honorary inscription for Sabina, probably before 129 A.D.** = *SEG* XXXVI 815 bis. Statue base; now in the Museum of Heraklion.

C.-R. comment on honorary statue bases for emperors and their families in Lyttos (cf. also *I.Cret.* I XVIII 17-44) and in other Cretan cities. Lyttos dedicated imperial portraits or statues annually, possibly on the occasion of the emperor's birthday (cf. I XVIII 23) rather than of the beginning of the term of office of the new protokosmos (so M.Guarducci, *I.Cret.* I p. 184, on the basis of I XVIII 19). Our lemmata nos. 810 and 813 date to the same year as I XVIII 42 (for Hadrian) and 43 (for Hadrian's sister Paulina); presumably the statues were erected in pairs (Hadrian and Sabina; Hadrian and Paulina). The room of the bouleuterion where the bases of our lemmata nos. 810/811 and 813 were found was probably a chamber dedicated to the imperial cult. C.-R. also discuss the imperial titulature, with special attention to the missing title Σεβαστή in the inscriptions for Sabina. Especially the fixed date of no. 813 weakens the argument of W.Eck that she acquired the title between 119 and 123 A.D. (cf. *SEG* XXXII 1639) rather than in 128 A.D. (so literary sources). Τί(τος) Φλά(βιος) Κλήσιππος, son of Διοτέλης, the protokosmos on record in no. 814, is probably the brother of Κούρνιος, son of Διοτέλης, on record as protokosmos in 121/122 or 122/123 A.D. in *I.Cret.* I XVIII 40; see *SEG* XXXVI 815 bis, app. crit. for C.'s new reading of this fragment.

815-817. Lyttos. Four epitaphs, ca. 100 B.C.-200 A.D. (Re)published by A.Chaniotis - G.Rethemiotakis, *Tyche* 7 (1992) 36-38 nos. 6-8.

815: 36 no. 6 (ph.). **Epitaph of Polites ?, ca. 150-200 A.D.** = *SEG* XL 778.

816: 36/37 no. 7 (ph.). **Epitaphs of Zosimos and --pos, ca. 150-early 3rd cent. A.D. and probably ca. 100 B.C.-ca. 100 A.D. respectively.** Local gray stone block; inscriptions within a frame; later inscription **A** above earlier text **B**, which was erased already in antiquity; now in the Museum of Heraklion.

A Εὐφροσύνα | Ζωσίμῳ | τῷ ἀνδρὶ | μνήμης || χάριν
B Ὀνησίμη .[ca. 3]ιπῳ τῷ ἀν[δρὶ | μνή]μης [χάριν]

B 1-2. Possibly a name in -ιππος, e.g. Θάλιππος, Ὄρσιππος vel sim., or Ὄλυμπος, C. - R.

817: 37/38 no. 8. **Epitaph of Petronia Maxima, early 1st cent. A.D.** *I.Cret.* I XVIII 140 (now in the Museum of Heraklion): [Πε]τρωνία | [Μα]ξίμα (or [Πρ]εῖμα, *I.Cret.*). C.-R. argue that [Μα]ξίμα is the most likely restoration, since the deceased was probably related to a wealthy Cretan family known from a building inscription from the Serapeum in Gortyn (*I.Cret.* IV 249; *SIRIS* 170; ph.), where the name of the son of the founder Flavia Philyra is Γ. Πετρώνιος Μάξιμος rather than Γ. Μετρώνιος Μάξιμος: the gentilice Metronius is not attested. The family possibly came from Lyttos (cf. *I.Cret.* I XVIII 141).

818. Phalasarna. Lead tablet with protective charm, 4th or early 3rd cent. B.C. *I.Cret.* II XIX 7 (cf. *SEG* XXXVIII 893; XLI 1745). Republished by D.R.Jordan, *ZPE* 94 (1992) 191-194 (dr.), who presents a very tentative text. It is basically hexametric but manifestly corrupt; J. translates some parts but much is unintelligible. J. compares an unpublished lead tablet from Selinous in the J.P.Getty Museum (see LL. 6/7). On the basis of this text, G.B. D'Alessio, *ZPE* 97 (1993) 290, restores L.7. J. does not indicate the differences of his text with the transcription of ed.pr. E.Ziebarth but he reprints the latter's 'inadequate reproduction'. Letters read by ed.pr. but now lost are underlined. We separate the verses by a vertical stroke.

Ἀγγελίαν (?) ἀνὰ ΓΑ[∽ – ∽ τ]ῶνδε κελεύω | [φε]ύγ[εμε]ν [ἡμ]ετέρων οἴκων
[∽]ων [ἀ]π[ὸ – –]. |
Ζῆνα τ' ἀλεξίκακον καὶ Ἡρακλέα πτολίπορθον, | Ἰατρὸν καλέω καὶ Νίκην καὶ
Ἀπόλλω[να]. |
αἰαῖ ἐγὼ δ' ἕλκει τε τράγος ΠΥΞΥΤΥΑΙΤΑΓΑΛΙC | ἔπαφος, ἔπαφος, ἔπαφος,
φεῦ[γ'], ἅμα φεῦγε,
4 λύκαινα· | φεῦγε, κύων ἅμα σ⟨ύ⟩, καὶ ΠΡΟΚΡΟΠΡΟCΑΤΕ vacat
σύνοικος. | μαινόμενοι δάντων πρὸς δώματα αὐτῶ ἕκαστος. | Ὀρκῶμεμ
ΠΟΜΠΑ[..]ΕΤΩΙ κύνε. |
Ασκι Κατασκι {κατασκι} Αασιαν Ενδασιαν ἐν ἀμολγῶι | [αἴ]ξ αἶγα βίαι ἐκ κήπο
ἐλαύνετε τ[ῶι ὅ]νομα Τέτραγ[ος]· |
σοὶ δ' ὄνομα Τρεξ⟨– ∽ –⟩ ἀνεμώλιος ἀκτή. | Ὄλβιο[ς] ὦι κ⟨α⟩τὰ δὲ
σ[κ]εδαθῆι κατ' ἀμαξιτὸν 'ἰώ'. | κ[⟨α⟩ὶ] φρεσὶν αὐτὸ[ς]
8 ἔχηι μακάρων {μακάρων} κατ' ἀμαξιτὸν α[ὐ]δάν, | Τραξ Τέτραξ Τέτραγος |
Δαμναμε[ν]εῦ vacat
δάμασον δὲ κακῶς [ἀ]έκοντας ἀνάγκα[ι]. | ὃς κέ με σίνηται καὶ οἱ κακὰ
ΚΟΛΛΟΒΑΔΟΙCΙ | ἱερακόπτε[ρον?]
πελειόπετον χιμ[αί]ρας ἀμισαντον λεωκέρας λ[έ]ωντος | ὄνυξ, λεοδράκοντος
γλῶσαν γένειον. |

ὅ με καταχρίστ[ωι δ]ηλήσετοι οὔτε ἐπηνίκτ[ωι] | οὔτε πατῶι [οὖ]τ' ἐπατωγῆι,
σ[ίν]τορ ἀπάντων. α

1. Ἀγγελίαν or ἀπελίαν, J.; τ]ῶνδε: ω or ε, ζ, ξ, σ, J.; in fine [⏑]ων or [⏑]αι, J. || 2. Ἰατρὸν: ρ or φ, J. || 3. τε τράγος or Τέτραγος?, J.; in fine the Cretan nymph Ἀκακάλλις?, Eitrem || 4. ΠROCATE or ΓROCATE, J. || 5. σύνοικος: initial sigma begun as ε vel sim., J.; δάντων: for βάντων (ed.pr.) or δ⟨ρ⟩άντων (Wünsch)? || 6. Ενδασιαν: ν or η, J.; ἐλαύνετε: τ or γ, ε, ζ, ξ, π, J. || 6-7. the Getty Museum text gives ασκι κατασκι ααssιαασια ενδασι[αν προσ?]|αμολγον αιξ αιγα βιαι εκ κ[ηπου ελαυνετε] | τωι δ ονομα τετραγ[--] | τετροαναρ αγετε τραγ[-- ανε]|μωλιος α[κ]τε hυδατων ιθ [--] | ολβιος ωι [κα]τα δε σκεδαθ[ηι κατ αμα]|ξ[ιτο]ν ιω [--]φρασιναυ[--], J. || 7. δέ for δή?, J.; Κ[ΟΙ]ΦPECIΛ-ΛΥΤΟ[vacat ?]: Φ or P, J.; restored by D'A., who argues that φρεσσίλυτος ('mad'), conjectured by Wünsch, has to be deleted || 8. Τέτραξ Τέτραγος or τε τραξ τε τράγος?, J. || 9. οἳ for ὅς?, J.; ἱερακόπτε[ρον?] or -πτε[ρυξ?], J. || 10. λεωκέρας for λευκοκ-?, J. || 11. ὅ for οὗ (Maas), οὖ (Wünsch), ὅ⟨ς⟩ (ed.pr.; Eitrem); χρίστ[ωι: τ or γ, ε, ζ, ξ, π, J.; δ]ηλήσετοι for δ]ηλήσεται, Eitrem; ἐπηνίκτωι for ἐπενίκτωι, Maas; πατῶι for ποτῶι, Maas; ἐπατωγῆι for ἐπαγωγῆι, J.; in fine α: a number? the text the first of several?, J.

SICILY

819. Sicily. Recent epigraphical research. A.Brugnone, *Kokalos* 34/35 (1988/1989) [1992/1993] (= *Atti del VII congresso internazionale di studi sulla Sicilia antica,* tomo I) 337-362, surveys the research on inscriptions from Sicily since 1984: new inscriptions and studies on texts already known (ample bibliography). He adduces and occasionally briefly discusses the following texts: ***IG*** I^3 11 (I^2 19; *SEG* XL 2*; B. 344); XIV 1 + add. p. 685 (*SEG* XXXVI 860*; *IGDS* 86; B. 341/342); XIV 268 (*Syll.*^{3} 1122; *SEG* XXXVIII 960*; B. 344-346); XIV 402 (B. 359); ***SEG*** XXIX 938 (XL 809*; *IGDS* 81; B. 349/350); XXX 1117-1123 (XL 809*; *IGDS* 204-212; B. 350-354); XXXI 821/822 (cf. our lemma no. 824; B. 356/357); XXXIII 328 (XL 385*; B. 344); XXXIII 755 (B. 357/358); XXXIV 940/941 (XXXVI 1006; B. 355); XXXIV 942 (*IGDS* 123; B. 347); XXXIV 944/945 (B. 361); XXXIV 952/953 (B. 347/348); XXXIV 955 (B. 356); XXXIV 965 (XXXV 1015; *IGDS* 1; B. 349); XXXIV 966 (XXXVIII 955; *IGDS* 164; B. 355); XXXIV 973 (B. 355/356); XXXV 997* (B. 357); XXXV 1009 (XXXVIII 948; *IGDS* 167; B. 349); XXXV 1012 (*LSAG* 277 no. 45; *CEG* 149; B. 343); XXXV 1014 (B. 338); XXXV 1019* (B. 343); XXXVI 835/836* (B. 354); XXXVI 847 (357); XXXVI 885 (B. 349); XXXVII 764/765; (B. 359); XXXVIII 928; B. 360); XXXVIII 945 (*IGDS* 20; B. 342); XXXIX 1003 (B. 342); XL 806* (*LSAG* 277 no. 31; *IGDS* 50; B. 342/343); XL 810* (B. 338). See also our lemmata nos. 848, 869/870 and 875.

820. Sicily. Rock-cut inscriptions. G.Manganaro in *op.cit.* (cf. our lemma no. 886) 447-501, presents a survey of the rock-cut inscriptions of Sicily: **1)** 448-450: inscriptions on the diazoma of the theatre in Syracuse (*IG* XIV 3; *Syll.*^{3} 429 (6); *SEG* XXXIV 975; photos of 5th

kerkis: Διὸς Ὀλυ[μπ]ίου; 4th kerkis: Βασιλ[έως] Ἱέρωνος; 3rd kerkis: Βασιλίσσας Φιλιστίδος; 2nd kerkis: Βασιλίσσας Νηρηίδος; 7th kerkis: [Ἁ]ρακ[λ]έο[ς Κ]ρατε[ρόφρ]ονος; ΒΑΣΙΛ on the 6th kerkis (no ph.; *Syll.*^{3} 429: Β[α]σ[ιλείας]): perhaps either Hieron for a second time, or his grandson Hieronymos; **2**) 450-452: dedication of τρίκλεινα and a βωμός to the Nymphs in Sella (*IG* XIV 4: 'Stella'); **3**) 452-455: inscription near the entrance of the gymnasium of Netum (*IG* XIV 240; *SGDI* 5260; now in the Biblioteca Comunale of Noto; ph.); **4**) 455: epitaphs from Akrai (L.Bernabo Brea - G.Pugliese Carratelli, *Akrai*, Catania 1956, 161 nos. 22/23; 166 no. 43; 169 no. 48) and Netum (P.Orsi, *NSA* 1897, 84-86); **5**) 455-487: dedications to Anna and the Paides from Buscemi: see our lemmata nos. 825-836; **6**) 487-492: epitaphs from Ragusa: see our lemma no. 873; **7**) 492-497: erotic exclamations from Leontinoi: see our lemma no. 850; **8**) 497-500: commemoration of a banquet from Adranon (area of: Polichello; *IG* XIV 572, in the revised version of Manganaro, *PP* 16, 1961, 132-135: Col. I: Κελαδιανὸς, | Φησεῖνος, | Παυλεῖνος; Col. II: Λάλος, Ῥοῦφος, | Εὐσέβης | εὐφράνθησαν; palm at the right of the inscription; ph.); **9**) 500/501: epitaph from Selinous (area of: Sciacca; *SEG* XXXVI 854).

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821. Agrigentum (area of). Public institutions and cults. Cf. G.Manganaro in L. Braccesi - E.De Miro (edd.), *Agrigento e la Sicilia greca. Atti della Settimana di Studio, Agrigento 2-8 maggio 1988* (Rome 1992) 207-218, who briefly summarizes what we know about cults: Ζεὺς Ἐξακεστήρ (cf. *SEG* XXXII 1072 for Ζεὺς Ἐξακεστήριος in Velia), the Θεός on record in *SEG* XXVII 657 (Dubois, *IGDS* 177; Arena (cf. our lemma no. 822) 118; cf. *SEG* XLI 1856), Ἐλευθία (ph.; *SEG* XXXIV 991; Dubois, *IGDS* 205 note 67), Πολυστέφανος Σώτειρα (*IG* XIV 262; ph.; cf. *SEG* XXXIV 959: Πολυστεφάνου), Μέλισα (?) and Εὔυλα (*SEG* XXXIV 960 and 990) and Θέστα (*SEG* XXXIV 966; XXXVIII 955; Dubois, *IGDS* 164; M. persists in interpreting Θέστα as a deity and on 208 note 15 refers to another vase inscription from the same area with Ἀρχερόδα μνάμων; contra Dubois: Θεστᾶν μνάμων = 'the Mnamon of the Suppliants').

The paragraph on the institutions is largely based on literary sources (but cf. *SEG* XXXIX 1034 with XL 785 on p. 247 initio).

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822. Agrigentum (and Gela). The archaic inscriptions. R.Arena published volume II of his *Iscrizioni Greche arcaiche di Sicilia e Magna Grecia*, containing the *Iscrizioni di Sicilia* II: *Iscrizioni di Gela e Agrigento* (Milan 1992). A brief introduction on the foundation and geographical development of these two cities and on their alphabets. The Geloan Corpus has 67 texts (nos. 1-67); nos. 68-71 are texts on coins, whereas nos. 72-83 concern 'iscrizioni greche non Geloe'; nos. 84-88 are non-Greek texts. Under 'Iscrizioni dell' area di Gela' 27 texts are grouped, with one brief inscription on a coin (26 are from Kamarina, one from Vassallaggi).

Agrigentum has eight texts; one is on a coin and there are three 'iscrizioni greche non Agrigentine'; 24 more texts come from Agrigentum's territory.

The texts are generally brief; full bibliography; lavish photographic documentation.

New are no. 25 (ph.; on a loom weight from Gela: Σίμας ἐ̣μί; beginning of the 5th cent. B.C.), 92 a (ph.; on a vase fragment from Agrigentum: αβγδ[--; beginning of the 5th cent. B.C.), 97 (ph.; on a fragment of tufa stone: [--]σιας Δ[--ι--]ναιōι: possibly ['Αγα]σίας Δ[ιὶ | τõι] Ναίōι ?; ca. 550-500 B.C.; probably from Agrigentum) and 122 a and b (ph.; Πυρρία Πυ; graffito on a lid; 450-400 B.C.; Π]υρρ[ία; on a vase fragment; 450-400 B.C.; both from Montagno di Marzo).

The book concludes with a brief grammar of the texts of those two cities and elaborate indices; no concordance.

For comment on nos. 52, 54/55, 75, 104 and 107 cf. R.Arena, *Acme* 47, 2 (1994) 5-11; cf. our lemma no. 396.

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823. Agrigentum (area of: Palma di Montechiaro). Dedication to Herakles, early 3rd cent. B.C. Rectangular lead tablet found on a hill South of Palma not far from the sea, where probably a temple of Herakles was situated. Ed.pr. F.Ghinatti, *Sileno* 18 (1992) 67-72 (ph.; dr.): [--]ρητος παρκατίθεται | [αὐτὸς αὐ]τὸν {πὰρ} τῷ 'Ηρακλεῖ

For parallels cf. *SEG* XXX 1162-1170 and our lemma no. 900, ed.pr. || 2. πάρ added above the line; the aspirate of 'Ηρακλῆς is rendered by ⊢.

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824. Akrai (area of: Colle Orbo). Documents of uncertain character, 2nd/1st cent. B.C. *SEG* XXXI 821/822 (XXXVI 822*/823*). G.Manganaro in *op.cit.* (cf. our lemma no. 886) 473-484 (ph.), returns to these inscriptions, corroborating his earlier argument (*SEG* XXXI). He discusses the readings and interpretations of C.Gallavotti (*SEG* XXXI), W.Peek (XXXV 998), H.W.Parke (XXXVI 822) and A.Brugnone (XXXVI 823). M. also presents new restorations which supersede his earlier versions (XXXI), incorporating some suggestions by others, especially Gallavotti. We give M.'s readings of both 1992 and 1981 (alterations in bracketing are not indicated); for the readings of others not accepted by M. see the app.crit. in XXXI and the other lemmata mentioned above.

	1992	**1981**
	XXXI 821 LL.:	
2	τὰ δ' ἐφήμερά μ' οὐδ' ἰσάασιν (G.)	τὰ δ' ἐφ' ἡμέραμ οὐ δὶς ἀᾶσιν
3	ὤλλοις (G.)	⟨ἄ⟩λλοις (ΩΛΛΟΙΣ, lapis)
	εὐ[ρ]ήματα (G.)	εὐ[ρ]είματα; M. printed εὐ[ρ](ή)ματα
5	Μαίη δ' οὐδ' ἐφορᾶι (G.)	Μαίη, δοῦ δὲ φορᾶι
	ἀγέραστος (G.)	ἀγέραστο⟨ν⟩ (ΑΓΕΡΑΣΤΟΣ, lapis)
7	βροτὸν, οὐδ' ἀνελήσει (G.)	βροτὸν οὐδ' ἀνέλ⟨υ⟩σεν (ΑΝΕΛΗΣΕΝ, lapis)
10	Ἄλ[λος ἄ]φωνα	ἄλ[λον αἰ]ῶνα
	τῷ μόρος (G.)	τ⟨ι ὅ⟩μορος

11	σοί [τι πρόσεισ]ι (Peek) ὅμ[οιος] (G.)	σοι, [τέκος ἐστ]ι ὅμ[ορος]
13	δ' οὐ (G.)	δοῦ
15	'Ενθεάσασ' ἀβροτῇ ν[υκτί ?--]	ἐνθεάσασα βροτὴν [--] (ἐνθεάσασ' ἀβροτὴ ν[ύξ ---], G.)

XXXI 822 LL.:

A

1/2	τοὺς εἰ]|ρημένους	τοὺς προει]|ρημένους
2	ἐπιφαινομένας (καθ' ὕπνον) τᾶς θεᾶς τᾶι ἱερείαι]	ἐπὶ ἀμφιπόλου --, ἱερείας δὲ]
3	ἔδοξεν ἑκάστου χρησμοῦ ποιεῖσθαι τὰμ]	ἔδοξε τῶι δάμωι ποιεῖσθαι τὰμ]

B

1	Αὐδάσω τάδε (G.)	Αὔδα, Σωταδε
6	ἔσται δ' ἅμαρ δ[--] (G.)	ἔσται δάμαρ ο[--]
18	ὑὸς δ' εὐών[υμος --] ('in alternativa')	ὑὸς δ' ὑῶν [--] (ὑὸς δ' εὐων[--], G.)

C

1/2	('all'incirca') χρησμ[ὸς ὁ γεγονὼς ὑπὸ Τετραλέας· ἁ δὲ πόλις, εὐσεβείας (?) με]|στά, φανείσα[ς Τετραλέας κτλ.]	χρησμ[ὸς· ἁ δὲ πόλις ἁ Συρακοσί- ων (?), εὐσέβειας με]|στά, φανείσα[ς Μαίης κτλ.]
3	ἐμ Παμφυλ[ίαν καὶ --, ὧν ἦρχεν κτλ.]	ἐμ Παμφυλ[ίαν --, ὧν ἀρχιθέαρος κτλ.]
7	ἐ[παγγέλλοντας --- Τετραλέαι, κτλ.]	ἐ[παγγέλλοντας τὰν θυσίαν τᾶι θεᾶι Μαίηι, κτλ.]
8/9	ἐξελασάντων -- τὸν μέ]|γα⟨ν⟩	ἐξελασάντων εἰς θάλασσαν τὸν κτλ.
10-12	(e.g.) [ποιεῖσθαι πάντων τῶν χρησμῶν --]	καὶ διακόσι[α τάλαντα δόμεν εἰς τὰν ἐπισκευὰν τοῦ]	πρεσβυτέρ[ου ἱεροῦ τοῦ Ἀπόλλωνος (?), ἐλέσθαι κτλ.]	[ποιεῖσθαι τῶν θεαροδόκων (?) --]	καὶ διακοσί[ας δραχμὰς δόμεν ἑκάστωι θεαρῶι, τῶι δὲ]	πρεσβυτέρ[ωι --, ἐλέσθαι κτλ.].

825-836. Akrai (area of: Buscemi). Dedications to the Paides and Anna, late 1st cent. B.C./early 1st cent. A.D. Inscriptions within relief aediculae, sometimes with tympana, cut into the walls of a rock sanctuary; now in the Archeological Museum of Syracuse. P.Orsi, *NSA* (1899) 455-471 nos. 1-14 and three unnumbered texts on pp. 464 and 466 (*SGDI* 5256-5259; *IGR* I 495/496); for another inscription published by O. cf. *NSA* (1920) 237-239; the six most complete texts of O. (1899) were republished by G.Pugliese Carratelli, *PP* 6 (1951) 68-75 nos. 1-6. Eleven texts of O. (1899) are now republished after re-examination of the stones by G.Manganaro in *op.cit.* (cf. our lemma no. 886) 455-487 nos. 1-11 (ph.). We give M.'s texts, indicating in the app. crit. the differences with P.C., and with O. for the five texts not

republished by P.C. For the sake of completeness we add P.C. no. 5 (= O. 1920; presented by M. on 456 note19; our lemma no. 836); the remaining six inscriptions (O. 1899 nos. 1; 4/5; 11-13) are insignificant fragments. On the basis of the lettering M. distinguishes three chronological groups: our lemmata nos. 825-828 (early), 829/830 (transitory) and 831-835 (late); all inscriptions date to the period of Roman Sicily; M. assigns the latter group to the early 1st cent. A.D. (cf. our lemma no. 833: 35 A.D.).

Discussion of the cult of Anna and the Paides: pilgrimage of individuals or groups to the cave in Buscemi; sacrifice and banquet; the nature of Anna (a sort of mother-goddess of non-Greek origin); cult officials (priestess; eponymous amphipolos); nature of the triad Νεμε (cf. νέμος, 'bosco'), Μενε (cf. Μήνη), Πεδαι (cf. Πέδη, 'ceppi') on record in our lemma no. 834: minor goddesses, Paides subordinated to Anna, like Τετραλεα to Maia (on record in *SEG* XXXI 821/822; our lemma no. 824); possibly *IG* XIV 9 (Greek text reconstructed from a Latin translation) refers to Anna and the Paides (L. 4 ἀμφιπόλου δὲ Παί[δων]) rather than to Dea Syria.

825: 457 no. 1. **Dedication to the Paides and Anna.** O. (1899) 456 no. 2; P.C. 69 no. 1; *SGDI* 5256.

Πλαίδ|εσσι κ|[αὶ Ἄννᾳ ?], || ἐπὶ ἀμφι|πόλου
τᾶ|ν Παίδων | καὶ τᾶς Ἄ|ννας [-- || --]

Same reading as P.C., except for LL. 8/9 where P.C. has Ἄν|νας.

826: 457 no. 2. **Fragment.** O. (1899) 464 no. 14: ἱερεῖς or ΗΡΗΔΙΣ

ΗΡΩΙΣ or ΗΡΗΔΙΣ, O.

827: 459 no. 3. **Fragment.** O. (1899) 461 no. 9.

[---]ει[-|--]ΟΙ[-] | ΚΛ.[-]ΟΛΙ||ΚΛΙΔΙΙΜ[--||
---]ΟΥ[--] | vacat Ὄρτυξ Λ[--] | vacat Ε[--]

4. Perhaps ('difficilmente') Διί, M. || [--|--]ΕΙ[--|--]ΟΙ[--|--]ΑΘΑΙ[--]||[.]ΝΔΗ[--]Τ[--||--]ΟΥ[--|-]ΟΡΤΥΞ[--|--]Η[--, O.

828: 459 no. 4. **Dedication to the Paides, Anna and Apollo ?** O. (1899) 464.

[-- | Π]αίδε[σσι ? καὶ Ἄννᾳ] | καὶ Ἀπ[όλλωνι ? --] | παρεγέ[νοντο ? --] || μετὰ Π[--| θυ ?]γατ[--|--] καὶ [--|--] τῇ τριακά[δι --|-- ε]ὐχαρι[στοῦντες ? Παίδε]σσι [καὶ Ἀπόλλ]||ωνι καὶ Ἄννᾳ

'con grande diffficoltà e sempre rimanendo in dubbio', M. || ΛΟ[-]|ΛΟΜ[-|--]ΕΓ[--]|COΠΥ[-]||NOCΛC[--]|ΜΕ[-]Ω[--]| κτλ., O.

829: 459-464 no. 5. **Dedication to the Paides and Anna.** O. (1899) 460 no. 7; P.C. 70 no. 3; *SGDI* 5258.

Λυσίμαιχος, Μελίσσας παιρὰ Παίδεσσι καὶ ἄμ[α ?] | Ἄννᾳ ἱερείας, γεγέννηται | μετὰ [Εὐτρ ?]όπου κα[ὶ] Γοργατίας καὶ | τῶν [ἐκ]είνου | συμβιωτῶν | καὶ Ἔρωτος | ναβλᾶ pentalpha

5-6. καὶ τῇ | Ἄννᾳ, P.C. || 8-9. or [Θεοπρ]όπου; either restoration is hypothetical, M.; μ[ετὰ ... κ]όπου, P.C. || 14. ναβλᾶς: player of the nabla, a rare musical instrument, M., who refers to L.Robert, *La Carie* II (Paris 1954) 283 note 6; νάβλα, from νάβλας, 'suonatore di (do)dekachordon', P.C. || M. adduces other examples of the pentalpha from Sicily: see our lemmata nos. 838 and 843.

830: 464 no. 6. **Dedication to the Paides and Anna ?** O. (1899) 460 no. 8.

[--] ἐπὶ πα[ρὰ ?] | Παίδεσσι καὶ [Ἄννᾳ ?] | ἀμ[φ]ιπόλου [--] | ἐπὶ Ἀνία τοῦ [--] || ΛΑC[--] | ἱερίας δὲ Τ CΥ..ΛΑC[--]Μ[---] | [οἱ παραγενόμ]ενοι | [ποτὶ Νύμφας ? μ]ηνὸς || [----] | ΟΤ.Υ[-]Δ

[----|---]ΕΠ1[--|----|-- ἀ]ΜΦΙΠΟΛΟ[υ --||--] ΤΑΝ [παίδων --]||Ο/ΙΝΕΥΕΡ[γέτ]Α[--|--]Μ[-]Ο[--|---]Γ[-]ΕΝΟ[--||----ΗΝΟ[--], O. || for the formula M. refers to our lemma no. 832.

831: 464 no. 7. **Fragment.** O. (1899) 459/460 no. 6.

[-- 13 lines --] | [Ἀ]ουφίλ[λα ?] | Φαυστια[νός - ?] |
vacat Ἀρτέ[μων ?] | ΙΙΧΡΜΝ[--]

1-5. and 12-17. Ἐπὶ | ἀμφιπόλου ἐν Συ|[ρακο]ύσαις [--|--]ΠΟ[--|---- (nothing for LL. 6-11) [12] ΠΟ[----] | ΓΕΝ[----] | Ἀου[φ]ινο[---] || Φαῦστος [-]ΥΟ[--] | ΑΡΤΙΩΝ | FV ΙΜΑ/, O. || the last extant line is engraved in larger letters by a different hand, M.

832: 466-468 no. 8. **Dedication to the Paides, Anna and Apollo.** O. (1899) 462 no. 10; P.C. 70 no. 4; *SGDI* 5257; *IGR* I 496.

Χαριστήρια Παίδεσσι καὶ
Ἄννᾳ κ[αὶ Ἀπ]όλλωνι,
ἐπὶ ἀμφιπόλου ἐ[ν Συρακού]σαις
Α. Ματίου Σέστου, ἱερείας δὲ
τᾶν Παίδων Καικιλίας,
οἱ παραγενόμενοι ποτὶ Νύ(μ)φας
καὶ εὐχαριστήσαντες, μηνὸς
Ἀπελλαίου τρίτᾳ, Σέξτος
Α. Μάρκις Λόν[γος],
Κ. Ὄππις Κάνακις,
Κ. Ἄμπιους Κρήσκη[ς],
[.] Αἴλις Σελλα[--]
Κ. [-]ήσις [--]τιανός,
Γ. [--]ιφ[--]κρατος
Γ. [----]μητος

4. μι[----, ἱερείας] δὲ, P.C. II 8-9. Ἀπελλαίου τρίτᾳ· | Λ. Μάρκις Λόνγος, P.C. II 12. [A.] Αἴλις Σελλά[ρις ?], P.C. II 13. perhaps [Ὁρτ]ήσις (= Hortensius), M.; [.... ω]τιανός, P.C.

833: 468 no. 9. **Dedication to Apollo and the Paides, 35 A.D.** O. (1899) 458 no. 3; P.C. 69/70 no. 2; *SGDI* 5259; *IGR* I 495.

Ἐπὶ ὑ[πάτων Γ.] Κεστί-
ου, Μ. Σερουιλίου Νω-
νιανοῦ, ἀμφιπόλου δὲ
ἐν Συρακούσαις Α. Βαλερί-
ου Ἀραβικοῦ, τᾶν δὲ Παί-
δων Λ. Βηβηίου Κλάδου,
ἱερείας δὲ Κλωδίας Πώλ-
λας, μηνὸς Πανάμου
ςκ΄, παρεγένοντο πρὸς
τὰς Παῖδας, μετὰ Αὐλί[ας]
Τίτου θυγατέρ[ος], Φαβία
Σφονγέος μήτη[ρ] καὶ Φ[άβιλ]-
λα θυγάτηρ καὶ Ἀπία, [τῇ]
τριακάδι εὐφρανθ[έντες]
καὶ εὐχαριστοῦ⟨ν⟩τες Ἀ[πόλ]-
λωνι καὶ Παίδε[σσι]

3. ἀνφιπόλου, P.C. II 5. τῶν, P.C. II 7-8. Πόλλας, P.C. II 16. Παίδε[σσι καὶ Ἄννᾳ], P.C.

834: 468-470 no. 10. **Dedication to the Paides.** O. (1899) 466; P.C. 71 no. 6 (LL. 5-7).

[Ἀνά]θημα | Παίδων | Νεμε vacat | Μενε vacat ||
Πεδαι· | vacat | Ἄλφις Λούκις ἔγραψα | vacat

[-]THMI[-]ΝΔΟΣΙΝΕΜΕΙΜΕΝΕΙΠΕΔΑΙΙΑΛΦΙCΛΟΥΙΚΙC[-]AY[-], O. II 5. perhaps Πεδα-[γ(ειτνίου)], P.C. II 6-7. Ἄλφις Λῦκις ἔγραψε, P.C.

835: 470/471 no. 11. **Dedication to Anna.** O. (1899) 466 (text to the right of that of the preceding lemma).

[---] | ἀμφ[ιπόλου δὲ] | Κ. Αὐτρονίου [-] | [.] Παίδων [- name - || -ο]υ, ἱερείας δὲ | [-- μη]ν(ὸς) Ἀπε[λλαίου ? | παρε]γένοντ[ο πρὸς | - Ἄννα[--]

ΛΝ[----]ΙΚ[--]ΕΡΟΠ | [----|--]Ο[--||--]ΙΝΑ[--|--]Μ[--|--]ΑΝ[--], O.

836: 456 note 19. **Dedication to Apollo, the Paides and Anna.** O. (1920); P.C. 71 no. 5.

Ἐπὶ ἀμφιπόλου ἐν Συρακούσαις
Ἄπρου Σεξστίου Αὐγουρείνου,
ἱερείας δὲ παρὰ Παίδεσσι καὶ Ἄννᾳ
Μαιῶρος Καικιλίας, Ἀρτεμιτίου ει΄,
Λ. Κορνήλιος Ἀκυίλας ὑπὲρ ἑατοῦ καὶ
Ποίλλας Κορνηλίας τᾶς ματρὸς καὶ
ὑπὲρ Μουστίας Οὐολουμνίλλας τᾶς

8 ἰδίας γυναικός, Ἀπόλλωνι καὶ
Παίδοις καὶ Ἄννᾳ ἔνυπτρον ἀνέθηκε

9. ἔνυπτρον: 'mirror' (= κάτοπτρον, so F.Halbherr apud O.) rather than a miniature representation of a cave (so P.C.), M.

837. Centuripae. Ambassadors to Lanuvium, who brought back a decree of the senate of Lanuvium. G.Manganaro, *Rend.Accad.Arch.Napoli* (1963) [1964] 23-44; J. and L.Robert, *BE* (1965) no. 499; cf. *SEG* XXXVIII 919 in fine. Discussed by M.Cébeillac Gervasoni in *Epigrafia juridica romana* (Pampelune 1989) 103-114 (ph.); cf. *L'Année Épigraphique* (1990) [1993] 131/132 no. 437 (text; translation). C.G. tends to date the text after 25-20 B.C., after Centuripae, with the rest of Sicily, had received the ius Latii (after 44 B.C.) and Octavian had rebuilt the city after the damage done by S.Pompeius (after 36 B.C.). For the date cf. also Wilson, *art.cit.* (cf. *SEG* XXXVIII 919 in fine) 97 note 24 (44 B.C.). In the ed.pr. M. suggested dating the text to either 44-42 B.C. or after 36 B.C.

We present the text, which was never included in *SEG*, here.

[- - - -]βεις οἱ πορευθέντες ἐς Ῥώμαν κα[- - -]
[- - -]στελματα εἶχον Φιλίαρχος Φιλιάρχου, Λαμπ[- -]
[- -] αὐτούστα ἐς Λανόϊον πεπορεῦσθαι καὶ ἀνανενειῶσ[- - -]
4 [τ]ῶν Λανοινῶν ποτὶ τὸν δᾶμον τῶν Κεντοριπίνων συγγένει[αν - -]
ἥκειν αὐτούστα δόγμα παρὰ τᾶς συγκλήτου τῶν Λανοινῶ[ν - - -]
Φούριος Ποπλίου υἱὸς στραταγὸς αὐτοκράτωρ καὶ Γάϊος Ἀτέλλ[ιος - - υἱὸς, - -]
Γαΐου υἱὸς ἀγορανόμοι τᾶι συγκλήτωι συνεβουλεύσαντο ἀν̣[- - -]
8 καλανδῶν Δεκεμβρίων · γραφομένωι παρεγένοντο Λεύ[κιος - - υἱὸς - -]
Μαάρκιος Κοίντου υἱός, Λεύκιος Κάπτιος Μαάρκου υἱὸς [- - -]
Ξώαρχος Μενίσκου υἱὸς πρέσβεις Κεντοριπίνων λω̣[- -]
[τ]οῦ δάμου καὶ τᾶς συγκλήτου τῶν Κεντοριπίνων [- -]
12 [προ]ξενίαν καὶ οἰκειοσύναν ἀνανειωσούμενοι κα[ὶ - - -]
[- - τ]οῖς ἐκγόνοις αὐτῶντα ἐς ὑπόμναμα παραδ̣[ε - - -]
[- - ὅ]πως ἃ οἱ πρέσβεις καλοὶ καὶ ἀγαθοὶ ἄνδ̣[ρες - - -]
[- - -]υγμένου τὰ ἀνενειώσαντο τα [- - - - - - - - - -]
16 [- - πα]ραλελαβήκειν καὶ ταῦ̣[τα - - - - - - - - - - - - -]
[- - -]ν ἀποικίαν τῶν Κε[ντοριπίνων - - - - - - - - - -]
[- -]ς ἐν τῶι τοῦ [-]

1-5. [Οἱ πρέσ]βεις οἱ πορευθέντες ἐς Ῥώμαν κα[ὶ εἰς Λανόϊον, οἳ τὰ γενεαλο|γικὰ] στέλματα (= στέμματα) εἶχον, Φιλίαρχος Φιλιάρχου, Λάμπ[ων --, Ξώαρχος Μενίσκου, ἀνάγ|γελλον] αὐτούστα ἐς Λανόϊον πεπορεῦσθαι καὶ ἀνανενειῶσ[θαι τάν τε πρότερον ὑπάρχουσαν | τ]ῶν Λανοινῶν ποτὶ τὸν δᾶμον τῶν Κεντοριπίνων συγγένει[αν, προξενίαν καὶ φιλίαν, καὶ] | ἥκειν αὐτούστα δόγμα παρὰ τᾶς συγκλήτου τῶν Λανοινῶ[ν κομίζοντας· vacat · praenomen] | Φούριος, etc., ed.pr.; [Οἱ πρέσ]βεις οἱ πορευθέντες ἐς Ῥώμαν κα[ὶ Λανόϊον, καθὼς τὰ περὶ τούτων | ἐπι]στέλματα εἶχον, Φιλίαρχος Φιλιάρχου, Λαμπ[-- τοῦ

δεῖνος, Ξώαρχος Μενίσκου ἀναγγέλλουσιν] αὐτούστα ἐς Λανόϊον πεπορεῦσθαι καὶ ἀνανειῶσ[θαι τὰν ὑπάρχουσαν | τ]ῶν Λανοινῶν ποτὶ τὸν δᾶμον τῶν Κεντοριπίνων συγγένει[αν καὶ παραλελα|β]ήκειν αὐτούστα δόγμα παρὰ τᾶς συγκλήτου τῶν Λανοινῶ[ν], J. and L.Robert || 10-14. λώ[ϊστοι ἄνδρες λόγους ἐποιήσαντο τάν τε ὑπάρχουσαν | τ]οῦ δάμου καὶ τᾶς συγκλήτου τῶν Κεντοριπίνω[ν ποτὶ τὸν δᾶμον καὶ τὰν σύγκλητον τῶν Λανοινῶν φιλίαν, | προ]ξενίαν καὶ οἰκειοσύναν ἀνανειωσούμενοι κα[ὶ τὸ δόγμα τᾶς συγκλήτου Ῥωμαίων τοῖς Κεντοριπίνοις | καὶ τ]οῖς ἐκγόνοις αὐτῶντα ἐς ὑπόμναμα παραδ̣[εδόμενον ἐμφανίσαντες, περὶ τούτου τοῦ πράγματος οὕτως | ἔδοξεν · ὅ]πως, ed.pr.; 10-11. λό̣[γους ἐποιήσαντο ὑπέρ τε | τ]οῦ δάμου καὶ τᾶς συγκλήτου τῶν Κεντοριπίνων, J. and L.Robert || 12. ξενίαν ('liens d'hospitalité'), J. and L.Robert, who reject the restoration in LL. 12/13 of a Roman senatus consultum || 16-17. ed.pr. assumes that we have the end of the text; contra J. and L.Robert; ed.pr. restores [τὸ γενόμενον δόγμα ἀναγράψασθαι ἐν τῶι τεμένει τᾶς Ἡρᾶς Λανοΐας | καὶ ποτὶ τὰ]ν ἀποικίαν τῶν Κε[ντοριπίνων ἀποστείλασθαι τὸ ἀντίγραφον]; J. and L.Robert point out that the decree of Lanuvium is not to be sent to Centuripae but to be given to the ambassadors; ed.pr. interprets ἀποικία τῶν K. as a reference to the status of Centuripae as colonia Latina; J. and L.Robert: 'il pourrait s'agir des rapports de "colonie" dans l'histoire de la parenté'.

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838. Centuripae (area of: Sferro). Inscriptions on lead tesserae, 1st cent. B.C. Three circular lead tesserae, two with ears, used for commercial purposes. Pentalpha with the name Γρόσφος between its hastae and a monogram ^{Y}E in the center. Mentioned by G.Manganaro, *op.cit.* (cf. our lemma no. 886) 459-464 note 28 (ph.), who identifies Grosphos with Eubulidas Grosphus Centuripinus, a 'grosso proprietario' on record in Cic., *Verr.* 3.23.56.

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839. Entella. Decrees by the people of Entella and Nakona, late 4th/3rd cent. B.C. *SEG* XXX 1117-1123; XXXII 914; XL 785* and 802*; XXXV 999. E.Manni, *Kokalos* 33 (1987) [1990] 3-10 (repeated in *Sikelika kai Italika* I = *Kokalos* Suppl. 8, Rome 1990, 307-313 and in *Studi sulla Sicilia Occidentale in onore di Vincenzo Tusa*, Padova 1993, 119-123), rejects Giustolisi's suggestion to identify Monte Adranone, where table IX was said to have been found, with Nakona and argues for the equation with Ἀδρανῶν κώμη (Diodorus 23,4,2).

M. distinguishes two groups among the Entella texts: **A)** nos. V, VIII and IX, dated by the archon and concerned with help to Entella after the συνοικισμός; **B)** nos. I, II and VI, dated by the hieromnemon and concerned with a war of Entella and its allies against Carthage. He suggests dating group **(A)** ca. 350 B.C. and group **(B)** later but before 280 B.C. See now also G.Nenci in *op.cit.* (cf. our lemmata nos. 876-883) 31-40 (color ph. of decree IX; text and translation on 39).

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840. Entella. Inscription on a loom-weight, before 350 B.C. ? Pyramidal terracotta loom-weight; 'E' incised on the truncated upper side. Ed.pr. D.Moreschini, *ASNP* 22 (1992) [1993] 701 no. 1 (inscription invisible on the ph.).

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841. Gela. Archaic inscriptions. Cf. our lemma no. 822.

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842. Gela (area of: Bitalemi). The sanctuary of Demeter Thesmophoros. Cf. our lemma no. 1808.

843. Gela (area of). Inscription on a lead tessera, 1st cent. B.C. Circular lead tessera with portrait on one side; on the other a pentalpha with the name 'Αισκλλάπολλυ between its hastae and an obscure monogram in the center. Mentioned by G.Manganaro, *op.cit.* (cf. our lemma no. 886) 459-464 note 28 (ph.).

844. Halaesa. Cadaster inscription, 2nd cent. B.C. *IG* XIV 352; *SEG* XL 796*. A.M.Prestianni Giallombardo, *Epigraphica* 54 (1992) [1993] 143-165, presents a detailed description and photos of the 16th cent. manuscript copy she recently discovered in the Biblioteca Nacional of Madrid (Codex Matritensis 5781 ff. 86/87, 88 v, 89 r). Once again she points to its value for a new edition: see already *SEG* XL 796 in fine.

845. Iaitas (Monte Iato). Various inscriptions. H.P.Isler, *AK* 35 (1992) 61, mentions some new stamps on tiles found in 1991 in the agora: TPA[--] (two examples); [--]PIOY (one); OI[--] (one). No dates are given.

In a survey of the excavations on Monte Iato id., *Kokalos* 34/35 (1988/1989) [1992/1993] 621-628, reports on some inscriptions already published: *SEG* XXXVI 835 = XXXVII 762 (ph.); XXXVI 836* (ph.); XXXVIII 932 (dr.).

846. Kamarina. Allotment plates, ca. 450 B.C. *SEG* XLI 778-795. Cf. now F.Cordano, *Le tessere pubbliche dal tempio di Atena a Camarina* (Studi pubbl.dall' Ist.It. per la storia antica, fasc.50; Rome 1992), for a publication of all the inscribed lead tesserae found in the temple of Athena, preceded by two chapters on the history of the city in the 5th cent. B.C. and on the institutions of the Dorian cities on Sicily respectively and followed by three chapters on linguistic aspects (including the alphabet), the contents and function of the tesserae and the new democratic organization of the city from 461 B.C. Elaborate indices (anthroponyms; numerals; significant words) conclude this study.

We restrict ourselves to the relatively well-preserved tesserae and do not repeat the texts already presented in *SEG* XLI 778-795; nearly all tesserae are inscribed on both sides; we separate the recto and verso with a semi-colon: [--]άρανος Α[--]ι;[τετάρτας] ἐπὶ δέκα (no. 1 c); [--]οσις Θράσυος; ηενάτα | [τ]ρίτα τριακάς (no. 2); Σικα[νός] | ηεν[άτα]; ηεν[άτα] (no. 4 a; for Σικανός cf. below no. 55); Μανδρ[--] (no. 7); Τα⟨υ⟩ρίσκος Χαροπία; πένπτας (no. 8); [Γλ]υκῖνος Σιμία; [Γλυ]κῖνος Σιμία (no. 11); Στράτος Ηυπ̣[ερμέν]εος; η[ε]νδε[κάτα] (no. 12); ⟨Η⟩ιπποκρ[άτες] Παρβόλα; τετάρτα δε[κ]ά[τα] (no. 14); ηενά[τας] | 'Αριστίων Δεινία | [Τ]ίμων Φ⟨ι⟩λίνω; ηενάτας + traces (no. 15); [--]νυτος Θεογνέτω; φράτα τετά⟨ρ⟩τα νε̃[τα] (no. 16; cf. no. 45 below); Μαζαν Σωσία | Τίμων Τετάρτω; δυωδεκάτα φράτρα (no. 18; for Μαζαν cf. *BE*, 1992, no. 592: non-Greek); [--

]λος Δεινομάχῳ; [τετ]άρτα ἐπὶ δ[έ]κα (no. 19); [--]ν Μο[ί]ριος; [τετά]ρτα ἐ[πὶ δ]έ[κα] (no. 21); Εὐκλέ̄τα⟨ς⟩ Ἀσάρῳ; ϝέκτα φράτρα (no. 26); Κυλῶ[ίδα]ς Ἀντ[ιό]|χῳ [Ἀ]λίας [Ἀ]γυράνῳ; vacat (no. 29); [--]νιος [Ξέ]νῶνος; rasura (no. 31); Σόστρατος Ξ[---]; τετάρτα ⟨ἐ⟩πὶ δέκα (no. 32); Πρατόλ[--] | Ἀνδροσκ[ύλῳ]; vacat (no. 33); Δόξξος Αἴσχρῳ⟨νο⟩ς; [φ]ράτ[α] πέ[νπ]τα (no. 37); [--]ς Συχαίῳ; [-- φρ]άτρας [--] (no. 38; for the Phoenician name Συχαῖος cf. *BE*, 1992, no. 592); [--]ας: Στασία; vacat (no. 39); Ταυ[ρέα]ς | Θεοδ[ό̄]ρου; vacat (no. 40; other possibilities are Ταυ[ρικό]ς or Ταύ[ρειο]ς, ed.pr.); Σάκις | [--]ῶν Καλαίκῳ | [Π]ολυκλέος; [--ῶν] Καλαίκῳ (no. 41; the patronymic in L. 3 goes with Σάκις); Θέ̄ων | Νίκιο[ς]; τερτάτα{α} | ἀπὸ νεάτα[ς] | τετάρτα | δεκάτ[α] (no. 45; Cordano gives Νικίο[υ], genitive of Νικίας; for Νίκιο[ς], genitive of Νῖκις, cf. *BE*, 1992, no. 592; if the 14th phratry is the same as the 'fourth before the last' (cf. also no. 16), we have eighteen phratries: so *BE*, ibidem; cf. *SEG* XLI 778-795 in fine for fourteen or fifteen phratries); Πυρι[--] | Σίμῳ; φράτρ[α] | ϝέκτα (no. 46) (Πύρι[ς] or Πύρ⟨ρ⟩[ιχος] (cf. *SEG* XLI 790), ed.pr.); Ζευξίας Εὐ̄ωπίδα; δῡω(δεκάτα) (no. 50); [Ἱπ]παρχος Ἀθάλ[ν]ιος; vacat (no. 53; for Ἄθανις cf. *SEG* XL 798); [Σι]κανὸς | [Ἀπ]ελλίῶνος; τετάρτας | ἐπὶ δέκα (no. 55; for Σικανός cf. F.Cordano, *MGR* 18, 1994, 75); Σ[ῶ]σία[ς --] | τρίτα[ς] | ἀπὸ νε̄[τας]; [τρί]τας | [ἀπὸ] νε̄[τας] | [τέ]θνα[κε] (no. 56; for τέθνακε cf. nos. 81, 93 and 112 b; the tesserae were used only once; no re-use; so the death of the owner means the end of the tessera's 'life'; cf. ed.pr. on 84 and *BE*, 1992, no. 592); ΟΣΣΚΥ | Νικίας (no. 57); Θεαρίδας Ποδ[--]; [--]ας ἀπὸ νε̄(τας) (no. 61); Ηι[ππ]αρῖνος | [--]σαίῳ; [--]ς ἐπὶ δέκα (no. 62; for Ἱπparῖνος, formed after the name of Kamarina's river Ἵππαρις, cf. *BE*, 1992, no. 592 and F.Cordano, *MGR* 18, 1994, 72); Ηērακλείδ[ας] | Εὐϝόρμῳ; [--]οκ[--] | ϝε[--]τυ (no. 63); Εὐκλε̄ῖς Ηερμαίῳ δεκάλιτ|ρον; τετ[ά]ρτας ἐπὶ δέκα (no. 64; for dekalitron = 1 Corinthian stater = possibly political pay (μισθός) cf. ed.pr. on 84/85; cf. also below no. 69); Γλαυκίας | Εὐκλέ̄τα{α}; traces (no. 66); Εὔχαρμος Θ[--]; ϝενάτας (no. 68); Δίῶν Νεμοναίῳ | ϝενάτας φράτας (1st text) and Δίῶν Μεμοναίῳ ἐν⟨ά⟩τας φιάτ[ρ]ας τρ[ί]τας τριακάδος (2nd text); ϝενάτα φράτρα δέκα λίτραι (no. 69); for the name Νεμονάϊος cf. O.Masson, *ZPE* 102, 1994, 171 note 30; for δέκα λίτραι cf. above ad no. 64; -- Φάϋλλο[ς --] (1st text) and ΟΔΔΔΔΦ | [-- φρ]άτρα (2nd text); ϝενάτα (1st text) and [--]ς Ματροιδόρῳ (2nd text) (no. 70; for the name Φάϋλλος cf. F.Cordano, *MGR* 18, 1994, 74/75); Π⟨α⟩σίφυγος Φιντ[ία] (1st text) and [τετά]ρτα ἐπὶ δέκα (2nd text); τε[τάρτα ἐπ]ὶ δέκα (1st text) and [Πασίφυγ]ος Φιντία (no. 71); Στράτῶν Ἐράιτῶν ϝιυός; traces (no. 72; 'Straton and Eratōn, his son'); [--]λις Σίῶνος; [τετ]άρτα ἐπὶ δι[έκα] Ο Δ (no. 73; for Σίων cf. *BE* 1992, no. 592: 'un citoyen d'origine laconienne'); Ξενοκράτε̄ς Α[--]; ΤΑΚ.ΔΟΣ (1st text) and δευτέρας φάτρα[ς] (no. 74); Ἀρχέας Με[ν]άν[δρῳ]; πέμπτα (no. 76); Γελ[--] Ἐπισθένεος; vacat (no. 77; Γέλῶν or Γελῶιος, ed.pr.); Χ[ει]λῖνος Σίμῳ; ϝογδ⟨ό⟩α (no. 78); Ξένῶν Κορκυραίῳ; vacat (no. 79; for the name Κορκυραῖος cf. F.Cordano, *MGR* 18, 1994, 75); [--]υς Εὐκλείδα | τέθνακε; [τετ]άρ[τ]ας ἐπὶ δέκα (no. 81; for τέθνακε cf. above no. 56); Νικόδαμος Παρμενείlδα; τετάρτας ἐπὶ δέκα (no. 82 a); Ξένος Ἐξάκιος; φράτρας ϝενδεκ[άτας] (no. 83; for Ἔξακις cf. *SEG* XL 798); Ἄρατο[ς --]φαντίδα; τρίτας ἐπὶ δ[έκα] φράτρας (no. 84); Θριπαι[νος] | Ἀντιγ[ό]νῳ; Θριπαιν[ο]ς | ϝέκτα π[--] | Ἀντ⟨ι⟩γόνῳ (no. 85; Θριπαινος: non-Greek name; cf. *BE*, 1992, no. 592); [--]ίδ[ας τ]έθνακε | [--]γένεος; [ϝε]νδεκάτας (no. 93; for τέθνακε cf. above no. 81); [--]α.ορ[--]

| Λ[α]ανδρία; ηογδόα (no. 95); Δαμεύχε̄ς N. B[--]; vacat (no. 96); Χρόμιος Γύγα; τρίτας ἀπὸ νε̄́τα[ς] (no. 98); Ξενοκλε̄̃ς | Σο̄́σιος; vacat (no. 101); Δι⟨ο⟩νύσιος; traces (no. 103); Κλεάριστ[ος] | Καΐφο̄; δεκάτα Δ (no. 105); Παιδικὸς Θυ[--] | νεάτας φρά[τας]; vacat (no. 109); Γελο̄́ϊος Μ̣έγο̄νος; δ̣ευ(τέρα)[--] (no. 111); Δ[ικα]ίαρχος | Ηι[π]πία | ηέκτα φράτρα; ηέκτας φράτρας (no. 113); Σιλα[ν]ὸς Φάο̄νος | νε[άτα]ς φράτρας | ν[εά]τας; Σιλ[α]νὸς Φάο̄[νος] (no. 115); Πυρ[ρί]ας; ηέκτα φρά̣[τρα] (no. 118 a); Ξενόλυτ[ος] | [--] ΤΕΑΤΙΟΝ̣; vacat (no. 123); [--]ις Πυρρία | Ὀ̄πε ? ..... Σιμ[--]; [--] φρά[τρα] (no. 127); Κόρειος | Ἀπολλο̄[νίδα]; τρίτας ἐ[πὶ δέκα] | ΔΔΔΔΔ̣[--] (no. 129); [Λ]ε{π}π[τ]ίνας | Κέφαλος | ηυιός; ηογδόα (no. 131; for ηυιός cf. above no. 72); Σοσί[α]ς Ηιμεραίο̄; rasura (no. 132); [Ἐξ]ακεστί[δας]; vacat (no. 133); [--]ν Ἀρμοδίο̄; [--]τας ἐπὶ δέκα | [φράτρ]ας (no. 140); Δαμέ[ας] | Ἐπι{σ}στά[σιος] | [--]τετ̣[--]; Δα̣μ̣έ[ας] (no. 142).

No. 6 on pp. 34/35 is not a public tessera. The text runs: ΤΑΙΝ|[--|--]|κ̣έας Θράσυς Ἐμ||μενίδας Δορι|στόνφο̄ν ηαπ|άντο̄ν ἐστὶ ηυ|πέρτατος ἀείδ|ο̄ν (Thrasus, member of the genos of the Emmenidai, was the best in a song contest of all the Doristonphoi ('those who pride themselves on their lance')); ἀείδο̄ν: participle (*BE*, 1992, no. 592) rather than gen. plur. (= ἀοιδῶν; so ed.pr.; cf. p. 111 [but see now A.C.Cassio, *Riv.di Filol.* 122 (1994) 5-20]); for the Emmenidai cf. ed.pr. on 21. For the phratriai, εἰκάδες and τριακάδες cf. ed.pr. 91-101 and the summary at the end of *SEG* XLI 778-795. *BE* (1992) no. 592 suggests interpreting the τριακάς as a group of 30 x 20 = 600 citizens. For εἰκάδες in Morgantina cf. *SEG* XXXVIII 949 and our lemma no. 871.

In *Acme* 47, 2 (1994) 11-14 R.Arena comments on the following plates: **no. 14**: perhaps Ἱπποκρ[άτε̄ς], without aspirate; cf. **no. 140**: Ἀρμοδίο̄; **no. 15**: possibly Φαίνο̄ with incomplete alpha; **no. 18**: Μαζαν possibly a Greek name, to be related to μαζῶνες (a Dionysiac thiasos); **no. 29**: perhaps Γύργνο̄ (cf. Γύρνος) rather than [Ἀ]γυράνο̄; **no. 41**: perhaps the female name Σακίς; in that case we could read Εὐκλε̄́τα in **no. 26** rather than Εὐκλε̄́τα⟨ς⟩; as to Καλαίκο̄, A.refers to the name of the Celtic Callaeci/Κα(λ)λαϊκοί; **no. 66**: perhaps Εὐκλέταα, the double alpha indicating that the ending -α is long; cf. in **no. 105** Καιίφο̄; no. **73**: Σίων is either a Lakonian dialect form of Θέο̄ν (no. **45**) or the name of a Spartan who adapted himself to the local tradition. In Sparta θάλαθα for θάλασσα is on record.

In *SEG* XLI 783 A. proposes Ἰθαιγένεο instead of Ἰθαιγένεο[ς], referring to Ἐπικράτ[ε]ο̄ in *SEG* XL 803.

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847. Kamarina. Funerary epigram for Choroi and Apelos ?/Atelos ?, ca. 550-500 ?/ca. 485-450 ? *CEG* 147 (*GV* 322; *LSAG* 276 no. 17; *SEG* XXXIV 946). G.Di Stefano, *Kokalos* 34/35 (1988/1989) [1992/1993] 92-97, reports that this stele was found in the nekropolis of Castiglione, in Kamarina's territory.

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848. Kamarina. Funerary epigram for Hippo, 350-early 3rd cent. B.C. Found in the nekropolis of Passo Marinaro. V.Lavore in *Il 'Gulli e Pennisi' (1885-1985)* (Acireale 1985) 217-228 (non vidimus); cf. M.Guarducci, *L'epigrafia greca dalle origini al tardo impero* (Rome 1987) 404 no. 11; cf. A.Brugnone, *Kokalos* 34/35 (1988/1989) [1992/1993] 354/355.

Σωφροσύνην τιμῶσα | δικαιοσύνην τε σέβου[σ]α |
['I]ππὼ ἐν ἡλικίαι πνεῦμ' ἔ[λ]ιπεν βιότου

Date: late 4th/early 3rd cent., L.; shortly after 350 B.C., G.

849. Kephaloidion. Epitaph and stamped tile. A.Tullio, *Kokalos* 34/35 (1988/1989) [1992/1993] 680, reports on a new tile stamped Κεφ[α](λοιδίου) (cf. *SEG* XXXI 832) and on an epitaph of Punic form (ph.; stylized representation of the deceased on the upper fascia) but with Greek inscription: Πομπήϊα | 'Ροῦφου Μέγα | Μεγάλαι, χαῖρε (1st cent. B.C.).

850. Leontinoi (area of: Coste di Palagonia). Erotic exclamations, 3rd/2nd cent. B.C. Two inscriptions incised on opposite walls of a cave; representation of a fish before the word ταριχ[ο]πώλας. Ed.pr. G.Manganaro in *op.cit.* (cf. our lemma no. 886) 492-497 (ph.).

1) Νυμφόδωρος κεχαρισμένα[ν] ταριχ[ο]πώλας [ἐ]πύγιζε Δάμυλιν
2) Δάμυλις ἀ κεχαρισμένα Νυμφοδώρου γυνά [----]

1. ταριχ[ο]πώλας: itinerant merchant in salted fish, ed.pr., who adduces other examples of erotic inscriptions on Sicily.

851. Lipara. Various inscriptions. Anticipating the publication of his Corpus of Liparitan inscriptions G.Manganaro, *Chiron* 22 (1992) 385-410, comments on the following topics [nos. marked by * refer to inedita in the Catalogue prepared by M. for the Corpus]:

1) Strangers in Lipara (385): Only seven strangers are on record in hundreds of inscriptions: a Syracusan woman (cf. our lemma no. 858), a Rhodian (*SEG* XXXII 924), a Cappadocian (*IG* XIV 400 = *GV* 1018; ph.), two Velians (*SEG* XXXII 921/922; on 390 M. dates both texts to the 4th cent. B.C.; *SEG*: before 252 B.C./2nd-1st cent. B.C.; cf. our lemma no. 961), a Halaesian (['Αλαι]σῖνος in 496*) and an 'Ολυθραῖος (ethnic or demotic unknown so far; cf. our lemma no. 857)

2) Onomastics (385-387): Comment on **a)** Ϝαγησύλιος in *SEG* XXXII 920 (ph.; for the aspirate cf. XXXII 921; *IGDS* 177); it is the genitive of 'Αγησύλις (contra L.Moretti, who referred to the Rhodian names 'Αγησύλλιος/'Αγήσυλος; cf. *SEG* XXXIV 957); cf. 'Αγησιβούλα (*96), and, for the ending -ύλι(ο)ς, 'Αριστύλιος (*286), 'Αρχύλιος (*163; *197), Νικασύλις (*126; *203; *301 bis; genitive Νικασύλιος in *100), 'Ονασύλιος (*IG* XIV 380; from Tyndaris) and Φαινύλιος (*337); **b)** Μυρώ (*383), Μυρωτᾶς: cf. our lemma no. 860; **c)** Μάτερις: cf. our lemma no. 861

3) Alphabet (387/388): cf. our lemmata nos. 863-868

4) Contacts between Sicily/South Italy and Euboia (394-397), on the basis of coins and inscriptions: *IG* XII 9 95 L. 7; 1129; 1187 (*Syll.*^{3} 492) LL. 15, 19.

M. in passing (re)publishes seventeen inscriptions from Lipara, which we present in separate lemmata (nos. 852-868).

852-855. Lipara. Three dedications and gift of an offertory box. (Re)published by (ed.pr.) G.Manganaro, *Chiron* 22 (1992) 388-390 (ph.), who gives no dates unless stated otherwise.

852: 388 (ph.). **Dedication to Isis.** G.Manganaro, *PP* 20 (1965) 176/177.

[Ὁ δεῖνα τοῦ δεῖνος | Εἴ]σιδι θεᾶι | ἐπη[κόωι ἀνέθηκε]

[--]ος τᾶι θεᾶι Ἀρτέμ[ιδι], M. (1965).

853: 388 (ph.). **Dedication to Aphrodite.** Inscription on a rectangular block of local stone; part of an altar: Ἀφρο[δίτας]

854: 388/389 (ph. of b). **Dedication to Apollo (?) and epitaph of Diogenes, before the 1st cent. B.C.** Rectangular block of local stone, probably originally part of the front of an altar; on the front two large letters on the right margin (**a**); the block was re-used for an epitaph on the back in the 1st cent. B.C. (**b**).

a) Ἀπ[όλλωνος]
b) Διωγένης | Πανφίλας

855: 389/390. **Gift of an offertory box, ca. 50 B.C.** Rectangular limestone altar with mouldings above and below; found in the courtyard of the Cathedral of Lipara.

[-- Κλώ]διος Ὀρέστας [ἀγο]ρανομήσαντες
[-- Σ]ήιος Βάρηξ [τὸ βῆ]μα θησαυροῦ

Date: period when the cities of Sicily were awarded the ius Latii, i.e. ca. 50 B.C., which fits in with the quadratic letter forms, ed.pr. ‖ 1-2. initio: praenomen; both Orestas and Barex were probably freedmen; Βάρηξ seems to be a new name, ed.pr. ‖ 3-4. rest. M.Wörrle apud ed.pr. ‖ 4. βῆμα: the altar, to which the thesauros, probably a metal chest, was attached by clamps (cf. two dowel-holes on the right side of the altar), ed.pr., who gives references to inscriptions on or concerning thesauroi in sanctuaries [now superseded by *SEG* XLI 1846].

856-862. Lipara. Seven epitaphs. (Re)published by (ed.pr.) G.Manganaro, *Chiron* 22 (1992) 386/387, who gives no dates unless stated otherwise.

856: 386 (ph.). **Epitaph of Kiskibas.** Rectangular stele; inscription on the front: Κισκιβας

Local name, unattested so far, and probably derived from κίς ('weevil') and κιβᾶς ('stupid'), ed.pr., who points out that this name is also on record in another epitaph from Lipara.

857: 386 (ph.). **Epitaph of Gnesios.** *SEG* XXXII 925.

Γνησίλου Ἡρολξένου | Ὀλυθραλλίου

2-3. Προξένου, *SEG* (no line divisions) ‖ 4-5. this ethnic or demotic is not attested so far, M.

858: 386 (ph.). **Epitaph of Zopyriska.** *SEG* XXXII 923.

Ζωπυρίσκα | Ἡρακλείδα̣ | Συρακοσία

Ζωπυρίσκος Ἡρακλείδου Συρακόσιος, *SEG* (no line divisions).

859: 386. **Epitaph of Poplilius.** *SEG* XXXVIII 944 (cf. XXXIV 957).

Ποπλιλίου [Νικά]νδ̣ρου or [Μενά]νδ̣ρου

[Ται]νάρου, [Νιν]νάρου vel sim., L.Moretti (*SEG* XXXIV); [Νικά ?]νδρου, Manganaro (*SEG* XXXVIII), who now points out that both Νίκανδρος and Μένανδρος are on record in other inscriptions from Lipara.

860: 386 (ph.). **Epitaph of Myrotas.** G.Libertini, *Le isole Eolie nell'antichità greca e romana* (Florence 1921) 224 no. 39; M.T.Manni Piraino, *Kokalos* 13 (1967) 199; cf. *SEG* XXXIV 957: Μυρωτᾶς

Cf. Μυρῶς, genitive of Μυρώ, on record in another inscription from Lipara, M., who points to O.Masson, *RN* 28 (1986) 62: Μυρωτέας ?, derived from μυρωτός ('parfumé'); Μυρότας, L.; Μυκώτας, M.P., L.Moretti (*SEG* XXXIV).

861: 387 (ph.). **Epitaph of Materis, 5th cent. B.C.** M.T.Manni Piraino, *Kokalos* 13 (1967) 197/198: Μάτερις ὁ Πεισάνδρ̄ο

Oldest inscription from Lipara; Μάτερις is the ellongated form of Μᾶτρις (cf. Ματερώ/ Ματρώ), M.

862: 387 (ph.). **Epitaph of Damophon, not before the 3rd cent. B.C.** P.Orsi, *NSA* (1929) 83 no. 13; cf. *SEG* XXXIV 957: Δαμοφῶν

ΔAMO+ΩN = Δαμοφῶν, O.; Δαμούχων, L.Moretti (*SEG* XXXIV); 5th cent. B.C.: early attestation of the Rhodian alphabet, Moretti, rejected by Manganaro (cf. our lemmata nos. 863-868).

863-868. Lipara. Six graffiti on vases, 6th/5th cent. B.C. (Ed.pr.) G.Manganaro, *Chiron* 22 (1992) 387/388 nos. 1-6 (ph.), (re)publishes six graffiti on vases written in the archaic alphabet of Lipara, which resembles the 'red-Chalkidian' rather than the Rhodian alphabet with 'blue' influences (cf. our lemma no. 862 app. crit. in fine).

863: 387 no. 1. **Graffito on an olpe.** Graffito on the neck of a Ionic olpe. L.Bernabò Brea - M.Cavalier, *Meligunis-Lipara* I (Palermo 1960) 138, 143: ΓEIΦACOR

= Πειθαγόρ(α), M.

864: 387 no. 2. **Graffito on a kylix.** Attic black glazed kylix; graffito incised on the foot: ΚΛΕΟΜΑΨΟ

= Κλεομάχ(ου); found in a tomb: L.Bernabò Brea - M.Cavalier, *Meligunis-Lipara* II (Palermo 1965) 140.

865: 387 no. 3. **Graffito on a kylix, early 5th cent. B.C.** Attic black glazed kylix; graffito incised on the foot: EVKKTEMONOΣ

Genitive of Εὐκτήμων, also attested in an epitaph from Filicudi: G.Libertini, *Le isole Eolie nell' antichità greca e romana* (Florence 1921) 227 no. 61, ed.pr.

866: 388 no. 4. **Graffito on a kylix.** Graffito on the foot of a small kylix: KONOΓO

= Κῶνόπ(ου), genitive of Κώνωπος, a variant of Κώνωψ, ed.pr.

867: 388 no. 5. **Graffito on an olpe.** Graffito on the neck of an olpe. L.Bernabò Brea, *BA* 50 (1965) 202: AIO

Αἰό[λου], B.B.; this restoration 'resta comunque sotto riserva', M.

868: 388 no. 6. **Graffito on a skyphos.** Graffito painted in red below the lip of a clay skyphos: EVΘVMAEMITOI[--]

Εὐθυμᾶ ἔμι τῦ Ἰ[ερῦνος ?], ed.pr.

869. Mazara del Vallo. Epitaph of Konstantinos, Mellosos and Niketas, 6th-7th cent. A.D. ? Rectangular white marble plaque found in 1960 and built into a wall of the

sacristy of the cathedral. Ed.pr. B.Rocco, *Ho Theologos* 1 (1983) 471-476 (dr.); cf. A.Brugnone, *Kokalos* 34/35 (1988/1989) [1992/1993] 360/361.

† Τύμβ(ος) ἐν Θ(ε)ῷ κειμένων ἐνθάδε ἐν ἀναπαύ-
σει· Κωνσταντίνου ζήσαντος ἔτη ιβ΄, Μελλώ-
σου ζήσαντος ἔτη ι΄, κ(αὶ) Νικήτα ζήσαντος ἔτη η΄·
4 τούτων μνήσθητι, Κ(ύρι)ε, ἐν τῇ βασιλείᾳ σου·
ἐτελειώθησαν μη(νὶ) Δεκεμβρίῳ κζ΄,
ἰνδ(ικτιῶνος) ἕκτης

Many ligatures; date: 4th/5th cent. A.D. on the basis of the letter forms, ed.pr.; contra B., who prefers the 6th-7th cent. A.D. because of the indiction without consular date (L. 6; cf. A.Ferrua, *Kokalos* 28/29, 1982/1983, 27-29) || 3-4. Μελλώσου = Μελλούσου; Νικήτα = Νικήτου: evidence of tenacious doricism on Sicily, ed.pr., who supposes that the three boys are brothers [they died on the same day; for reflections on similar examples of collective mortality see *SEG* XXXVII 1641, Tybout].

870. Messana ?. Dedication to Asklepios and Hyg(i)eia, reign of Augustus ? Cylindrical white marble altar moulded above and below; now in the Museo Regionale in Messina; mentioned in several virtually inaccessible local publications. Ed.pr. C.Bonanno Gorgone in *Atti del I congresso dell'associazione meridionale di medicina e storia, Gela 23-25 marzo 1984*, 221-224 (ph.), in the context of an article on the cult of Asklepios on Sicily mainly based on archaeological evidence (221-246; on 233 a brief discussion of *IG* XIV 314); cf. A.Brugnone, *Kokalos* 34/35 (1988/1989) [1992/1993] 359.

Ἀσκληπιῶι | καὶ Ὑγείᾳ | σωτῆρσιν | πολιούχοις

Date: Augustan period, on the basis of the letter forms || *IG* XIV 402 (Messana; 2nd cent. A.D.) with the same text (except for Ἀσκληπιῷ; on the other side a dedication to Antoninus Pius) was considered a 'pierre errante' from Aigeai in Cilicia by L.Robert, *JS* (1973) 161- 211 (*OMS* VII 225-275), on the basis of the type of the dedication (no name of dedicant) and the epithet πολιοῦχοι (inconceivable for Asklepios and Hygieia in Messana; in Aigeai they played a prominent role). Ed.pr. wonders whether the present inscription, unknown to Robert, weakens his argument; she also draws attention to statues of Asklepios and Hygieia found in Messina by P.Orsi in 1915.

871. Morgantina. Graffito on a kylix, ca. 460-450 B.C. *SEG* XXXVIII 949. F. Cordano, *MGR* 17 (1992) 135-138, suggests interpreting ΚΑΣΤΚΑ as a clumsy variant of τριακάς: the engraver first wrote κας and subsequently tried τρια (ΤΚΑ). C. connects the text with the εἰκάδες and τριακάδες on record in Kamarina: cf. our lemma no. 846.

872. Naxos. Dedication to Enyo, ca. 600 B.C. *SEG* XXXV 1014. In an article on the role of the Panhellenic sanctuaries (Delos, Delphi, Olympia, Dodona) in the Greek colonization

of the West mainly based on literary sources, G.Pugliese Carratelli, *PP* 47 (1992) 401-410, on 403/404 briefly comments on the adherence of the Naxian colonists to the Delian Apollo (cf. already *SEG* XXXV). In view of the hegemony of Naxos over Delos since the 8th cent. B.C., P.C. assumes that the Knossian war deities 'Ενυώ and 'Ενυάλιος were also worshipped on Delos. He reflects on relations between Knossos and Delos, perhaps going back to the Minoan period and tangible in the myth of Theseus and Ariadne. L. 2 (hYPOΣ) contains a patronymic rather than an ethnic (so *SEG* XXXV: ἡύρος; cf. 'Υρία on Paros).

N.Valenza Mele, *art. cit.* (cf. our lemma no. 897) 17-20 (dr.), argues that Enyo could easily be assimilated to archaic Hera, both being warlike deities. Moreover, both Enyo and Hera are on record as the mother of Ares. With M.T.Manni Piraino V.M. assigns the sacred area East of the river Santa Venera to Hera rather than Aphrodite on the basis of a vase graffito (*SEG* XXXIX 1015; ph.) .

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873. Ragusa. (area of: Nunziata Vecchia). Epitaphs, Hellenistic period. Two inscriptions incised on the walls of a tomb in a cave. Ed.pr. G.Manganaro in *op.cit.* (cf. our lemma no. 886) 487-492 (ph.): **1)** Θόας | [--]; perhaps in L. 2 [--]XI[--]; **2)** [--] ΛΙΑΣΑΛΒΙΟ; perhaps [--]λιας 'Αλβίο[υ], but ['Ιου ?]λία Σαλβίου (Latin Salvius) is not to be excluded.

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874. Ramacca (area of: La Montagna). Graffiti on vases, 6th/5th cent. B.C. Graffiti on Attic black glazed kylikes (unless stated otherwise); now in the Museo Civico of Ramacca except for nos. 6 and 10 (Museo Archeologico of Syracuse). Edd.pr. R.M.Albanese - E.Procelli, *NSA* 42/43 (1988/1989) [1992] Suppl. I (ph.; dr.).

1) 31 no. 26 (provenance uncertain; under foot; perhaps not alphabetic):

2) 66 no. 83 (Attic black glazed skyphos; ca. 500-450 B.C.):

3) 73 no. 114 (Samian ? amphora; incised on foot; referring to manufacturer or product):

4) 92 no. 232 (under foot):

5) 92 no. 233 (outside):

6) 93 no. 234 (inside):

7) 94 no. 236 (under foot):

8) 94 no. 237 (under foot):

9) 95 no. 238 (outside):

10) 96 no. 239 (inside):

On 114-117 edd.pr. comment on these inscriptions: Greek alphabet; the language is either Greek or Siculic. Their meaning remains unclear: perhaps indications of ownership or symposiastic exclamations.

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875. Selinous (area of: Vallesecco). Epitaph of Leukana, 600 B.C. Rectangular yellow tufa block with boustrophedon inscription beginning sinistrorsum; now in the Antiquarium of Partanna. G.Saladino, *Sicilia Turismo* 2, 2 (1986) 20 (ph.); id., *Partanna '900* (Palermo 1986) 15 (non vidimus). Republished by A.Brugnone, *Kokalos* 34/35 (1988/1989) [1992/1993] 339-341 (ph.): Λεϝκάνας

The Σ is engraved under the N || Λευκάνα: not atttested so far; cf. Λευκάνη on record in some codices of the scholia on Eur., *Orestes* 932; possibly an ethnic used as a proper name, B.

876-883. Terravecchia di Cuti. Loom weights, ca. 450-400 B.C. Pyramidal terracotta loom weights found in the domestic quarters excavated on the Eastern hill of Terravecchia di Cuti; inscriptions incised before firing unless stated otherwise; now in the Antiquarium at Himera [H.] and in the Archaeological Museum of Palermo [P.]. (Re)published by A.Brugnone in E.Epifanio Vanni - A.Brugnone - A.Burgio - S.Vassallo, *Terravecchia di Cuti: di terra in terra. Nuove scoperte archeologiche nella provincia di Palermo* (Palermo 1991 [1993]) (ph. of all weights; dr. of our lemmata nos. 881 and 883); three of them are also in ead., *Kokalos* 34/35 (1988/1989) [1992/1993] 675-678 (ph.; dr. of our lemma no. 883). B. also mentions some more weights published in S.Vassallo, *S.Caterina Villarmosa* (Forma Italiae 34; Florence 1990; non vidimus) 49-69 [= V.]. Those published before read Ἀκκα (55 nos. 66/67; *IGDS* 175 c; a third weight with the same inscription in V. 58 no. 21), Ατιτα (55 no. 68; *IGDS* 175 d), Κυπυρα (55 no. 69; 55/56 no. 71; cf. our lemma no. 876), Χαρι (56 no. 74; cf. our lemma no. 879). The following are inedita.

876: 55 no. 70 (H.); *Kokalos* 676/677. **Loom weight**: Κυπυρα

The same inscription is found on three other loom weights: two from Terravecchia (E.Militello, *Terravecchia di Cuti*, Palermo 1960, 56; *IGDS* 175 b; cf. above), one in a private collection (V. 58/59 no. 23); the variant Κυπρα is also attested: cf. *IGDS* 175 b; Κυπ(υ)ρα: either the name of an indigenous goddess, or an anthroponym: cf. *SEG* XXVII 657 (XXXVII 766) L. 8, ed.pr.

877: 56 no. 72 (H.). **Loom weight**: Κύραι

The interpretation is difficult: possibly Κυ(π)ραι (anthroponym in the dative; cf. our lemma no. 876 app.crit.) rather than a dative of κύρα = κυρία, B.

878: 56 no. 73 (H.); *Kokalos* 675/676; V. 59 note 265: σιναρός

Perhaps Σιναρός: an anthroponym referring to some physical defect (cf. σιναρός = 'damaged', 'ruined'); Σιναρός is also the name of rivers in India and Cilicia, B.

879: 56 no. 75 (P.); 57 nos. 76-78 (H.). **Four loom weights:** [Χα]ρι, Χα[ρι], Χαρι (on the opposite side an alpha); Χαρι

Either a dedication to the Charites (cf. A.Ferrua, *Epigraphica* 3, 1941, 256/257 no. 10: loom weight with stamp Χάριτες) or an abbreviation of Χάρις or a composite name Χαρι-, B., who refers to another example in V. 58 no. 22.

880: 57 no. 79 (P.). **Loom weight:** Χλευό

Probably a female name: either Χλευώ derived from χλεύαξ, χλευαστής, or a hypercorrection of Κλευώ (from κλεϝος), B.

881: 57 no. 80 (H.). **Loom weight:** [.]οκο[.]

Perhaps [π]όκο[ς] ('vello, lana grezza'), B.

882: 57 no. 81 (H.). **Loom weight:** [--]α

[Κυπυρ]α or [Ἀκκ]α, B.

883: 57/58 no. 82 (H.); *Kokalos* 677/678 (ph.; dr.). **Loom weight.** Inscriptions on all four sides incised after firing; illegible, except perhaps that on side (**a**): μάμμα (on the assumption that the letters are engraved from top to bottom, but a dextrorsum reading is not to be excluded). In the inscriptions on the other three sides ed.pr. identifies some letters, which we do not reproduce.

884. Terravecchia di Grammichele (province of Catania). Bronze tessera, ca. 500-450 B.C. P.Orsi, *MAL* (1897) 262. Republished by F.Cordano, *PP* 267 (1992) 455-458 (ph.) and interpreted by her as a public allotment plate (cf. *SEG* XLI 778-795 and our lemma no. 846). O. argued that the bronze plaque was to be attached to an ex-voto. The tessera was probably dedicated in the sanctuary in which it was found after the death of the owner (Δαμαίνετος Μναισία). Damainetos was citizen of a Dorian community influenced by Gela.

885. Unknown provenance. Decree, 1st half of the 5th cent. B.C. L.Dubois, *IGDS* 219; *LSAG*^{2} 276 no. 15; *SEG* IV 27; XII 407. B.Bravo in *op.cit.* (cf. our lemma no. 548) 71-75, presents the following text, with translation.

[- - - - ca. 24- - - -] οι ἐψαφίσαν-
[το - - ca. 17 - - ἰσοτ]έλειαν καὶ ἔν-
[πασιν γᾶς καὶ ἐπιγαμίαν, καὶ] αἴ κα γαμόρ̄ον
4 [γένεται, πολίταν εἶμεν καὶ ἀ]ρχᾶν πεδεῖμ-
[εν αὐτ̃οι πλὰν -- -ca. 9- καὶ] hιπάρχου καὶ
[- - - -] vacat

1. ---οι: nominative plural of an ethnikon, B. ‖ 2. or ἀτ]έλειαν, B. ‖ 2-3. ἔν[κτασιν γᾶς], previous scholars ‖ 3. καὶ], B., who interprets γάμορος/γάμοροι as the citizen-body of landowners rather than as the small elite of aristocratic estate-owners; B. interprets γαμόρον as genitive plural: 'if he becomes one of the γάμοροι' ‖ 4. restored by B. up to ἀ]ρχᾶν.

SARDINIA

886. Karales. Epitaphs of M.Cassius Philippus, his wife Atilia L.f. Pomptilla and their familia, late 1st cent. A.D. *IG* XIV 607 a-q; *GV* 2005; *CIL* X 7563-7578. R.Zucca in L.Gasperini (ed.), *Rupes Loquentes. Atti del Convegno internazionale di studio sulle iscrizioni rupestri in età romana in Italia, Roma-Bomarzo 13-15.X.1989* (Studi pubbl. dall'Ist. Italiano per la Storia Antica 53; Rome 1992) 503-540, discusses the history of the exploration of the hypogaeum along the via a Turre Karales called 'Grotta delle vipere', and of the scholarship on its nine Latin and seven Greek inscriptions (survey of earlier editions). For the historical context of the presence of a couple from Rome (cf. *CIL* X 7565 LL. 1/2, implying exile) on Sardinia, Z. (525/526) follows a suggestion of P. Le Bas apud A.La Marmora, *Voyage en Sardaigne* II (Paris-Torino 1840) 585, who pointed to Tacitus, *Ann.* 16.8: exile of C.Cassius Longinus on Sardinia in 65 A.D., to whom our Cassius was probably related. As to the date, Z. (527/528) follows G.De Sanctis, *RFIC* 10 (1932) 423, in placing the death of Pomptilla shortly after 88 A.D., i.e. shortly after the publication of Martial 1.36.6, echoed in *CIL* X 7569 L. 4. On 529-540 nos. 1-16 he republishes the texts with concise app. crit. in the order of *CIL*, reporting on their present state of conservation; no new readings. For the sake of convenience we present a comparatio numerorum for the Greek texts.

Zucca	*IG* XIV 607	*CIL* X	*GV* 2005
531/532 no. 5	e	7567	LL. 34-43
532/533 no. 6	f	7568	LL. 44-47
535 no. 9	i	7571	LL. 69-72
535/536 no. 10	k	7572	LL. 10-15 (= 7572 LL. 1-6)
536/537 no. 11	l	7573	LL. 16-21 (incorporating 7572 LL. 7-9)
539/540 no. 15	p	7577	LL. 22-31
540 no. 16	q	7578	LL. 32/33

887. S.Gavino Monreale (province of Cagliari). Rhodian amphora stamp. D.Salvi, *Quaderni della Soprintendenza archeologica per le provincie di Cagliari e Oristano* 8 (1991) 228 (ph.), reports on a Rhodian amphora stamp, with a radiated head and the inscription ἐπὶ Ξενολφῶντος. Found during excavations in the church of S.Gavino.

888. Olbia. Graffito on a skyphos, ca. 350 B.C. Cf. A.Campus in *L'Africa Romana* IX (1991) 561-569 (ph.; dr.); inscribed on the outside of the bottom of a black glazed Attic skyphos: ΔΠΙΙΙ Σ, i.e. one stater for eighteen skyphoi, i.e. 2/3 obol for one skyphos. C. collects evidence for prices of skyphoi and argues that Carthaginian traders may have re-exported Attic vases imported in Carthage.

889. Tharros. Epitaphs of Aristodikos and Euxenos, 3rd/2nd cent. B.C. *IG* XIV 609/610. G.Manganaro, *art.cit.* (cf. our lemma no. 969) 198 (ph. of 609), suggests restoring in 609 Ἀριστόδικε | Ἀναξίλου [Μασσαλιῆτα] (the ethnic divided over LL. 4/5) on the basis of 610: Εὔξεινε Ἀναξίλεω | Μασσαλ[ι]ήτη (a man rather than a woman; contra W.Dittenberger, *Hermes* 41, 1906, 185 note 2: 'Μασσαλιήτης verschrieben für Μασσαλιῆτις').

890-891. Turris Libisonis. Two epitaphs, 2nd/4th cent. A.D respectively. Two epitaphs republished by A.Mastino - H.Solin in *Sardinia Antiqua. Studi in onore di P.Meloni* (Cagliari 1992) 354-359 and 359-361 (ph.; dr.); now in the Antiquarium at Porto Torres.

890: 354-359 no. 4. **Epitaph of the chorokithareus Apollonios, 2nd cent. A.D. (probably reign of Hadrian).** *IG* XIV 611.

Θεοῖς καταχθονίοις· Ἀπολλωνίῳ χοροκιθαρῖ
περιοδονίκῃ, ἀπελεύθερος αὐτοῦ ἐποίσε

3-4. χοροκιθαρῖ = χοροκιθαρεῖ, M.-S. [for χοροκιθαρεύς cf. S.Follet, *BE* (1994) no. 62]; χοροκιθαρι(στῇ), T.Mommsen in *IG* ‖ 4-5. περιοδονίκης: from the moment that musical competitions were excluded from Olympia, the title was used not in its strict sense by musicians; the four 'periodic' victories could only be achieved by adding a non-canonical one, won e.g. in the Καπετώλια founded by Domitian which included a contest of chorocitharistae (Suet., *Dom.* 4.9), M.-S. [musical competitions were never part of the Olympic Games; for the interpretation of periodonikes cf. *SEG* XLI 1750, Pleket] ‖ 6. ἐποίσε = ἐποίησε; ἐποίησε, *IG* ‖ Apollonios was probably a Greek who died in Turris Libisonis while staying there for a musical competition in the local theater, M.-S.

891: 359-361 no. 5. **Epitaph of --is, 4th cent. A.D.** Rectangular marble plaque; found in 1963 in a Christian nekropolis at Largo Sabelli South of the Basicilica di San Gavino. G.Maetzke, *'Scavi e scoperte nel campo dell' Archeologia Cristiana*

negli ultimi dieci anni in Toscana e in Sardegna' in *Atti II Congresso nazionale di Archeologia Cristiana* (Rome 1971) 313 and 322 note 6 c.

[--]ίδι ἀειμνήστῳ | [καὶ γλυκ]υτάτῃ θυγατρί, ιβ΄ ἔτεσι |
[..... ἐπ]ηδημησάσῃ τὸν κόσμο(ν) | [.....]στη μήτηρ μνήμη(ν)

2. in fine ЄТЄ, lapis: either ἔτη (perhaps something like βιώσασα in the lacuna in L. 3 initio), or ἔτει or ἔτεσι in ligature, M.-S. || 3. ἐπιδημέω with accusative (τὸν κόσμο(ν) in the sense of 'heaven') is rare; it was explained by A.Ferrua apud Maetzke (322 note 6 c) by the late date of the epitaph, M.-S. || 4. either [ἔ]στη (sc. the tomb [however, in that case one expects ἔστησε(ν)]), or perhaps rather a name, e.g. [Χρή]στη or [Καλλί]στη, M.-S.

ITALY

892. Italy. Jewish inscriptions. F.Zevi in *La cultura ebraica nell'editoria italiana (1955-1990)* (Quaderni di libri e riviste d'Italia 27; Rome 1992) 169-184, presents a survey of recent archaeological finds bearing on the Jewish presence in Italy. On 174 he briefly discusses some Latin and Greek inscriptions, inter alia *SEG* XXVI 1157-1202 (172/173); XXIX 968/969 (XLI 862). See also our lemma no. 916.

892bis. Aquileia. Corpus. Cf. J.B.Brusin, *Inscriptiones Aquileiae*, vol. I, II and III (Udine 1991; 1992; 1993), for numerous Greek inscriptions. We shall return to these volumes in *SEG* XLIII.

893. Aquileia. Epigram of the mime Bassilla, ca. 200 A.D. *IG* XIV 2342. Cf. G.Pressacco - A.Giacomarra in *Antichità Altoadriatiche* 36 (1990) 369/370 (ph.), for brief comment: the βιολόγος Herakleides who erected B.'s stele, may have been the leader of B.'s group; the fact that B. was buried in the theatre (μουσικὸν εἰς δάπεδον σῶμ' ἀναπαυσαμένη) testifies to her immense popularity [cf. L.Robert, *OMS* I 675/676 with note 5].

893bis. Ascoli Satriano (province of Foggia). Two amphora stamps. Cf. G.Volpe in *op.cit.* (cf. our lemma no. 894) 79 (ph.), who publishes a Rhodian amphora with Εὐκλείτου; Ἐπ[ὶ Τιμο]ιθέου, | Σμινθίο[υ] (ca. 150-100 B.C.) and a Brindisian amphora with Ἡραῖος on both handles, manufactured in the 'fabbriche di Apani'; both amphoras were found in a tomb.

894. Brundisium. Epitaph, 1st/2nd cent. A.D. Rectangular block of Carovigno stone with a tympanon and semilunar akroteria in relief; inscription below. Found in the nekropolis of the Via Cappuccini. Ed.pr. C.Marangio in C.Marangio (ed.), *La Puglia in età repubblicana. Atti del I Convegno di Studi sulla Puglia Romana, Mesagne 20-22 Marzo 1986* (Galatina 1988) 226 no. 46 (ph.): [.]υταξ[--] | 'Ονεσ[--]| ^ E̤[--]

1-2. E.g. [E]ὐταξ[ία] | 'Ονέσ[του], 'ma con estrema cautela', ed.pr.

895. Brundisium (area of: La Rosa). Amphora stamps. Cf. P.Palazzo, *Taras* 12 (1992) 120-122 (ph.), for an amphora stamp 'A̤[σκλ]ιπιάδου (= 'Ασκληπιάδου [but one might read 'A̤[σκλ]ηπιάδου, Pleket]), belonging to a local amphora of type II or IV; in the Rockefeller Museum in Jerusalem there is an amphora of the same type with the same Greek name; in Lilybaeum stamps with 'Ασκλ(ηπιάδου) (or 'Ασκλ[ηπιάδου]) were found (cf. *SEG* XXXVII 764). P. also refers to a stamp Κεφάλωνος on an amphora of type II found in the sea off Brindisi.

896. Brundisium (area of: Acque Chiare). Inscription on an anchor, later Roman Imperial period. Arm of a lead anchor with inscription (sinistrorsum ?); found in the sea near Brindisi (Acque Chiare). B.Sciarra, *Brindisi, Museo archeologico provinciale* (Bologna 1976) 7ff. no. 68. Mentioned by P.Gianfrotta in C.Marangio, *op.cit.* (cf. our lemma no. 894) 123/124 (ph.): Ζηνοβί(ου)

A shipowner Zenobius is on record in *Periplus Maris Erythraei* 33, but an identification seems hazardous, G.

897. Cumae. Hera and Apollo. N.Valenza Mele, *RIA* 14/15 (1991/1992) [1992] 5-71, argues on the basis of literary, archaeological and epigraphical evidence that Hera rather than Apollo was originally (8th/7th cent. B.C.) the main divinity at Cumae. Here as well as in Sicilian Naxos (cf. our lemma no. 872) the goddess had a large sanctuary. In both Euboian colonies she played a major role in the process of colonization (Hera archegetes). The bronze disk (sors) stating that Hera does not allow further prophecy (*LSAG* 240 no. 5; *SEG* XL 816; not later than 7th cent. B.C. according to V.M.) testifies to her great power from the beginning, irrespective of whether or not the oracle was originally hers. Graffiti on pottery dating to the 6th or early 5th cent. B.C. (*LSAG* 240 no. 6 and our lemma no. 898) confirm that the archaic sanctuary in 'Fondo Valentino' (300 m. Northeast of the amphitheatre) still existing in the late 19th cent. belonged to Hera. The late Roman sources assigning a principal role in the foundation of Cumae to Apollo are not authentic; this fits in with the archaeological data, which show no evidence of the god before the 6th cent. B.C., when Apollo is known in a healing capacity (cf. the Ionic Apollo on Delos).

898. Cumae. Dedications to Hera, 6th/early 5th cent. B.C. Ed.pr. N.Valenza Mele, *art.cit.* (cf. our lemma no. 897) 13-15 (ph.; dr.), presents five vase fragments with graffiti found in 'Fondo Valentino' in the late 19th cent. (cf. also *LSAG* 240 no. 6): two Attic black glazed cups (ca. 550 B.C.) and two other fragments (one cup and one larger vase) are inscribed HE, i.e. Hε̄(ρε̄); a cup of Ionic type has ιιερ(όν). None of the graffiti is later than the early 5th cent. B.C.

899. Gabies. Inscribed vase, ca. 775-750 B.C. Inscription incised before firing on the lower part of a clay vase, originating in Campania. Mentioned by A.M.Bietti Sestieri, A.de Santis, A. La Regina in *Anathema* 83-88 (ph.): Ευλιν (Euboian alphabet).

900. Herakleia. Inscriptions from the sanctuary of Demeter, 330-279 B.C. *SEG* XXX 1162-1170 (XXXVI 914). F.Sartori in *op.cit.* (cf. our lemma no. 770) 269-277, returns to these texts, pondering the pros and cons of G.Maddoli's view (for the arguments see *SEG* XXXVI) that they are sacred manumissions of female slaves dedicating themselves to Demeter rather than dedications by women presenting their own image to the goddess. The result is a non liquet; though S. is attracted by M.'s argument, he also points to some important obstacles: **1)** there is no proper parallel for slaves dedicating themselves ('ἀνέθηκε αὐτὰ αὐτάν'), i.e. without the intervention of a manumittor. S. adduces *SEG* XII 314 (Beroia; 235 B.C.) and Cic., *Div. in Q.Caec.* 55/56 as the only evidence of slaves taking the initiative themselves; **2)** there is no record of the financial transaction which, though sometimes fictitious, is an invariable characteristic of manumissions. S. adduces examples of dedications of one's own image (*AP* 5.159; 9.605; 13.24; the documents mentioned in *SEG* XXX 1162 app. crit. in fine). *IG* XIV 646 (dedication to Hestia) is a parallel for a woman turning to a female divinity for help on behalf of herself and a female friend at Herakleia. However, none of the arguments is compelling.

901. Herakleia. Inscribed tile, ca. 350-300 B.C. G.Pianu, 'Il santuario di Demetra ad Eraclea di Lucania', *Ann.Fac.Lettere Univ. Perugia* 26 [N.S. 12] (1988/1989) [1992] 127, mentions an inscribed tile: Νικοκράτης. The man is already known as producer of tiles.

902. Herculaneum. Fragment. Marble plaque with the end of two lines of an inscription. Ed.pr. M.Pagano, *RSP* 3 (1989) 269 no. 2 (ph.). Cf. *L'Année Épigraphique* (1991) [1994] 123 no. 458: ----]αρης | [---] +οποιος

1. End of a name, ed.pr. || 2. e.g. ἀρτ]οποιός, ed.pr.

902bis. Herculaneum (area of: Torre del Greco). Inscribed tile. *CIL* X 8042, 49. Republished by M.Pagano, *RSP* 3 (1989) 291/292 (ph.): EYTAKTOI (from the Roman villa in contrada Sora; *CIL*: EVTAKIOSAI). Cf. *L'Année Épigraphique* (1991) [1994] 120 no. 444.

903. Hipponion. Orphic text, ca. 400 B.C. *SEG* XXVI 1139; XL 824*. M.Tortorelli Ghidini, *PP* 47 (1992) 177-181, interprets ψύχονται in L. 4 as ψυχοῦνται, meaning 'are animated', 'receive live' rather than 'refresh themselves' (G.Pugliese Carratelli, *PP* 29, 1974, 111) or 'wash away their lives' (R.Janko; cf. *SEG* XXXIV 1002). Contrary to Janko, who considered the verse superfluous, she argues that we have a meaningful reference to the eternal cycle of reincarnation of the uninitiated as opposed to the blessed fate of the initiated, who are to drink from the fountain of Mnemosyne (L. 7). Discussion of the motive of the two fountains on this and other Orphic tablets.

Starting from M.L.Lazzarini's ΟΡΟΕΕΝΤΟΣ (cf. *SEG* XXXVII 778) C.Russo, *ibid.* 181-182, suggests reading in L. 9 οὖρου{ε} ἐντός (οὖρος = ὅρος): 'inside the boundary', viz. of the territory of Hades from which the 'sacred way' mentioned in L. 15 starts. She translates L. 9 as follows: 'Perché scruti la tenebra di Ade dentro il confine'.

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904. Lanuvium (area of: Torre del Padiglione). Sculptor's signature, shortly after 130 A.D. M.Squarciapino, *La scuola di Afrodisia* (Rome 1943) 29-31; Guarducci, *EG* III 414/415; H.Meyer, *Antinoos* (cf. *SEG* XLI 1860) 96 ff., I 75: Ἀντωνιανὸς Ἀφροδεισιεὺς ἐποίει. M.Sapelli, *Bollettino di Archeologia* 7 (1991) 88-91, with notes on 96/97 (excellent photos; map of find-area), reports on a recent cleaning of this relief representing Antinoos in the guise of Silvanus. The marble turns out to be Pentelic rather than Lunensian. Description of the stone; brief résumé of the historical context.

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905. Lokroi Epizephyrioi. Archive of the Olympieion, 350-250 B.C. *SEG* XXVI 1141; XXVII 675; XXIX 950; XXX 1172; XXXVI 918. Cf. F.Costabile (ed.), *Polis ed Olympieion a Locri Epizefiri. Costituzione, Economia e Finanze di una città della Magna Grecia. Editio altera e traduzione delle tabelle Locresi* (Soveria Mannelli 1992). A magnificent presentation of the texts of all thirty-nine tablets, with translation and truly excellent photos (230-307), is preceded by a series of studies by a number of scholars of various aspects of these tablets. Rich indices. We mention the following points: on 42-47 discussion of the ζεύγη in tablet 9 L. 14, and of the expression τῶ χρυσίω τῶ --- ποικειμένω ποὶ τᾶι ἀσπίδι in tablet 21 LL. 6/7 (cf. L.Dubois, *art.cit.* (see below) 35); discussion of *SEG* XXIX 953 (dr.; ph.; 47-49); on 53 (ph.) a mention of two tiles with Κ(οίντου) Κλωδίου | Πούλχρου (1st cent. B.C./1st cent. A.D.); palaeographical analysis of the lettering of the tablets on 91-97; discussion of the incised objects on tablet 12 (cf. *SEG* XXXVI 918; the ground-plan of a turret rather than a pithos) and 23 (a corona) on 101-105; an analysis of the function of the temple archive in the financial administration of the city (105-123); a discussion of the chronology of the tablets and of the expression βασιλεῖ ἐν τὰν συντέλειαν (125-149; cf. *SEG* XXX 1172).

On 151-159 discussion of the credit-operations between city and temple (cf. already *SEG* XXXVIII 994). On 160-174 discussion of the revenues of the temple: land-leases; the ἐνάτα and δεκάτα; booty, production of metal, tiles and pitch (πίσσα). In tablet 15 LL. 14/15 τραχέος refers to solid as opposed to liquid pitch (with a detailed digression on the production and export of Bruttian pitch in the Roman period). Detailed interpretation on 160-162 and 163-168 of

the expression τῶν περιμέτρων τῶν ποιβόλωι μίστωμα (tablet 16 LL. 11/12) as meaning 'the rent for "le (terre) limitanee per accessione"', i.e. land situated in the eschatia of the city's territory and consisting of alluvial soil, and of δωρεᾶν τᾶν ἐπίτηνα τῶ Ἁάληκος (tablet 30 LL. 13/14): land 'donated beyond the river Halex', i.e. land taken from Rhegion and given to Lokroi by Dionysios of Syracuse in 398 B.C.. The Halex constituted the Western boundary of Lokrian territory. On 203-227 a detailed discussion of the city's constitution: tribes, demes, the φάταρχοι, προστάται, the urban magistrates (ἄρχων, πρόβολοι, πρόδικοι, ἱερομνάμονες, ἐπιστάται, τοιχιοποιοί, πολέμαρχοι, λογιστῆρες, ἐπισκευαστῆρες).

For a detailed review cf. L.Dubois, *Topoi* 6 (1995) 33-40, with inter alia an interpretation of tablet 32 LL. 1/2 which differs from that of C. D. interprets τὰν ὀφηλάν as 'le document mentionnant la dette (que la cité a contractée à l'égard du dieu)' (contra Costabile 108/109).

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906. Lokroi Epizephyrioi. Votive tablets dedicated to Euthymos, 4th/3rd cent. B.C. *SEG* XXXVII 779. F.Costabile in F.Costabile (ed.), *I ninfei di Locri Epizefiri. Architettura, culti erotici, sacralità delle acque* (Soveria Mannelli 1991) 195-213 (ph.), (re)publishes four tablets with representation of an anthropocephalic bull in the lower register, of similar type but not from the same matrix: **1)** P.Arias, *SicGymn* (1941) 77, 79; **2-4)** inedita from the collection Scaglione at Locri (cf. *SEG* XXXVII). Inscriptions incised before firing on the bases supporting the bulls.

1	**a**	Εὐθύμου [ἰ]ε[ρά]	
	b	Ε[ὐ]θύμ[ου]	
2		Εὐ[θύ]μ[ου ἰ]ερή	
3	**a**	Ε[ὐθ]ύ[μω ἰ]{ρ}αρά	
	b	[Εὐθύ]μ[ω]	
	c	[Ε]ὐ[θύ]μ[ω]	On the same line: [Εὐθύ]μ[ω ἰ]αρά
4		[Εὐθύ]μου [ἱερ]ά	

The repeated attempts in **1** and **3** reflect the difficulty which the coroplasts had in incising these miniature inscriptions in the unbaked clay, C. || **1.** Εὔθυμος, A. (1941), who did not read inscription **b**; Εὐθύμου [--], A. (1987; cf. *SEG* XXXVII) || **2.** in fine: circular separation mark || **3 c.** for the ligature AP (small rho above alpha which 'counts' twice) cf. *SEG* XXX 1172: stamped tile with inscription ἄρχ(οντος) Εὐθύμου (ph.; perhaps 3rd cent. B.C.; ἄρ(χοντος), *SEG* XXX, but there is a small chi above the epsilon), C. || ἱερά/ἱερή refers either to the dedicated object (probably πινακίς), or to the place represented (a fountain or a grotto: e.g. πηγή, κρήνη, σπέλυγξ), or, most likely, to the anthropocephalic bull (probably εἰκών), C., who on 209-213 discusses the cult of the Lokrian pugilist Euthymos, personified by a bull after his metamorphosis into the river Kaikinos, who was considered his father. The statue of the bull on our tablets does not correspond to the statue dedicated by Euthymos in Olympia after 472 B.C. (cf. our lemma no. 384), which Pausanias (6.6.4-11) describes as an ἀνδρίας, nor with the statue dedicated to Euthymos at Lokroi during his lifetime (Pliny, *NH* 7.152); rather it represents the statue of the deified Euthymos erected in a heroon. C. supposes that the pugilist's disappearance in the waters of the Kaikinos is an historical event, probably to be dated to the third quarter of the 5th cent. B.C.; for a similar story also containing the elements 'drowning in a river', 'metamorphosis into a bull' (= river), 'deification' C. adduces the case of C.Epidius Nucerinus, mentioned by Suet., *de Rhet.* 4 s.v. M.Epidius. The myth of

Euthymos' metamorphosis reflects his popularity, which is also evident from the addition to the inscription of Olympia (our lemma no. 384 and from Lokrian onomastics: Εὔθυμος, Εὐθυμίσκος, Εὐθυμίδας, Καικινιάδας (= 'son of the Kaikinos').

907. Lokroi Epizephyrioi (area of: Centocamere). Inscription on a loom weight, 4th cent. B.C. Circular terracotta loom weight with inscription incised before firing; now in the Museo Nazionale in Reggio di Calabria. Ed.pr. F.Costabile in *op.cit.* (cf. our lemma no. 906) 151 (ph.): Πάν.

908. Matilica. Inscriptions on a sundial, 2nd/1st cent. B.C. White marble globe found in 1985 under the Palazzo Pretorio in Matelica; traces of Greek letters; now in the local Museo Piersanti. F.Azzarita in *Archeologia e astronomia. Colloquio internazionale, Venezia 3-6 Maggio 1989* (*RdA* Suppl. 9; Rome 1991) 96-99 (dr.) reports on the discovery of this object and comments on its function. Thirteen holes in the upper hemisphere indicating the hours of the day are labelled with Greek numerals: α′ -ϛ′ for the morning hours, ζ′ - ιβ′ for the afternoon. Few traces remain of the inscriptions along three parallel lines incised in the upper hemisphere and indicating the zodiacal constellations: inter alia Παρθ(ένος) and Δίδυμοι.

G.Fantoni, *ibid.* 100-106 (ph.; dr.), also discusses the function of this sundial and points to similarities to and differences with the globe from Prosymna (2nd cent. B.C.). Both A. and F. hesitatingly explain the use of Greek in ancient Matilica by the vicinity of the Greek foundations Ascona and Numana.

909. Metapontum. Cults. F.G.Lo Porto, *Xenia* 16 (1988) 5-28 (cf. A.Chaniotis, *Kernos* 5, 1992, 288 no. 102), reports on recent excavations in and around the sanctuary of Apollo Lykeios and collects new evidence for many cults, inter alia those of Hermes (*SEG* XXXVII 780 = XXXIX 1051), Aphrodite, Zeus Ἀγλαῖος and Ἀγοραῖος (*SEG* XL 842; but cf. our lemma no. 910) and Dionysos (L.P. adduces the graffito ΔΙΟ- on an oinochoe, which, however, does not necessarily refer to Dionysos: see *SEG* XXXVII 819). On a boundary stone (P.Zancani Montuoro, *AAN* 1975, 17/18) L.P. reads Ἀθανᾶς [αἰ]γι[δ]ίας rather than Ἀθανᾶς [ϝυ]γι[ε]ίας ; however, C. points out that χρυσαιγίς, but not αἰγιδία is attested as epithet of Athena.

910. Metapontum. Boundary stone, 600-550 B.C. *SEG* XXIX 955 (cf. XXXVIII 985; XL 842 bis). A.Chaniotis, *Kernos* 5 (1992) 280 no. 58, suggests reading Διὸς | Ἀγο-ρα(ίου) rather than Διὸς | ἀγορά. Cf. our lemma no. 909.

911. Metapontum (area of: Montescaglioso). Inscription on a vase, 400-350 B.C. Black glazed kylix with inscription incised on the outside of the bottom; found in 1915 in a

grave; now in the Museo Nazionale of Taranto. Ed.pr. F.G.Lo Porto, *NSA* 42/43 (1988/1989) [1992] 340 no. 3 (ph.): ΠΛΑΤΥ

(Τὸ) πλατύ = 'piatto': a pleonastic indication of the object inscribed, ed.pr.

912. Metapontum (area of: contrada 'Molinello'). Stamped tile, ca. 300 B.C. Rectangular stamp on a tile fragment; inscription in a recessed field; now in the Museo Ridola at Matera. Ed.pr. F.G.Lo Porto, *NSA* 42/43 (1988/1989) [1992] 402/403 (ph.).

Δάζιμος κεριαμεύς, χαῖρε

The potter's name suggests a Messapian origin, ed.pr., who refers to Δάσιμος Πύρρω on a helmet from Anxia (*IG* XIV 655; *LSAG* 284 no. 9; ca. 450 B.C. ?) and Δάζιμος Πύρρω on record in the 'Tabulae Heracleenses' (*IG* XIV 645; *SEG* XXXIX 1042*; late 4th cent. B.C.).

913. Vacat.

914. Oplontis (Torre Annunziata). Graffito, before 79 A.D. Graffito on the South wall of room 23 of the so-called 'Villa of Poppaea'. Edd.pr. C.Giordano - A.Casale, *AAP* 39 (1990) [1991] 301 no. 127 (dr.): ΠΡΟΚΟΤΗ | ΑΝΑΤΟΛΗ

[Rather προκοπή, with ΠΗ in ligature ?; ἀνατολή ?; the graffito is apparently engraved on the second style wall painting covering the wall and consequently postdates ca. 40-30 B.C., Tybout].

915. Oplontis (Torre Annunziata). Graffito referring to the cult of Kybele ?, before 79 A.D. *SEG* XXXVIII 1001. Republished by C.Giordano - A.Casale, *AAP* 39 (1990) [1991] 301 no. 128 (dr.), who are not aware of the ed.pr. They present the text as follows: ΓΑΕΙC · ΚΑΜΕΡΕΙC · ΑΓ(ι ?)ΕΛΙC (*SEG*: γα⟨ί⟩εις καλ⟨λ⟩ιερεῖς ἅγιε λίς).

915bis. Oppido Mamertina (area of: Contrada Mella). Inscribed tile, end 4th-2nd cent. B.C. L.Costamagna - P.Visonà, *Klearchos* 32 (1990) [1992] 67 and 70 (ph.), mention an inscribed tile with an inscription in Greek letters: TAYPIANOYM, obviously a reference to the Tauriani, who are known to have lived in Bruttium. They also mention a Rhodian amphora stamp (ph.; 81; ca. 250-200 B.C.).

916. Ostia. Dedication of the ark of the torah, 150-200/late 3rd cent. A.D. Inscription re-used in the 4th cent. A.D. opus sectile floor of the vestibulum of the synagogue.

Guarducci, *EG* III 15-17. Republished by M.L.Lazzarini in *op.cit.* (cf. our lemma no. 892) 185-187.

Pro salute Aug(usti) [n(ostri)]
οἰκοδόμησεν κὲ αἰπό-
ησεν ἐκ τῶν αὐτοῦ δο-
μάτων καὶ τὴν κειβωτὸν
ἀνέθηκεν νόμῳ ἁγίῳ
Μίνδις Φαῦστος με-
[τὰ τῶν] ἰδίω[ν]

1. Pro salute Aug(usti), G.; or Aug[g] = Aug(ustorum), L. ‖ 2-3. αἰπο[ί]ησεν, G.; the object of the two verbs is the aedicula for the torah, probably built in the second half of the 2nd cent. A.D., which fits in with the lettering of the first five lines (cf. also ad LL. 6/7), G., L. ‖ 3-4. ἐκ τῶν αὐτοῦ δομάτων: a rare expression, unparallelled in inscriptions; δόμα frequently occurs in the Septuagint, L. ‖ 6-7. με[τὰ τῶν] ἰδίω[ν], L. (= cum suis, instead of the more common σὺν τοῖς ἰδίοις); με[--]διω[--], G.; Mindius Faustus had the name of the original dedicator erased; his own dedication should be connected with the reconstruction of the aedicula at the end of the 3rd cent., G., L. ‖ on 186 L. mentions two fragments of epitaphs from the synagogue each containing a reference to a γραμματεύς, another from the estate of the Aldobrandini in Ostia (area of: Pianabella) recording a Μάρθη (Jewish name), and a fourth ineditum containing the typically Jewish phrase ἐν εἰρήνῃ ἡ κοίμησις αὐτ(οῦ/-ῆς).

917. Ostia. Funerary epigram for Aulus Fabius Trophimos, ca. 100-150 A.D. *SEG* XXXII 1025. M.-L.Lazzarini, *AION* (Filologia) 9/10 (1987/1988) [1990] 173-179 (ph.; translation), returns to the text. She points out that on the stone there are several accents and apostrophes and provides parallels for various expressions in the epigram; reflections on the number of Greek (ca. 300) and Latin (ca. 8000) inscriptions and on the sort of people who used Greek in Ostia: artisans and traders from Asia Minor and Syria/Palaestina; some intellectuals; Egyptians, especially after the transfer of the classis Alexandrina from Puteoli to Ostia. Aulus Fabius Trophimos was a freedman; one of his sons, on record in another Ostian inscription found in the same tomb (Aulus Fabius Fabianus) became eques Romanus and decurio.

918. Paestum. Various inscriptions. There are some brief references to inscriptions in *Poseidonia - Paestum. Atti del 27º Convegno di studi sulla Magna Grecia, Taranto - Paestum 9-15 Ottobre 1987* (Rome 1988 [1992]): **1)** *SEG* XXXII 1027 is briefly presented by M.Cipriani on 415/416, who argues that the name of the find-place ('Fontana che bolle') points to Demeter, whose cult is always connected in some way with water; in the same sense A.M.Ardovino on 122/123 (contra E.Greco), who adds that dedications to this goddess, often simply called θεά, are frequently anonymous; **2)** A.Pontrandolfo on 251 mentions in passing a kylix inscribed Ἐμαύτα (A.W.Trendall, *The red-figured vases of Paestum,* Rome 1987, 148/149 no. 248; date: 350-325 B.C.) [for Ἔμαυτος/Ἐμαύτα see *SEG* XII 413; XXXVII 773 and 787 (= XXXVIII 1000): apparently a South-Italian name, Tybout]; ph. of *SEG* XXXV 1036; **3)** M. Cipriani on 383 mentions some graffiti on the bottom of black glazed cups of the early 3rd cent. B.C. found in the South sanctuary and reading HP or Ἥρα (ph. of three graffiti, one showing a ligature:); **4)** E.Greco on 485 (ph.), reports on the find of an archaic skyphos found in

debris dating ca. 500 B.C. and inscribed sinistrorsum (possibly after the vase was broken): Μνάστōρ.

919. Pithekoussai. Inscription on Nestor's cup, 8th/7th cent. B.C. *SEG* XIV 604; XLI 866*; *CEG* 454. W.Lapini, *Epigraphica* 53 (1991) [1992] 9-24 (ample bibliography), restores in L. 1 ἐ[μ]ι with most commentators, but puts a semicolon (·) between ἐ[μ]ι and εὔποτ[ον]: 'Io sono (la coppa) di Nestore: coppa dal-bel-bere'. Comment on the irregular meter of L. 1: two dactyls resembling the beginning of a hexameter, followed by a more or less casual iambic or trochaic sequence. L. argues that Νέστωρ is a metaphor for γέρων, γῆρας, just as καλλιστέφανος Ἀφροδίτη (L. 3) is for ἔρως: Nestor is a contemporary old man in reality bearing another name, but pretending to be 'Nestor'. The greatest pun of the epigram is in the contrast between 'old age' and 'love', which are united in the anonymous calling himself Nestor: Νέστορός ἐμι clearly advertizes that Nestor himself is the only one who is allowed to drink from his cup. L. detects several subtle references to *Il.* 11.624-641, especially 636/637, and concludes that the author of the epigram was endowed with an 'amazing literary sophistication'.

E.Dettori, *MCr* 25-28 (1990-1993) [1993] 7-20, argues that the inscription consists of two distinct and contrasting parts: **1**) L. 1, where D. also accepts ἐ[μ]ι or ε[ἰμ]ι, is a common possessive formula which is probably metrical (attempt at iambic trimeter) in view of the poetic epithet εὔποτον. Iambs were the most usual meter in this 'genre' until ca. 400 B.C.: cf. *CEG* 447, 897 (= 454a), 450, 893 (= 443a), 902 (=642a), against 460 (trochaic dimeters) and 452 (hexameter). Nestor is the contemporary owner of the cup, and there is no parody of or allusion to Homer; **2**) LL. 2/3, changing to the third person, are an erotic exhortation which should be seen in a symposiastic context. The two hexameters and the elevated poetic diction draw on the epic tradition in general, without specific references to Homer. For the purely erotic connotation of ἵμερος -- Ἀφροδίτης D. points to *Il.* 198, 216, 328 and *Hymn. Aphr.* 2, 45, 53, 57, 73, 143. Other examples of epigrams combining dactylic and iambic meters are *CEG* 192, 280 and 419, where the iambic trimeters are used for the artists' signatures.

The 'Nestor-cup' is now included in the publication of the first excavations (1952-1961) of the nekropolis of San Montano: G.Buchner - D.Ridgway (edd.), *Pithekoussai I* (Monumenti Antichi, Serie Monografica IV; Rome 1993) 219 no. 168 (9) (ph.; dr.); on 751-759 a full bibliography listing publications from 1955 to 1991 compiled by O.Vox. On 745-750 C.F. Russo, after observations on the lettering, punctuation, meter and text (in L. 1 both ἐ[μ]ι and ἐ[στ]ι are unlikely; in an addendum on 750 R. suggests ϝ[έχε]ι, from ἠχέω, for which cf. *Il.* 8.267), reflects on possible references to the *Iliad.* Of these 'spéculations gratuites' (L.Dubois, *BE*, 1994, no. 705) we mention his view that the three lines on our cup roughly reflect 14.1, 5 and 6; he interprets the two isolated signs N and +E (above ΕΣ in Ἀφροδίτ[ε]ς; cf. *SEG* XL 850) as N(έστορα) (i.e. the opening of book 14) and Ἐ(καμήδη) (cf. 14.6): 'Così la coppa, distinta nel testo da Nestore-Afrodite, si nobilitava con le sigle del recente modello Nestore-Ecamede' (749). Cf. also C.F.Russo, *'Cherchez l'Olympiade chez Homère'*, in C.Arrighetti - F.Montanari (edd.), *La componente autobiografica nella poesia greca e latina fra realtà e artificio letterario* (Pisa 1993) 93-99.

G.Danek, *WS* 107/108 (1994/1995 = *ΣΦΑΙΡΟΣ. Hans Schwabl zum 70. Geburtstag gewidmet* Teil I) 29-44, argues that 'Νέστορος εὔποτον ποτήριον' evokes an episode from the *Kypria* in which after the rape of Helen Nestor consoled Menelaos by telling him stories and offering him wine (cf. Proklos p. 103 Allen and Athen. 35c; in the same sense W.Kullmann in J.Latacz (ed.), *Zweihundert Jahre Homerforschung, Rückblick und Ausblick*, Stuttgart-Leipzig 1991, 435 = id., *Homerische Motive*, Stuttgart 1992, 110). The erotic effect of drinking from our cup contrasts with Nestor's attempt to induce Menelaos to forget his love by offering him a drink. The inscription presupposes a public familiar with epic stories; its social context must be the symposium. The verses (or very similar verses) were originally an oral composition recited during a specific symposium, possibly by the symposiarch who lifted the cup while speaking and then handed it to the symposiasts to be used in rotation. They were written on the cup afterwards. From LL. 2/3 it appears that the symposium in question included some sort of erotic activity. D. rejects Lapini's and Russo's subtleties. For the symposiastic context of the cup see now also our lemma no. 1774 and O.Murray, *'Nestor's Cup and the origins of the Greek Symposion'*, *AION (Arch. e Storia Antica)* N.S. 1 (1994) (*ΑΠΟΙΚΙΑ. Scritti in onore di Giorgio Buchner*) 47-54. Cf. also A.C.Cassio, *'ΚΕΙΝΟΣ, ΚΑΛΑΙΣΤΕΦΑΝΟΣ, e la circolazione dell'epica in area Euboica'*, *ibidem* 55-67.

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920. Pithekoussai. Potter's signature, late 8th cent. B.C. *LSAG*^{2} 453 no. 1(a) ([--]ινος μ' ἐποίεσε.[--]). In an article on the etymology of the toponym Πιθηκοῦσσα(ι) E.Peruzzi, *PP* 47 (1992) 115-126, on 121-125 (dr.), recognizes a monkey in the figure depicted under the signature. He considers this representation evidence for the presence of monkeys on the island at the time the vase was made and a confirmation of the ancient etymology 'Pithekoussa(i) = island of monkeys' already rejected by Pliny, *NH* 3.82. The signature is the earliest known in Greek epigraphy and served primarily publicitary purposes, the vase being probably intended for export. Together with the emblematic representation it advertizes that the object 'was made by --inos in Pithekoussa'.

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921. Pompeii. Inscription on an Argive prize hydria, ca. 460-450 B.C. *SEG* XXXIX 1061. See now also F.Zevi - M.L.Lazzarini, *ASMG* (1992) 91-97 (ph.): summary of Z.-L.'s article mentioned in *SEG* XXXIX.

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922. Pompeii (and area). Graffiti and inscriptions on amphoras, before 79 A.D. Edd.pr. C.Giordano - A.Casale, *AAP* 39 (1990) [1991] 273-378, publish 461 Latin and Greek inscriptions found between 1954 and 1978 in Pompeii and its territory, Stabiae and Torre Annunziata (cf. our lemmata nos. 914/915). On 273/274 they list some edita found during that period [inter alia *SEG* XXX 1180; see now also *SEG* XXXIX 1061 (cf. our lemma no. 921)]. No dates are given. There are three Greek graffiti on walls: **1**) Greek alphabet: 300 no. 122 (dr.); Graffito on the left wall of the steps in lava stone in VII Ins. Occ., Casa di M. Fabio Rufo: A B Γ Δ Ε Ζ Η Θ I Κ Λ Μ Ν Ξ Ο Π Ρ C Τ Υ Φ Χ Ψ Ω; **2/3**) see our lemmata nos. 914/915

(no. 915 was published before). The other texts in Greek or (probably) including Greek letters are inscriptions painted in black letters on the body or (occasionally) neck of amphoras:
1) 327 no. 201 (House II 8, 6): ΔΨΙΜ; **2)** 327 no. 202 (same house): Τ[--]ΘΛΑCΤΕ ΘΑΝΟΥ; **3)** 327 no. 203 (same house): ⋁Λ U | ΤΓΑΤΛ (⋁Λ in ligature); **4)** 330 no. 221 (House I 16, 3): Εὐδήμου; **5)** 330 no. 222 (same house): Θ xxxx | P xxι; **6)** 330 no. 223 (dr.; same house): Λουκίου | Κέλερος (lambda written as L) | Ἐλέφαντος Τ[--]; **7)** 332 no. 242 (dr.; I 14, 7: Larario del Sarno): CLEYIdENIΛCΩΛΗΠΑ; **8)** 332 no. 243 (same place): Aⵎⵎⵎ; **9)** 332 no. 244 (same place): d c | η η; **10)** 333 no. 245 (House I 15, 3): ΑΠ; **11)** 333 no. 246-249 (House I 14, 5; four amphoras): Κ·ΑΝΙΚΕΙΑΝΕΑC [perhaps Ἀνίκη[τος or -ου; cf. below no. 31]; **12)** 333 no. 250 (same house): ↑Λ⋁Κ| ΛΝΛΙΜΚΝΙΤC[--]ΑΝΙΤΙΜ⋁ΑΙ; **13)** 333 no. 251 (House I 15, 2): Ε·λ·⋁ | PER Κ· L | Τ·Κ·φ; **14)** 333 no. 252 (House I 11, 10; red letters): ΓΑΓΓΑ; **15)** 334 no. 254 (same house): Λουκίου; **16)** 334 no. 255 (same house; see also below no. 28): ΘΥΙΒΥ; **17)** 334 no. 256 (House I 11, 10): ΤΡ | λ·L·δ; **18)** 334 no. 259 (same house): q·T ·q | αεd·ΜΕ⋁; **19)** 334 no. 260 (same house): R·ASZ | ε[--]M; **20)** 334 no. 262 (same house): ΗΥΛΝΙΤΜ; **21)** 334 no. 263 (House I 15, 1): ΤΑCΙΙΚΟΡΙ; **22)** 335 no. 264 (same house): LηΤΙ[--]coΙΝΕΔΛ⋁Σ; **23)** 335 no. 265 (same house): ΠΥΠ; **24)** 335 no. 267 (House I 11, 10): Λουκίου; **25)** 335 no. 268 (same house): Μ[--]ΝD⋁ΙΔΙΚΙ; **26)** 338 no. 291 (dr.; House I 20, 5): Τι. Κλαυδιο[--]Λ[--]σκιου (ΚΛΛΥΔΙΟ, edd.pr.); **27)** 338 no. 294 (House I 14, 3): Μ·Ε·Ρ |qΤΜΙ 'Αλεξάνδ(ρου) (ΑΛΕΧΑΝδ(ρου), edd. pr.); **28)** 338 no. 295 (same house; see also above no. 16): ΘΥΙΒΥ; **29)** 338 no. 297 (same house): Σεραπις | ΔΩΡΑ (= δῶρα); **30)** 338 no. 298 (same house; see also below no. 59): ΓΕΔ; **31)** 338 no. 299 (same house): Κ· ΑΝΙΚΗ[--]ΙΠΑΤΕΩΜ (cf. above no. 11 ?); **32)** 339 no. 301 (same house): δ⋁Ο⋁ΟΥ; **33)** 339 no. 302 (on the neck of the same amphora as no. 32 in red letters): ΑΚΕΠΙΛΙΟΥ; **34)** 339 no. 303 (House I 17, 2): Δωροθέου (Δωροθεογ, edd.pr.); **35)** 340 no. 308 (House I 20, 4): ΜΕΝΙΓΑΙ; **36)** 340 no. 309 (House I 17, 2): ΠΙΜΙΝ⋁CI; **37-46)** 340/341 nos. 313-318 (House I 11, 12; nos. 40/41, 43 and 45/46 are possibly Latin): **37)** ΠΙCE; **38/39)** ΚΠ; **40)** ΚΝ; **41)** Τ; **42)** ΘΕΙΧΡΕΙΑΙ; **43)** ΤΡΙΑ·L·D; **44)** ΕΙCΛ; **45)** ΙΕ (in red, on the same amphora as no. 44); **46)** 'Αθηνωδόρου | CC⋁; **47)** 341 no. 325 (House I 11, 12): Λουκίου; **48)** 341 no. 326 (same house): QΥΙΔΙΝ; **49)** 341 no. 328 (VII Insula Occidentalis): ΤΛΗΙΑΤΕΙ CISSI; **50)** 341 no. 329 (same place): ΙΠΑΝΝΟΥΙ-COUd[--]C[--]S; **51)** 342 no. 331 (VII, Vicolo dei Soprastanti, ingr. 17A, Casa di M.Fabio Rufo): CAΘ·TING⋁·ΕΤΙΠΕΝ⋁XR ΙFNTCESSISUMMA⋁RΙ ΛΛΛ ΛΙΜ· Α⋁RELII· INVENTΙ⋁M(b)RICIAE; **52)** 342 no. 333 (same place; red letters; cf. also below no. 54): MAEPONIANI; **53)** 342 no. 335 (same place; white letters): ΛΥΝ; **54)** 342 no. 337 (same place; cf. also above no. 52): MAEPONIANIIΔIOC[--]KAZ; **55)** 343 no. 339 (VII Insula Occidentalis): ΤΚ (or ΤΡ in ligature) | Κλαυδίω | Παχαλως; **56)** 343 no. 340 (VII Insula Occidentalis, Ninfeo a Porta Marina, Ingresso A): 'Ονησίμου | Ε; **57)** 343 no. 341 (House I 11, 1): ΓF; **58)** 343 no. 342 (same house): ΨΠΧ; **59)** 343 no. 343 (same house; see also above no. 30): ΓΕΔ; **60)** 350 no. 400 (House I 12, 3; red letters): τ·Ρ·L; **61)** 350 no. 401 (same house; red letters): ΛΛΛ; **62)** 350 no. 403 (same house): Λ·C·⋁; **63)** 350 no. 404 (same house): ΡΙΛ[--]; **64)** 350 no. 408 (House I 21, 2): TER | Καικιλίας; **65)** 351 no. 410 (same house): ΚΡΙΕΗΚΑΚΙ[--]ΙΜ; **66)** 351 no. 413 (House I 11, 16; red letters): CNΛ; **67)** 351 no. 415 (VII, Vicolo dei Soprastanti, ingr. 17A, Casa di M.Fabio Rufo; red letters): ĀM LΙΑ⋁M

VER; **68)** 352 no. 418 (same place): ΕΛΙΙΙ TTTT; **69)** 352 no. 420 (same place): TI·KIO A [in L. 1 perhaps Τι(βέριος) Κ(λαύδιος) ?, Tybout]; **70)** 352 no. 421 (on the back of the same amphora): [--]MV|ΛK; **71)** 352 no. 422 (same place): φ MTJIV; **72)** 352 no. 423 (same place): P | ττττ; **73)** 352 no. 452 (on the bottom of a gray clay *oinochoe*): CΠΕΙΙΚΟC.

923. Puteoli. Inscribed lamp, ca. 150-200 A.D. A.M.Pastorino, *Rivista di Studi Liguri* 55 (1989) 127, 138 note 18, 146, 148 (ph.), publishes a lamp now in the Museo Archeologico of Genova-Pegli: Κελσει (so M.-L.Lazzarini per ep.; ΚΣΛCΣΙ, ed.pr.); probably identical with the Campanian lampmaker Celsus.

924. Ravenna (area of: Classe ?). Epitaph, 2nd cent. A.D. Rectangular marble stele with incised tympanon and akroteria; incised representations of a ship in the tympanon and of an axe under the inscription; Θ and K (L. 1) within the two akroteria, the rest of the inscription within an incised frame under the ship (LL. 2-7); possibly found at Classe, now in a private collection. Ed.pr. G.Alvoni, *Eikasmos* 3 (1992) 243-245 (ph.).

Θ(εοῖς) Κ(αταχθονίοις)· τῷ συνβίῳ
εὐπλόι· ἀξίῳ ὄντι
Λουκιλία ἔθηκεν
'Ονησίμη

2. εὐπλόι = εὐπλόει (imperative): a wish for a good passage to afterlife; cf. *IG* XIV 2409; 2472 (= *CIL* XII 758); *SEG* XXXV 1039, ed.pr. || 6. ἄξιος = benemerens || both the ship and the axe suggest that the anonymous deceased was a faber navalis, ed.pr., who does not exclude the possibility that the ship at the same time refers to the passage alluded to in L. 2, and the axe to the inviolability of the tomb.

925. Vacat.

926. Rome. Corpus of Christian inscriptions. D.Mazzoleni - C.Carletti, *Inscriptiones Christianae Urbis Romae,* nova series X, *Coemeteria viae Salariae veteris et viae Flaminiae* (Rome/Vatican 1992; ph. and dr. of many texts). This volume contains nos. 26312-27668, insignificant brief epitaphs for the greater part (Via Salaria Vetus: 1-158 nos. 26312-27269; Via Flaminia: 159-242 nos. 27270-27668; addenda et corrigenda on 243-247; indices on 249-262). Since the separate *ICUR*-volumes have no concordances and publication of indices and concordances covering all *ICUR*-volumes can be expected only after the whole series will have been completed, we present a comparatio numerorum with *CIG, IG, SEG, GV* and Wessel (cf. *SEG* XXXIX 1036). In addition to the texts listed in this comparatio, *ICUR* X contains the following Greek or partly Greek texts: **1)** published before: nos. 26398; 26415; 26495; 26500; 26508; 26513; 26517; 26523/26524; 26530; 26619/26620; 26624; 26627; 26660; 26978; 27216;

27219-27221; 27223; 27236; 27244/27245; 27312; 27647-27649; 27651; 27654; **2)** inedita (many on the basis of notebooks by J.B.De Rossi): nos. 26493; 26502; 26504-26507; 26510-26512; 26514; 26516; 26518; 26520-26522; 26525-26529; 26615; 26621; 26623; 26625; 26628/26629; 26966; 26969/26970; 26974-26977; 26979/26980; 27211-27213; 27217/27218; 27222; 27225; 27243; 27246; 27304; 27650; 27651; 27653; 27655. There are some Latin texts written in Greek letters: nos. 26331; 26335; 26436; 26479; 26513; 26654; 27018; 27226; 27232; 27240. No. 27644 (*IG* XIV 1514 A; *GV* 1886; Wessel 1028; *CIL* VI 35361) was considered pagan by L.Moretti (*IGUR* 1179).

For some additional observations on Latin inscriptions from the catacomb of Pamphilos (Via Salaria Vetus; nos. 26312-26660) see D.Mazzoleni, *RPAA* 63 (1990/1991) [1993] 95-113.

Cf. also D.Feissel, *BE* (1992) no. 655, who comments inter alia on the following nos.: 26612 (ἔτρεψες = ἔτερψες: 'tu as fait autant de plaisir que [par ta mort] de peine'); 26615 (Θρέπτος ἐν ἀ⟨γ⟩ιοις rather than θρεπτὸς Ἐνατίοις); 26625 (perhaps Ῥωμανὸς Μνη⟨μό⟩συνος | Ἡρκούλι⟨ο⟩ς rather than Ῥωμανὸς Μνησυνος | Ἡρκουλις (= Herculis, 'son of Herculis'), *ICUR*).

CIG	*ICUR* X
6492	27210
9695 (cf. our lemma 932)	27214
9707	27224
9713	27230
9714	27229
9715	27208
9716	27227
9717	27238
9720	27231
9721	27241
9722	27233
9723	27237
9724	27242
9752	27209
9811	27234
9837	27228
9850	27207

IG XIV	*ICUR* X
1381	27210
1514 A	27644

SEG IV	*ICUR* X
116	26509

SEG	*ICUR* X
117	26503
118	26501
119	26515
120	26519
121	26497
122	26496
123	26513
124	26331
125	26494
XXXII	
1054	26972
1055	26973
1057	26968
1058	26967
XXXVIII	
1009 bis	27214
XL	
888	26499
889	26415
890	26498

GV	*ICUR* X
1547	26492 A
1886	27644

Wessel	*ICUR* X	Wessel	*ICUR* X
2	27228	1290	27235
167	27214	1292	26494
203 A	26612	1302	27207
275	26509	1312	27645
344	27208	1447	27209
368	27231	1473	26971
370	27241	1485	27215
575	27224	1526	26497
742	26622	1561	26614
769	27230	1562	26613
786	27233	1571	26626
787	26519	1601	26616
788	26515	1634	26501
928	27210	1668	26617
988	27646	1670	26618
990	26503	1766	27227
1025 A/B	27642/27643	1780	27229
1028	27644	1826	27234
1110	26496	1837	27237
1129	26611	1850	27239
1271	27238	1926	27242

926bis. Rome. The ἱερὰ ξυστικὴ περιπολιστικὴ σύνοδος τῶν περὶ τὸν Ἡρακλέα. M.L.Caldelli, *ZPE* 93 (1992) 75-87, studies several aspects of the Roman branch of this association of athletes (*IGUR* 235-248): the location of its headquarters in the city (possibly somewhere in the neighborhood of the Baths of Trajan; awarded by Antoninus Pius in 143 A.D.), its history (from 46 A.D. to the end of the 4th cent. A.D.) and its administration (badly needed after the introduction of the penteteric agon Capitolinus with its Greek agon gymnikos in 86 A.D.). The synodos was somehow connected with the σύμπας ξυστός (on record also in *IGUR* 250), headed by ξυστάρχαι (διὰ βίου) and ἐπὶ βαλανείων (τοῦ) Σεβαστοῦ or Σεβαστῶν (= a balnearibus). C. studies the functions of these magistrates in connection with the organization of the Imperial baths in Rome. She argues that the ξυστάρχαι (presidents), appointed by the Emperor, may have been in charge of the athletes, while the ἐπὶ βαλανείων were responsible for the places where athletics were performed. The main points are resumed in the author's book *L'agon Capitolinus. Storia e protagonisti dall'istituzione domizianea al IV secolo* (Roma 1993) 100-105.

927. Rome. The cult of Asklepios and Medicine. Cf. C.de Filippis Cappai, *'Il culto di Asclepio da Epidauro a Roma: medicina del tempio e medicina scientifica'*, *Civiltà Classica e*

Cristiana 12 (1991) 271-284, who mentions the healing inscriptions in passing; the texts from Rome are quoted after *CIG* !

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928. Rome. Dedication of Ourania, 2nd/3rd cent. A.D. *CIG* 6804; *IG* XIV 374*. Republished by S.Perea Yébenes, *Hispania Antiqua* 15 (1991) 169-191 (ph.): Τὴν Οὐρανίαν | Βουκόλος (sc. ἀνέθηκεν). *CIG* had Τι. [T]ουρανίαν | Βούκολος ('vide ne subsit [T]ουρ(ρ)ανιαν[ός]'). The stone is now in the Museo del Ejército in Madrid and contains a marble bust of a female deity holding her hands before her breasts; on her head a cylindrical wreath; on the plinth of the bust the inscription. Detailed comment on the cult of ('Αφροδίτη) Οὐρανία and the connection with Dionysiac religion (cf. Βουκόλος; βουκόλος designates a cultic official; P.Y. prefers to write βουκόλος; the official is on record in the Dionysiac text from Torrenova: cf. *SEG* XXXVI 925).

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929. Rome. Bilingual epitaph and epigram, 2nd cent. A.D. *CIL* VI 9533 (= 33810); *ILS* 7727; *IG* XIV 1497; *IGUR* 1174. Republished by H.Krummrey, *Zwei römische Sarkophage* (Stendal 1988 [1990]) 31-36 (ph.). No new readings. The fragment is now in the collection of the Winckelmann-Gesellschaft in Stendal. Non vidimus; cf. *L'Année Épigraphique* (1991) [1994] 32/33 no. 75 (a) and (b).

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930. Rome. Inscription on a sarcophagus, ca. 150-175 A.D. *SEG* XXXIII 1545. Republished by A.Sadurska in A.Sadurska et alii, *Corpus Signorum Imperii Romani Pologne* II 2: *Les sarcophages et les fragments de sarcophages dans les collections polonaises* (Warsaw 1992) 30/31 no. 28 (ph.): [--] Λολλιανή

Λολλιανή, *SEG* (unknown provenance; ca. 150-200 A.D.); initio: trace of a letter belonging to Lolliane's gentilicium, S.

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931. Rome. Epigram commemorating the building of a public bath house by Faustus ?, 425 A.D.? *SEG* XIII 471 (cf. XVII 447*); *GV* 820 with Add. p. 693; *IGUR* 69. Republished by G.Manganaro, *ZPE* 94 (1992) 287-294 (dr.), with commentary. M. defends his earlier identification of Faustus with Anicius Acilius Glabrius Faustus, cos. 438 A.D. (see *ArchClass* 12 (1960) 200-203). Faustus founded the baths when nominated praefectus urbi for the second time in 425 A.D. (L. 3).

Εἰσοράᾳς με, φίλος, Φαῦ[στον, σοφὸς ὅσπερ ἔπαρχος]
'Ρώμης ξεινοδόκον θῆκ[ε λοετρὸν ∪ – ·]
Εἰσέτι δ' ἀγγελίης τε θρασυπτόλεμ[οι κλύον ἀστοὶ]
χῶρος τ' Εὐφροσύνης ἐρχομένο[υς δέχεται·]
'Εζομένους δ' ἵπποισιν ἰδὼν ἑκάτερθ[εν 'Ανάκτας,]
Φαῦστον ἀνυμνήσεις καὶ πρὶν ἵ[κῃ πρόδομα]

1. Φαῦ[στον --], *IGUR*; ἔπαρχος rather than ὕπαρχος, M. ‖ 2. θηρο̣[μαχ--], *IGUR*; the last letter has a vertical and an oblique hasta: *kappa*, proposed by J. and L.Robert, *BE* (1953) no. 269 is confirmed, M.; perhaps λοετρὸν ὁμόν], a bath house for both sexes although this expression is unattested, M. ‖ 3. ἀγγελίη: the ἐπαγγελία of a magistrate to erect a building or rather the proclamation of the appointment (sc. of Faustus as praefectus urbi), M.; θρασυπτολέμ[ου --], *IGUR* ‖ 4. εὐφροσύνης, *IGUR*; the bath house is a place of Joy, M. ‖ 5. ἑκάτερθ̣[εν --], *IGUR*; two ancient statues of the Dioskouroi on horseback were placed at the entrance of the baths, M. ‖ 6. Ị[--], *IGUR*; probably a statue of Faustus himself was placed before the entrance with this inscription acclaiming his name, M.

932. Rome. Epitaph of Aur. Markianos, Christian era. *SEG* XXXVIII 1009 bis. K.A.Worp, *ZPE* 90 (1992) 225/226, points out that this epitaph is identical with *CIG* 9695 (C.Wessel, *Inscriptiones Graecae Christianae Veteres Occidentis* (edd. A.Ferrua - C.Carletti, Bari 1989; cf. *SEG* XXXIX 1036) no. 167; *ICUR* X 27214). We give Worp's text.

'Ονόματα θρεπτῶν·
Αὐρ. 'Ρόδων, Αὐρ. 'Ασκλη-
πᾶς πατρώνῳ Αὐρ.
Μαρκιανῷ ☧ ἐποιήσα⟨μ⟩-
εν μνίας χάριν

3. Πάτρωνο(ς), *SEG* ‖ 4. Μαρκιανό(ς), *SEG* ‖ 4-5. ΕΠΟΙΗΣΑΝ, lapis; ἐποίησαν | ἐν μνίας χάριν, *SEG*. W. does not find among the Wessel texts any record of ἐν (= εἰς) μνίας χάριν; the single attestation in *IGUR* 353 might be corrupt.

932bis. Rome ? Fragment. Fragment of the front of a sarcophagus, seen in the Collection Daziano di Bordighera by G.Mennella, *Rivista di Studi Liguri* 54 (1988) 49/50 no. 20 (ph.): [--] R | [--] FOR | [--]APRO | [---] T ‖ [--γ]λυ[κυτάτῳ ?--] [However, M.-L.Lazzarini (per ep.) informs us that in L. 5 one should rather read ΔΥ].

933. Rome (Latium). Inscribed gems and metal leaflets. G.Bevilacqua, *op.cit.* (cf. *SEG* XLI 1767), published thirty-three inscribed gems and five (nos. 34-38) inscribed leaflets; all taken from the notebook of G.Amati in the Biblioteca Apostolica Vaticana (1804-1834). For the provenance cf. p. 9: 'Roma, nel suburbio e nelle campagne laziali'; photos are provided of all items, except otherwise indicated.

These objects have found their way to various collections and musea; some were traced by B., others were not. We give a comparatio numerorum for the identified items [Walters = H.B. Walters, *Catalogue of engraved gems and cameos Greek, Etruscan and Roman in the British Museum*, London 1926; *AGDS* = *Antike Gemmen in Deutschen Sammlungen* vol. I-IV, München-Wiesbaden 1968-1975]. Those not traced by B. in any modern collection or museum are the following (nos. 24/25 and 27 are presented separately below because of their length): **nos. 4** (no ph.; καλὴ φ⟨ι⟩λία; cf. no. 3), **7** (Δάμυκλε | Νυκτοιρυα (= victoria)), **8** (Σια-

λος Ευδυ̣κα = perhaps εἵλαος (= ἵλεως) Εὐδοκία), **9** (no ph.; Θεοδ|ούλη; owner), **10** (no ph.; Αμυτη = perhaps 'Αμύ⟨ν⟩τη[ς]; owner), **13** (no ph.; 'Αταλάντη; owner ?), **14** (ΠΑΡ; representation of Hermes Psychagogos), **18** (πέσσε | πέσσε | πέσσε), **20** (no ph.; Νιχαροπληξ), **21** (no ph.; Αρρω|ριφρ|ασις = Aphrodite), **23** (Αρπονχνουφι βριντατηνωφρι βρινσκαμα ορεοβαζαγρα νιπτουαμα μεσενκιιφι χμουνδ̣ηφ βατντοφν; βαινχωννχ; σοκιαω), **28** (Χνεωμ), **29** (φηεβεν φηεβως θαοχονι βεφοωθ ηριγε παι; αεηι ουω), **30** (Ιαη Ιω Ιαω, Σαβαωθ, Ιαρταθ ηυσηαβυ φιτηλοκ ηθεω).

B.'s nos. 24/25 and 27 run as follows:

no. 24:

x ∫∫∫ ‡
‡ ⅃ ⅃ ⅃ ⅄ ⅄ ⅄ σο
ροορμερφε
4 ργαρβαρμα
φριουιριγξ χν-
ουβι νεααβι β-
αροφιτα γειγ-
8 αντοπληκ-
τα βιεν-
υθ

no. 25:

a) Μαχειου (or μάχει ου ?) Σαβαω[θ]
ο̣πυμηωροβ̣αλ̣ζης̣
γ̣ι̣γ̣ιγα
4 ιευωμ̣οτανωβι
νευ̣ Ιαλδαβ̣αωθ̣
βισαμαζα Μιχαηλ
ξ̣ονσ̣εβεν Σεμεσε[ιλαμ]
8 σαωθ Ακραμαχαμ[αρι]
καὶ Αβρασαξ Σουρ-
ρειηλ Ιαω διαφύλ[αξον or-ασσε]

b) .....
.....
[Σ]αβαωθ Ιαωθ̣ ὑσ-
4 [τέρ]α̣ μελαινα ξσ̣ειν
χ̣ε̣αι̣ε̣κκειγ̣λ̣ε̣λ
ηνκ Μορμοθ
[Μα]ρμαρεωθ αε
8 υωαεεηηηι
οοοουυυυ
ωωωωωω

no. 27: a) Χω Χω Κηρ Θαλγαθις Νεχηπτι πιψεχλαμχεθωχθυν
b) αβαρβαω̣βινθωμολχεν
c) θ̣υλη κλω [hieroglyphs] Αβραμ ιουχ (= perhaps 'Ι(ησ)οῦ Χ(ριστοῦ)) βρεντευ υιναχ λε

Bevilacqua

1 a	=	Walters 3707
1 b (in L. 4 read παράγων‿με)	=	Walters 3702
2 (read Στρατονί|κη ὑγιαίνουσα φόρει ἀεί)	=	Walters 3711
3	=	*AGDS* IV 1666
5	=	*AGDS* IV 1669
6 ("Ηρως,| φύλησον | αυδυος [= ἀϊδίως])	=	T.Cades, *Impronte gemmarie* III pl. 37
11	=	*CIL* XIII 10024, 546

12	=	T.Cades, *op.cit.* II 55 a
16	=	*IG* XIV 2413, 4
17	=	L.H.M.Carnegie, *Catalogue of the Southesk Collection of antique gems* I (London 1908) p. 142 no. 6
19	=	M.Henig, *The Lewis Collection of engraved gemstones in Corpus Christi College Cambridge*, in Brit. Arch. Reports Ser. I, 1975, 58 no. 240
22	=	C.Bonner, *Hesperia* 20 (1951) 324 no. 18
26	=	*AGDS* IV 1720 pl. 227
31	=	*CIG* 4971 (uncertain provenance; probably Rome)
32	=	C.Bonner, *Hesperia* 20 (1951) 333 no. 47; *IG* XIV 2413, 14
33	=	*CIG* 7059 b; *CIL* XIII 10024, 528
34	=	*IG* XIV 2413, 13
35	=	*IG* XIV 2413, 3
36	=	M.Chabouillet, *Catal. général et raisonné des camées et pierres gravées de la Bibliothèque Imperiale* (Paris 1858) no. 2692
37	=	F.H.Marshall, *Catalogue of Jewellery Greek, Etruscan and Roman of the British Museum* , 378 no. 3152
38 (no ph.)	=	*IG* XIV 1048

934. Salerno (area of: Pontecagnano). Attic kylix, 520-510 B.C. *SEG* XXXIV 1019; *LSAG*^{2} p. 457 H. Cf. C.Ampolo, *AION* (Arch.) 14 (1992) 63-68, who argues that the Greek name Στρίνπων (= Στρίμπων) was adopted in the Italico-Latin world as Stremponius, a gentilicium on record in a Latin inscription from Grumentum (*CIL* X 276 = *ILS* 6451). Gentilicia often originate in proper names. A. refers to *SEG* XXXVII 817, from Fratte di Salerno, an Etruscan settlement with Greek additions. Both vases, with their texts, may have been manufactured in Posidonia/Paestum, which explains the use of the Achaian alphabet.

935. Spina (area of: Valle Trebba). Graffito on a vase, late 4th cent. B.C. Black glazed Etruscan bowl with graffito on the exterior; found in a tomb in the nekropolis of Valla Trebbe and now in the Museo Archeologico Nazionale of Ferrara. Mentioned by N.Alfieri, *Spina. Museo Archeologico Nazionale di Ferrara* I (Bologna 1979) p. XXXIV; now also presented by D.Baldoni in F.Berti - C.Gasparri (edd.), *Dionysos. Mito e mistero. Catalogo mostra Comacchio maggio-dic. 1989* (Bologna 1989) 169/170 no. 84 (ph.): Διονύσου.

936. Sybaris (area of: Castiglione di Paludi). Fragmentary inscription, 4th-3rd cent. B.C. Fragment of a white marble plaque used as building material. Discussed by P.G.Guzzo, *Rivista di Filologia* 103 (1975) 357/358 (ph.) and *Klearchos* 31 (1989) [1991] 87-88. The text runs:

```
- - - - - - - - - - - - - -
- - - ] φ [ - - - - - - - -
- - - ] νόρας [ - - - - - -
- - - ] άου ̣ Αρμε[ - - -
```

```
4   - - - ] μαχος Υβ[ρ - -
    - - - ] στρατος [ - - -
    - - - ] οροσ[ - - - - -
    - - - - - - - - - - - - -
```

Apparently a list of names with patronymics || 4. Συβ[αρίτης, earlier scholars who used the text to identify Castiglione with Sybaris || G. defends the Bruttian character of the settlement at Castiglione. He also refers to an inscription on a terracotta fragment (a mould for statuettes): Φιλωνιδ[- -.

937-954. Sybaris. Inscriptions on various objects. Various inscriptions on mostly fragmentary objects found during excavations in 1972 and 1974. Edd.pr. D.Bizzarri (our lemmata nos. 948/949), A.Boninu (nos. 953/954), P.G.Guzzo (no. 941), M.N.Pagliardi (nos. 938-940), A.Romualdi (nos. 937, 942-947), L.Rota (nos. 950-952), *NSA* 42/43 (1988/1989) [1992] Suppl. III, *Sibari* V (ph.; dr. when indicated below). No dates are given unless stated otherwise.

A. Area of: 'Parco del Cavallo'

937: 33 no. 16. **Rhodian amphora stamp, 200-150 B.C.** Rectangular stamp on the handle of a Rhodian amphora: Σωσικλεῦς

938: 95 no. 45. **Amphora stamp.** Rectangular stamp of an amphora ('ceramica comune'): [--]ΦΑΝΙ[--]ΟΥ

939: 103 no. 77. **Inscription on a mould.** Terracotta mould of a female head; inscription on the back incised before firing: NIKOZ

940: 105 no. 80. **Vase inscription.** Black glazed vase ('ceramica comune'); inscription incised after firing on the shoulder: ΥΓΥΓΙḲ

941: 147/148. **Quarry marks.** Rectangular block with several incised marks: Σ

B. Area of: 'Stombi'

942: 184 no. 16 (dr.). **Vase graffito.** Ionic (or imitation) black glazed cup or skyphos; graffito near the foot in Achaian alphabet: [--]ΧΥΣΙ

943: 186 no. 19 (dr.). **Vase graffito.** Black glazed plate; graffito on the foot (outside): probably M

944: 198 no. 71 (dr.). **Vase graffito.** Attic black-figured cup or skyphos; graffito on the foot (inside): [--]Ḳ.ΩΚΙΩ[--]

945: 219 no. 163. **Vase graffito.** Black glazed skyphos; graffito on the foot (outside): [--]ΑΔΡΕ[--ǀ--]ΟΚ[--]

946: 232 no. 243. **Vase graffito.** Ionic (or imitation) black glazed cup or skyphos; graffito on the body (outside): P and trace of another letter

947: 235 no. 256. **Vase graffito.** Black glazed cup or skyphos; graffito on the body (outside): probably a san

C. Area of: 'Incrocio'

948: 266 no. 82. **Inscription on a marble block, 2nd/3rd cent. A.D.** Rectangular white marble block: [--]ΒΙΟΣ ❦ ǀ [--]ΜΟΣ ΚΑΡǀ[--]ΚΟΡΝΗǀ[--]Ḭ.ΙΔΙ ǀ [--]

3. Probably Κορνη[λι --]

D. Area of: 'Prolungamento Strada'

949: 419 no. 210. **Vase graffito.** Black glazed skyphos; graffito on the body (outside): [--]ΣΙΦΙΛΗ

[[Πα]σιφίλη ?]

950: 446 no. 358. **Stamp on a weight ?** Circular terracotta oscillum or weight; rectangular stamp on one side: ΛΕΥ (a similar stamp is known from Tarentum)

951: 487 no. 510 (dr.). **Amphora stamp, ca. 240 B.C.** Circular stamp on an amphora handle: ΣḘ (a similar stamp is known from Tyndaris)

952: 510 no. 566 (dr.). **Vase graffito.** Small black glazed Italic cup; graffito on the foot (outside): Δ

E. Area of: 'Casa Bianca'

953: 554 no. 194. **Amphora stamp.** Stamp in the form of an ivy leaf: ΑΡ

954: 571 no. 311. **Amphora graffito.** Graffito painted on the neck: Α^

955. Tarentum (area of: Torricella). Dedications (?) to Artemis, ca. 600-550 B.C. / first decades of the 5th cent. B.C. *SEG* XXXVIII 1014 (XLI 882); 1015 (for 1014 cf. *LSAG* Suppl. p. 463: 'perhaps 550-525'). After re-examination of the stone M.Nafissi, *PP* 47 (1992) 132-146 (ph.; translation), republishes *SEG* XXXVIII 1014; on 143-146 he comments on the cult of Ἄρτεμις Ἀγροτέρα on record in 1015.

[--] δύο δρ̣[.]
[.]μάς, κόδον[α]
νέαν καὶ σάλπ[ιγ]-
[γ]α, λάρνακα κα[ὶ λ]-
έβετα καὶ σιδάρ[ια]
ϝεκ(κ)αίδεκα, σφύρα[ς]
καὶ σμενιὰς κα[ὶ]
σκαφ[--] καὶ κρε-
οδα[--] ϝέξ, κοπίδ̣-
[ας --], καὶ μέτρ-
[α --]α καὶ κερά-
με πάντα, hόσα κ̣-
α̣τὰ ϝοικίαν χρε̃
καὶ στροφίν

1-2. Probably [ὀδελῶν ?] δύο δρ[α|χ]μάς ('due fasci di spiedi'), N.; [..... Ἀρτά|μιτι ἀνέθε̄κε | δόρκας] δύο δε|σμάς (two lines preceding N.'s L. 1), *SEG* [for δρ[αχ]μάς cf. already *SEG* XLI 882, Pleket] || 2. κώδων: 'mouth-piece' of the trumpet mentioned in LL. 3/4 rather than 'bell', N. || 3-4. σάλπ[ιν|γ]α, *SEG*; first attestation of the σάλπιγξ since Homer, N., with ample comment on the use of trumpets in cultic, agonistic and military contexts; in our inscription the instrument may have served to impose silence on the crowd gathered in the sanctuary || 5-6. the sixteen iron objects are *not* those listed in LL. 7-10, which are not necessarily of iron, N. || 8. probably σκαφ[ίδας] (σκαφίς: 'una vanga', 'un vaso'), N.; σκαφ[είας], *SEG* || 8-9. perhaps *κρε|οδά[θεα] ('uncino per le carni'), N.; κ̣ρ̣ε̣|οδε̣[λὸ̄ς ϝ]ὲξ, *SEG* || 9-10. perhaps κοπί|[δας δύο or δέκα], N.; κοπί|[δας ϝὲξ ?], *SEG* || 10-11. probably μέτρ|[α πάντ]α, N.; μέτρ|[α σιτε̄ρ]ὰ, *SEG* || 12-13. ἐ|ν τὰ ϝοικίαν, *SEG* (reading of L.Dubois, contra ed.pr.'s ἔ|ντα ϝοικίαν) || N. argues that most objects listed are μαγειρικά rather than agricultural instruments. The accusatives reveal that the text is a donation rather than an inventory, possibly by the polis or a part of it to a sanctuary, which may or may not be that of Artemis Agrotera on record in *SEG* XXXVIII 1015 [cf. also *SEG* XLI 882 for Guzzo's interpretation].

956. Tarentum. Inscriptions on instrumentum domesticum. F.Ferrandini Troisi, *Epigrafi 'mobili' del Museo Archeologico di Bari* (Bari 1992), (re)publishes seventy-seven objects with Greek inscriptions, in most cases from the area between Bari and Taranto: stamped amphoras, tiles, lamps, vases, loom weights, terracotta moulds for statuettes, bronze seals and metal leaves and gems/fibulae. Some items, published before in virtually inaccessible local publications, will be mentioned below as unpublished.

Rhodian amphora stamps: nos. 1-4, 6-8 = *SEG* XXXVIII 1017 (in no. 7 F.T. now reads Τ̣ασυ̣[---]); no. 5 was not included in *SEG* (+ | ⋀ И ++); no. 9 is new: **a)** Χάρητος, | Ὑακινθίου; **b)**⋀ : ἀρ = either a measure or something like ἀρ(ωματίτης οἶνος)

Amphora lids: various lids have isolated letters: A (no. 14; 4th cent. B.C.), Δ, Λ (no. 15; 4th cent. B.C.; perhaps δα(μόσια)), $\overline{\Delta}$A (no. 16; 4th/3rd cent. B.C.)

Tiles: Δ (no. 20; δα(μόσιον); 4th/3rd cent. B.C.), $\overline{A}$ or $\overline{\Delta}$, i.e. TA or ΔTA (no. 21; 4th cent. B.C.; δ(ημόσιον) Τά(ρας)), $\overline{\Delta\Delta}$ = ΔTA (no. 22; 4th/3rd cent. B.C.)

Lamps: Corinthian; nos. 25-27 (2nd/3rd cent. A.D.) with Λουκίου, Ὀκταβίου, Φλαβίου

Vases: most of them have isolated letters: Α (no. 39), Α (no. 40), Α (no. 41), ΑΓ (no. 42), Β (no. 45), Λ (no. 46), Δ (no. 47; ΔΝ or ΔΥ), Ε (no. 48), Η ΙΑΡΑ (no. 49; ca. 400 B.C.: ἰαρά), ΙΕ (no. 50), ΗΡ· ΙΔ (no. 51; ca. 400 B.C.), nos. 52 and 53 = *SEG* XXXVII 816; in no. 55 (Boiotian lebes; 5th cent. B.C.) μὲ πνίγε (two wrestling satyrs; from Bari), Ξ (no. 56; 4th cent. B.C.), Π (no. 57; 5th/4th cent. B.C.), Ρ (nos. 58/59; 5th/4th cent. B.C.), ΣΩ (no. 60; 4th cent. B.C.). N.B.: nos. 39, 42, 56/57 are from Canosa; nos. 43/44, 48, 50, 55 are from Bari; no. 51 is from Gioia del Colle (Monte Sannace); nos. 52/53 are from Ruvo

Lead medicine bottle: no. 64 = *SEG* XXXI 881

Loom weights: cf. *SEG* XXXVI 1538 in general; nos. 66-70 = *SEG* XXXVI 892-895 (with app.cr.); no. 71 = same text as no. 70 (*SEG* XXXVI 895 app.cr.); no. 73 = *SEG* XXXVI 896; no. 76 = *SEG* XXXVI 897; no. 78 = *SEG* XXXVI 898; no. 79 : cf. *SEG* XXXVI 898 app.cr.; no. 81-88 = *SEG* XXXVI 899-906. No. 72: Ἥρα (4th/3rd cent. B.C.); no. 74: Θενιανα (4th/3rd cent. B.C.); no. 75: Κλεόδαμος (4th/3rd cent. B.C.); no. 77: Νικῶς (4th/3rd cent. B.C.); no. 80 ΠΑΡΜ (retrograde)

Terracotta moulds/statues/tools: no. 89 (mould of a human leg): γράβιον ἔχω ('ho la fiaccola'); perhaps an ex-voto of an athlete; no. 90 (mould of a reclining man): Μοσχίδα (4th cent. B.C.); no. 91 (mould of a theatre mask): Λ | Μοσχίδα | Ρ (4th cent. B.C.); no. 92 (mould of a female head): ΣΛ or ΣΑ (4th cent. B.C.); no. 93 (mould of a satyr's head): Φ Ι (4th/3rd cent. B.C.); no. 94 = *LSAG* p. 284 no. 5; nos. 95/96 = *SEG* XLI 883; no. 97 (mould of an object used to polish or to knead clay): Ἀριστίππω (4th/3rd cent. B.C.); no. 98 = *SEG* XL 909 (a terracotta mortar rather than a melting pot (so *SEG* XL))

Gems, Rings, Fibulae: no. 106 (scaraboid): ΠΟΛ (sinistrorsum; 1st cent. B.C.); no. 107 (bronze ring): ΣΥΛΛ-- ΕΜΙ (sinistrorsum; 5th cent. B.C.); no. 108 (ivory ring): ⊏Θ (4th/3rd cent. B.C.); nos. 112/113 (fibulae) = *LSAG* 284 nos. 11/12; no. 114 (ivory tessera with representation of an amphora with Greek inscription): **a)** on the belly: Ἴσιδ(ος) **b)** on the other side: Α 1 (undated).

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957. Ticinum. Epitaph of Patricius and others, 471 A.D. *IG* XIV 2290 (*SEG* XXXII 1070). L.Boffo in *Supplementa Italica* 9 (Rome 1992) 254/255, presents a bibliography listing publications and readings since *IG* XIV.

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958. Ticinum. Epitaph ? G.Panazza in *Atti del II convegno per lo studio dell'arte nell'alto medio evo tenuto presso l'Università di Pavia nel settembre 1950* (Torino 1953) 241 no. 34. Republished after reexamination of the stone in the Museo Civico Archeologico del Castello Visconteo di Pavia by L.Boffo in *Supplementa Italica* 9 (1992) 322/323 no. 109 (ph.).

Δ..[- ca. 6 -] | ἔτους ΤΑ[..].[- ca. 3 -] | CΙΥΚΗ[- ca. 3 -]..| ΞΗCΟΤ..
[- ca. 2 -] || .ΚΥ||ΗΘ[--- Τε]|λεσίου .[---] | .ΗΙΙ....[--- | -----]

Undated by B.

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959. Ticinum. Inscription on a bronze ring, late Roman Imperial period. Bronze ring with inscription (seal) and palm decoration below; now in the Museo Archeologico of the University of Pavia. Ed.pr. C.Tomaselli in *Museo dell'Istituto di Archeologia, Materiali* 3 (Milano 1987) 131/132, 151, 227, G 65. Republished after re-examination by L.Boffo in *Supplementa Italica* 9 (Rome 1992) 334 no. 130 (ph.); cf. also M.P.Billanovich, *Epigraphica* 54 (1992) [1993] 120 no. 2 (ph.); ead., *AIV* 151 (1992/1993) 1108/1109 note 15 (ph.).

Θεlωδόlτου

ΦΕΟΔΩΤΟΥ, ed.pr.; Θεωδότου, Boffo, Bill.; Theodotos should be identified with the homonymous 'proto-bishop' of Pavia also known as Syrus (4th/5th cent. A.D.), Bill.

960. Velia. Inscribed rocks. Cf. our lemma no. 1821.

961. Velia. Velians abroad. Starting from *SEG* XXXII 921/922 recording two Ἐλεάται in Lipara, G.Manganaro, *Chiron* 22 (1992) 390-394 (cf. our lemma no. 851), collects literary (D.Laert. 9.5.5, also concerning Lipara), numismatical and epigraphical evidence concerning Velians ('esperti navigatori') abroad. He adduces inscriptions from Kephallenia (P.M.Fraser - T.Roenne Linders, *OAth* 10, 1971, 65 no. 8); Delos (17 Velians; M.-T.Couilloud, *Les monuments funéraires de Rhénée*, Paris 1974, 168 no. 332; *I.Délos* 2415; cf. also our lemma no. 741); Naxos (*IG* XII 5 1018); Delphi (*SEG* XIX 400; *Syll.*^{3} 585 §§ 50/51; 105); Epidauros (*IG* IV 1^2 258; cf. also the decree of the Velians recognizing the asylia of the Asklepios temple in Kos: *SEG* XII 378, where the ἐπίσαμον ζῶιον γυναικέον καθήμενον (L. 12) is that of the grammateus of Velia rather than of the city); Athens (*IG* II^2 8481a; 8483; *CIG* 6986 = R.Noll, *Die griechische und lateinische Inschriften der Wiener Antikensammlung des Kunsthistorischen Museums*, Vienna 1986, 39 no. 97).

962. Vacat.

963. Verona. Dedication to Isityche, 2nd/3rd cent. A.D. P.Orsi, *AEMÖ* vol. II 191-193. Republished by G.Paci, *Annali dei Musei civici* (Rovereto) 5 (1989) 11-28 (ph.); non vidimus; cf. *L'Année Épigraphique* (1990) [1993] 126 no. 420: Εἰσιτύχῃ | Ἔρως

1. Isityche I Isis Fortuna, P., who lists fourteen parallels for the cult of Isis Fortuna in the area || perhaps there was a third line but this is now illegible.

GAUL

964. Antipolis. Epigram. Cf. our lemma no. 1821.

964bis. Antipolis (area of). Greek inscription(s). A.Chastagnol, *Inscriptions latines de Narbonnaise* II. *Antibes, Riez, Digne* (XLIVe supplément à *Gallia*; Paris 1992), contains one bilingual inscription from Ile Sainte-Marguerite: 103/104 no. 72 = *IG* XIV 2427 (*IGR* I 8; *CIG* 6777; *CIL* XII 174; ca. 150-200 A.D.; now lost); the Latin fragment 102 no. 71 from Ile Saint-Honorat ([--]O ITEM[--]; ph.) was erroneously included in *IG* XIV as no. 2430.

965. Augustodunum. Mosaic inscriptions, ca. 150-early 3rd cent. A.D. Two square mosaic panels belonging to the same floor as the Anakreon panel *SEG* XXVI 1213; the floor originally contained five or eight panels separated from each other by geometrical borders; found in 1990, now in the Musée Rolin at Autun. On the left panel (**1**) in the center the philosopher Metrodoros clad in a richly folded pallium and seated on a klismos; with his right hand he touches his cheek in a reflective attitude, in his left hand he holds a scroll; on the fragmentary right panel (**2**) Epikouros clad in a white cloak, holding a long stick in his right hand and probably originally seated on a throne; the inscriptions in both cases on all sides of the figures. Edd.pr. A.Blanchard, M.Blanchard-Lemée: (**1**) in the exhibition catalogue *Métrodore, un philosophe, une mosaïque, Musée Rolin 6 Juillet - 30 Septembre 1992* (Autun 1992) 49-57 (ph., also of *SEG* XXVI 1213; dr.); (**2**) in *CRAI* (1993) 969-984 (dr.); ph. of the fragment representing Epikouros without inscription fragments in both (1) and (2).

1

Γ[εγόναμεν ἄ]παξ, δὶς δ' οὐ-
κ ἔ[στι γ]ενέσθαι· σὺ δὲ οὐ-
κ ὢν τῆς αὔριον κύρι-
[ος] τὸ [χ]αῖρον ἀνα-
β[άλ]λῃ· ὁ δὲ
[βίος] μελ-
[λη]σμῷ
παραπόλ-

λυται καὶ ἕκασ-
τος [ἡ]-
[μῶν ἀ]σ-
χολο[ύ]-
[μ]ενο[ς] ἀπο[θ]νῄ[σ]-
κει

Μητρ[ό]δωρος

2

[Οὐκ ἔστιν ἡ]δέως ζ[ῆν ἄνευ τοῦ]
[φρο]νί[μω]ς κ[α]ὶ κ[αλῶς καὶ δικ]αί-
[ως ο]ὐδὲ φρο[ν]ί[μως καὶ κ]α-
[λῶς καὶ δικα]ίω[ς ἄνε]υ
[τοῦ]
[ἡδέ]-
[ως]
['Ε]πίκου-
[ρ]ος

Letter forms: ϵ, ϻ (but M in Μητρ[ό]δωρος), C, ω; these rounded forms are at variance with the lettering on the Anakreon panel, which has E, M, Σ, Ω and an archaizing zeta (I): conscious esthetical play with later and classical letter forms, edd.pr. || **1.** this maxim is known from Stobaeus, *Floril.* 16.29, Arsenius 14.67, *P.Berol.* 21312 fr. a, LL. 2-6 and two manuscripts: *Vat. gr.* 1950 and *Vat. gr.* 743 (incomplete quotations in Plutarch, *Moral.* 1104 e and 1006 ef); edd.pr. present an app.crit. including the varying readings of all versions; the most important variation of the Autun mosaic is the omission after γενέσθαι (L. 2), of δεῖ δὲ τὸν αἰῶνα μηκέτ' εἶναι, present in all other sources: either the mosaicist gives the original version, the missing phrase being a later parasitic addition, or he suppressed it since he considered its contents too depressing for the revellers in a reception room; Stobaeus has τὸν καιρὸν, the other sources τὸ χαῖρον; in L. 4 there is no room for NK: a further confirmation of the reading τὸ χαῖρον, already preferred by several scholars. The maxim is assigned to Epikouros by Plutarch and Stobaeus, followed by modern scholars, but to Metrodoros in *Vat. gr.* 743; edd.pr. prefer the latter, but allow for the possibility that the first phrase is a quotation from Epikouros || **2.** Epikouros' fifth maxim, known from Cic., *De fin.* 1.18.57; Cassius in Cic., *Ep. ad fam.* 15.19.2; Seneca, *De vita beata* 7.1; Plut., *Non posse suaviter vivi secundum Epicurum* 2 p. 1087 c; *Vat. gr.* 1950; complete quotations in D.Laert. 10.132 and 140 (cf. also Diogenes of Oinoanda Smith Fr. 37 in marg. inf.); edd.pr. present an app.crit. including the varying readings of all versions. In the manuscripts of D.Laertius the words οὐδὲ φρονίμως καὶ καλῶς καὶ δικαίως are missing; they were restored on the basis of a Greek translation of Cic., *De fin.* by Stephanus and Gassendi already in the 16th and 17th cent. The Autun mosaic (as well as the Diogenes of Oinoanda fragment) show that their intervention was justified || the mosaicist, who probably did not work after models from abroad, may have found the maxims in anthologies, perhaps in a library in Augustodunum. The purpose of the Metrodoros maxim was to remind people of the joys of philosophy to be enjoyed before the end of life; here, used in a dining-room in combination with light-hearted Anakreontic adhortations, its sense is more material, edd.pr. in *Métrodore*; however, in *CRAI* they point to δικαίως, in combination with ἡδέως, in the Epikouros maxim and underline the serious moral undertone of all three maxims; those of Anakreon express the idea of moderation || in *Métrodore* 35 (ph. on 34) and in *CRAI* 970 mention is made of fragments of an inscription from a fourth panel: ω[----] | ΕΓω[----] | Δ[----] (perhaps ΔA̤[----]).

966. Calès à Mézin. Inscribed glass skyphos, beginning of the Roman Imperial period. A glass handle of a skyphos inscribed on two sides. Ed.pr. M.Feugère, *RAN* 25 (1992) 194 (ph.): Φιλίππω | Σιδονίω

Cf. M.Sève, *BE* (1994) no. 179: 'ne peut-on lire Φιλίππου | Σιδονίο[υ] ?'.

967. Isle of Bagaud (Var). Stamp on a tin ingot, late Hellenistic period? *SEG* XXXVIII 1022. Republished by J.G.Vinogradov, *ZPE* 91 (1992) 203-205 (dr.). On 205-208, M.J.Treister studies the metal trade in the late Hellenistic period; lead and tin were probably extracted in Spain: Τῶν περὶ Ἡρακλείδην ὑποκελ(λαρίων)

Ὑποκελ(τῶν), ed.pr.; ὑπὸ Κελτῶν, *SEG*; cellarii or cellararii are employees of a trade company who supervise the production and storage of tin and guarantee the quality of the ingots with their stamp; the hypocellarii are

subordinate employees, V.; M.Sève, *BE* (1993) no. 115, wonders whether this word is possible at the date given by V. [Cf. M.J.Treister, *The role of metals in ancient Greek history* (Leiden 1996) 353/354].

968. Lugdunum. Greek names in Latin inscriptions. T.Drew-Bear in F.Bérard - Y.LeBohec (edd.), *Inscriptions latines de Gaule lyonnaise. Actes de la Table-ronde de novembre 1990 organisée au Centre d'Études Romaines et Gallo-Romaines de l'Université Lyon III et au Musée de la Civilisation Gallo-Romaine de Lyon* (Collection du Centre d'Études Romaines et Gallo-Romaines, Nouvelle Série 10; Lyon 1992) 51-56, discusses the Greek names in two Latin inscriptions: **1)** *L'Année Épigraphique* (1961) no. 68 = P.Wuilleumier, *Inscriptions latines des trois Gaules* (Paris 1963) 99/100 no. 251; **2)** M.Le Glay - A.Audin, *Notes d'épigraphie et d'archéologie lyonnaises* (Lyon 1976) 30 no. 13. In (**1**) Danfiola, Danfeianus and Danfius are based on δάφνη (no mason's error, since -nf- reflects the actual pronunciation) and belong to the category of anthroponyms derived from plant names (Anthus, Ianthe, Mastichum; cf. also Carpus); alleged connections with Apollo, the myth of Daphne and Apollo, or relations with Daphne near Antiochia in Syria should be rejected, since the bearers obviously did not know Greek; in (**2**) Caletyche is a normal Greek name (on 54 note 18 D.-B. collects examples of Καλλιτύχη and related names; cf. also Ἀγαθητύχη and Καλημέρα), but Pametis is a genitive of the Egyptian name Pames (Πάμης or Πάμιν; cf. 55 note 24 for these and related names); that a woman bears this male name, can perhaps be explained by her ignorance of her native Egyptian tongue; the name testifies to a connection of Lugdunum with Egypt. Apart from Pames, there are no indigenous oriental names in Lugdunum (like Logbasis, Ouaoua, Papas). D.-B. stresses that Greek names do not necessarily reveal the origin of the slaves and freedmen concerned.

969. Massilia. Massilians abroad. Starting from L.Robert's onomastical study (*JS* 1968, 197-213 = *OMS* VII 141-157) G.Manganaro in *op.cit.* (cf. our lemma no. 890/891) 195-199, collects and occasionally briefly discusses inscriptions recording Μασσαλιῶται (Μασσαλιῆται) abroad: Egypt (J.Baillet, *Inscriptions grecques et latines des Tombeaux des Rois ou Syringes à Thèbes* (Cairo 1920-1926; cf. *SEG* XXXIX 1708) 173/174; 502); Asia Minor (diplomatic activities: *I.Priene* 65; *Syll.*^{3} 591 = *I.Lampsakos* 4); Rhodes (*IG* XII 1 444; *I.Lindos* 184); Delos (*I.Délos* 1417 A Col. II LL. 109/110; *IG* XI 4 687); Delphi (*Syll.*^{3} 12 = *LSAG* 288 no. 2; *Syll.*^{3} 585 LL. 10/11; *F.Delphes* III 4 134 D (Lilaia)); Athens (*IG* II^2 9294-9297); Leukas (*IG* IX 1 590); Rome (*IG* XIV 1884 = *IGUR* 820; *IG* XIV Add. 2178 on p. 703 = *IGUR* 940); Olbia (Gaul; *SEG* XXXII 1080); Emporion (typical Ionian onomastics of Massilia: Ἑρμοκάϊκος, Καύστριος; cf. also *SEG* XLI 892); Gerona (M.Almagro, *Les inscripciones Ampuritanas griegas, ibericas y latinas*, Barcelona 1952, 19-21 no. 3; ph.); Sardinia (Tharros; cf. our lemma no. 889); Syracuse (P.Orsi, *NSA* 1915, 185/186; dr.); Lilybaion (*Kokalos* 9, 1963, 157/158; ph.); inscription probably from the sanctuary of Aphrodite at Mount Eryx (*IG* XIV 295 = M.T.Manni Piraino, *Iscrizioni greche lapidarie del Museo di Palermo*, Palermo 1973, 178 no. 139; dated to 400-350 B.C. by M.P, to the 3rd/2nd cent. by Mang.; ph.). On 200-206 he presents the numismatical evidence for the Massilian diaspora.

SPAIN

970. Córdoba. Epigram dedicated to Artemis, early 3rd cent. A.D. *SEG* XXVI 1215 (XXVII 711). On the basis of a comparison with other Roman altars from Córdoba J.Beltrán Fortes, *Habis* 23 (1992) 171-196 (ph.; in Spanish, with English summary), assigns the altar on which the epigram is engraved to the early 3rd cent. A.D. Consequently either the text was not composed by Arrianos of Nicomedia, proconsul of Baetica between 125 and 127 A.D., historian and philosopher (L.Flavius Arrianos Xenophon), or it was copied from an earlier monument.

971. Emporion. History. M.J.Pena, *Index* 20 (1992) 135-145, discusses the literary, epigraphical and numismatical sources for the polis Emporion. In the epigraphical section (138-141) she points to the term Ἐμπορῖται in the business letters of Emporion (*SEG* XXXVII 838 L. 3; cf. our lemma no. 972) and Pech-Maho (*SEG* XXXVIII 1036 (XLI 891*) A L. 2) and discusses the documents presented in our lemmata nos. 973 and 976.

972. Emporion. Business letter on a lead tablet, ca. 530-500 B.C. *SEG* XXXVII 838; XL 915*. J.Velaza, *BN* 27 (1992) 264-267, comments on the name Βασπεδ[- ca. 2 -] in LL. 5 and 8: a pre-Roman Hispanic proper name consisting of the elements Βασ- and -πεδ. V. points out that -πεδ is a rendering of -bet and adduces parallels for both elements in Hispanic onomastics. On the assumption that two letters are missing in fine, V. presents the following possibilities: baś-betar, bas-betar, baś-betan, bas-betan, baś-betes, bas-betes, baś-betin, bas-betin.

After re-examination of the tablet in the Archaeological Museum in Barcelona O.Musso, *Empúries* 48-50 (1986-1989) [1993] 156-159, presents the following new readings, restorations and interpretations:

L. 2: ⟨Ζακ⟩άνθηι (= correct name of Saguntum) rather than Σαιγάνθηι (scribe's error)

L. 3: either **1**) [ἐ]ππορίταισιν or **2**) [ἀ]ππορίταισιν instead of Ἐμπορίταισιν: **1**) either dative plural of Ἐμπορῖται or of ἐμπορῖται = μέτοικοι (cf. Hesych. s.v.); **2**) dative plural of ἀμφορίτης = ἀμφορεύς, probably to be connected with κοῖνος (= καὶ οἶνος; L. 4)

L. 5: [--]αν θήϊον ὠνῆσθαι βὰς πέδ[ον Καρ]π[ητανῶν] rather than [--]άνθηι (= [Σαιγ]άνθηι ?) ὃν ὠνῆσθαι Βασπεδ[--]π[--]; βάς = 'going'; M. strongly rejects interpreting ΒΑΣΠΕΔ as a name ('stramba interpretazione'; cf. above); the reference is probably to the sulphur mine of Hellín near Albacete, North of the river Segura (= Latin Tader; cf. Plin., *N.H.* 3.9); this mine belonged to the territory of the Karpetanoi (cf. Strabo 3.2)

L. 6: [--]αν ἄρσαν: participle of ἀραρίσκω (cf. already *SEG* XXXVII 838 app.crit.: belonging to an implied πλοῖον (or ἀκάτιον: *SEG* XL 915); M. refers to Hom., *Od.* 2.289/290: 'to store', 'to put into')'; παρακομί⟨ζ⟩ῆν (infinitive, either depending on a verb like κελεύω, or 'pro imperativo') rather than παρακομίσῆν; in fine κα[σσί-

τ]ερ[ον] instead of κἄσ[--]εν; tin was found in Tartessos, where also the tin coming from the North, inter alia the Kassiteric islands, was collected and sold (Strabo 3.2.9)

L. 8: M. reads nothing before ΚΑΙΚΕΛΕΥΕΣΕ; either κελεύε⟨ι⟩ σε or κελεύ⟨σει⟩ σε (cf. fut. ἕλξει; *SEG* XXXVII app.crit.: conj. aor.) rather than κέλευε σε (imperative); βὰς πέδ[ον] Ἐλι[βυργίων] instead of Βασπεδ[--]ελι[--]; according to Steph. Byz.(s.v.) Ἐλιβύργη belonged to Tartessos: cf. above ad L. 6

L. 13: ὁκόσο⟨ν⟩ rather than ὁκόσō; e.g. κἀπιστε⟨ι⟩λάτω ὁκόσο⟨ν⟩ ἂν [δοκῇ].

M. points out that, if his restoration of the toponyms in LL. 5 and 8 is correct, the terminus ante quem of the letter is the battle of Alalia (540-535 B.C.); after it Massilia and its colony Emporion had no access to the area South of the Ebro. If so, the letter was probably written ca. 550 B.C., i.e. the period when Emporion was founded. G.Cavallo apud M. (159 note 2) compares our letter to that from Berezan (*SEG* XL 609*; ca. 550-500 B.C.) and dates both documents to the 5th cent. B.C.

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973. Emporion. Law ?, ca. 450-early 4th cent. B.C. M.Almagro, *Las inscripciones ampuritanas, griegas, ibéricas y latinas* (Barcelona 1952) 34-36 no. 21; cf. M.Lejeune - J.Pouilloux, *CRAI* (1988) 532, and *SEG* XLI 892. M.J.Pena, *art. cit.* (cf. our lemma no. 971) 140/141, reports that after re-examination of the lead tablet in the Monographic Museum of Ampurias R.A.Santiago dates this document to the period indicated in the heading rather than to the 1st cent. B.C. (A.) or to the late 4th/early 3rd cent. B.C. (L.-P.). P. discusses the few legible words and interprets the fragment as a law concerning a recently founded polis (cf. νόμος; ἐσκατοικίσαι: infinitive aorist of ἐσκατοικίζω, not attested so far; -μεθα καὶ τῆς γρ[αφῆς]; 'we' (-μεθα) and 'you' (ὑμέας; ὑμέων: two partners were concerned)). This interpretation possibly fits in with Strabo 3.4.8, recording the development of a mixed (indigenous/Greek) constitution for Emporion.

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974. Emporion. Bilingual dedication, ca. 50 B.C. *ILER* 303 = *IRC* III 15. I.Roda, *Bol. del Museo Arqueol. Nac. (Madrid)* 8 (1990) 79/80 (ph.), joins the two fragments of a bilingual inscription, containing the right part of the text; cf. *L'Année Épigraphique* (1991) [1994] 288 no. 1116.

[Isidi Sera]pi aedem | [simulacr]a porticus | [Numas N]umeni f(ilius) | [Alexandri]nus ‖ [eusebi- or deuot]us faciu[ndum cur(auit) | Εἰσίδι Σ]αράπι | [ναὸν ξό]ανα | [στο]ὰν Νουμᾶς ‖ [Νουμη]νίου Ἀλεξ[αν]δρεὺς | [εὐσ]εβὴς ἐπόει.

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975. Emporion. Mosaic inscriptions, late Hellenistic period. R.Olmos Romero and R.Mar - J.Ruiz de Arbulo in *Mosaicos Romanos. Actas de la I Mesa Redonda Hispano-Francesa sobre Mosaicos Romanos habida en Madrid en 1985* (*Manuel Fernandez-Galiano in Memoriam*; Madrid 1989) 43-57 and 63-65, reflect on the mosaic inscriptions Ἡδύκοιτος and χαῖρε, Ἀγαθὸς Δαίμων (M.Almagro, *Les inscripciones ampuritanas griegas, ibéricas y*

latinas, Barcelona 1952 nos. 22 and 23); for Ἡδύκοιτος cf. *SEG* XXXVIII 1040, unknown to the Spanish authors.

976. Emporion. Stamped tiles, 3rd cent. B.C. Three terracotta tiles with rectangular stamps: ΔΗΜ (= δημοσία/δημόσιον) now in the Archaeological Museum at Gerona. A.Balil in *VII Congreso Nacional de Arqueología, Barcelona 1960* (Zaragoza 1962) 323-325; J.A.Ochoa in *Actas del VII Congreso Español de Estudios Clásicos, Madrid, abril 1987* (Madrid 1989) 223-229 (with erroneous interpretation as votives to Demeter). See now M.J.Pena, *art. cit.* (cf. our lemma no. 971) 141 (ph.), who points to similar stamps from Velia (another Phokaian colony) and assigns the Emporion tiles to the 3rd cent. B.C. at the latest. Whatever their function (use limited to public buildings ?; state control ? state atelier ?), the stamps testify to the existence of an organized polis. They must have been in use for a considerable period (contra Balil), since an earlier and a later form of the delta are on record.

LUSITANIA

977. Myrtilis (Mértola, district of Beja). Epitaph of Eutyches, 6th cent. A.D. Gray marble plaque found in the Christian basilica in Rossio do Carmo. Edd.pr. L.Coelho, M.M.Alves Dias, C.Torres in *Ficheiro Epigráfico (Supl. de <<Conimbriga>>)* 42 (1992) no. 185 (ph.); republished by J.B. Curbera, *ZPE* 108 (1995) 102, whose text we reproduce.

[Ἔνθα] | [κατάκ]ιτε | Εὐτύχης | ἐσταμινιλλᾶς † ἐτῶν | κη΄

Undated by edd.pr.; 6th cent. A.D., C. || 1. restored by C.; edd.pr. restored nothing || 4-5. Ἐσταμινίας: genitive of Steminia, edd.pr.; ἐσταμινιᾶς: trader or maker of staminiae = 'linsey shirts'.

978. Myrtilis (Mértola, district of Beja). Fragment of a Christian epitaph, undated. Fragment of a white marble plaque found in the Christian basilica in Rossio do Carmo. Edd.pr. L.Coelho, M.M.Alves Dias, C.Torres in *Ficheiro Epigráfico (Supl. de <<Conimbriga>>)* 42 (1992) no. 186 (ph.).

[Ἔνθα κα]τάκιτ[ε ---|-- ἀνεπαύσα]το Ἐπι[φάνιος ---|---]

2. Or ἀπεγένε]το or ἀπώλε]το; or Ἐπι[νίκιος --, edd.pr.

979. Myrtilis (Mértola, district of Beja). Fragment of a Christian epitaph, undated. Three joining white marble fragments found during excavations in the Christian basil

ica in Mértola. Edd.pr. L.Coelho, M.M.Alves Dias, C.Torres in *Ficheiro Epigráfico (Supl. de <<Conimbriga>>)* 41 (1992) no. 184 (ph.).

----| ἔζε̄σε[ν ἐτῶν ?]| ⋮ ξ΄ ⋮ πλέω[ν] | ἐλάττω· ἐκ|οιμε̄θε̄ ἐν
ἰρήνῃ || μη(νὶ) Ἀπρελλίῳ | ιη΄ ἰνδ[ικτίωνος ?]| ΑΔ

2-3. For this expression cf. *SEG* XXXI 1655 II 6-7. ἐνθ]ιάδ hedera [ε κεῖτε], edd.pr.

BRITANNIA

980. Londinium. Dipinto on an amphora, Roman imperial period. Fragment of an amphora with a painted inscription; found in 1989/1990 in London (52-63 London Wall). Edd.pr. M.W.C.Hassall - R.S.O.Tomlin, *Britannia* 23 (1992) 320 no. 36: [--] Σευήρου

981. Luguvalium (Carlisle). Graffito on a 'carrot' amphora. *SEG* XLI 900. Now fully published by R.S.O.Tomlin, *JEA* 78 (1992) 307-312 (ph.; dr.): κούκ(ιον) (= Latin cuci, the fruit of the doum palm; *SEG* XLI: κούκ(ια)). T. argues that this class of amphora, whose provenance has been uncertain, was made in Egypt and was used to export Egyptian preserved fruit. For a summary of T.'s argument see I.D.Caruana, *Britannia* 23 (1992) 61/62 (ph.; dr.).

GERMANIA

982. Colonia Ulpia Traiana. Lead mirror, 2nd/3rd cent. A.D. *CIL* XIII 10029 (319); *IG* XIV 2577 (13); *SEG* XXXVII 834. Republished by P.Weiss, *ZPE* 91 (1992) 197-199 (dr.; with translation). M.Sève, *BE* (1993) no. 103, however, prefers the interpretation of *SEG*: Κύ(κ)λι{κ} τουτεὶ νόσ[ο]ν ἄρ' ἐλάτω ποεῖ

Κυλικ(ίδιον or -ιον), *CIL*; ΚΥΛΙΚ, 'Spiegelschriftfehler' for κύκλι(ον), circle, W.; νόσ(ον) ἀν(ι)αρ(ὰν), *CIL*; the illness is love, the suffering will diminish like the shrinking image in the convex mirror, W.; Κύ(ϊντος) Λικ(ίνιος) Τουτεινος ἐν Ἀρελάτῳ ποιεῖ, *SEG*.

AFRICA PROCONSULARIS

983. Bulla Regia. Mosaic inscription, ca. 350-400 A.D. Inscription in a mosaic, in a tabula ansata, in the 'Maison de la Nouvelle Chasse'; at the end of the text a vertical palm. Ed.

pr. R.Hanoune in *L'Afrique dans l'Occident romain (I er siècle av. J.-C. - IV e siècle ap. J.-C.)* (Collection École Franç.de Rome vol. 134; Rome 1990) 70-75; cf. *L'Année Épigraphique* (1991) [1994] 471 no. 1683: Ἐν σεαυτῷ τὰς ἐλπίδας ἤχη (for ἔχε)

Evidence of the strength of philosophical paganism in 4th/5th cent. A.D. Africa, ed.pr., who refers to *CIL* VIII 7922 = *ILAlg.* 1936, from Cirta (Iustus sibi lex est).

984. Hadrumetum. Inscription on an agate. Cf. our lemma no. 1705.

985. Unknown provenance. Inscription on a terracotta statuette, early 3rd cent. A.D. Terracotta statuette representing a woman clad in chiton and himation and reclining on a couch; inscription incised on the back of the couch. Ed.pr. S.Besques, *Catalogue des figurines et reliefs en terre-cuite grecs, étrusques et romains* IV - II: *Époques hellénistique et romaine. Cyrénaique, Égypte ptolémaique et romaine, Afrique du nord et Proche-Orient* (Musée du Louvre; Paris 1992) 158 no. E 445 (ph.): CTAXYC

CTAXUS, ed.pr. [= C.Taxus; however, the photo clearly shows a lunar sigma in fine: Στάχυς; for this name cf. e.g. *SEG* III 261 Col. I L. 16; 269 (= *IG* III 1080); XXXIII 1056 C L. 38 (?) , Tybout].

MAURETANIA TINGITANA

986. Oppidum Novum (El-Qsar-El-Kebir). Epitaph of Alexandros. Greek inscription seen in 1871 by C.Tissot and quoted by E.Miller, *RA* (1874) 2, 238; originally built into the minaret of the mosque and now lost. Republished by A.Akerraz - R.Rebuffat in *IV e Colloque sur l'histoire et l'archéologie de l'Afrique du Nord, Strasbourg 1988* (Paris 1991) II 380/381. Non vidimus. Cf. *L'Année Épigraphique* (1991) [1994] 483/484 no. 1744.

[Ζώσ]ιμος νέος [---] | τοὔνομα Εὐριπίδ[ης τῷ π]ατρὶ | ἐνθάδε κεῖμαι
ὀλί[γῳ χ]ρόνῳ τῷ βίῳ πα[ραστ]άς· || Ἀλέξανδρος | ἐτῶν κβ′

1. The interpretation of this line is uncertain, A.-B.

CARIA

987. Caria. Indigenous proper names in Greek inscriptions. W.Blümel, *EA* 20 (1992) 7-33, presents an alphabetically arranged list of Carian names which supersedes the collection of L.Zgusta, *Kleinasiatische Personennamen*. B. is heavily indebted to the IGSK-series for his updated list. On 28-30 a 'rückläufiger' Index [O.Masson, *BE* (1994) no. 204, comments on Μίνδρων (probably a Greek name; cf. our lemma no. 52 and the name Μίνδρος), Ναδυς (cf. Ναδος in *IG* I^3 1032 L. 453, list of manumitted slaves), Μακος and Περινγας, which probably is to be read as Πετινγας].

988. Aphrodisias. The 'epigraphic habit'. W.Liebeschuetz, *'The end of the ancient city'*, in *op. cit.* (cf. our lemma no. 664) 1-49, on 4-6, adduces Aphrodisias as a well-documented example of an empire-wide phenomenon, viz. the dramatic stop in the rate of production of inscriptions ca. 250 A.D. (cf. *SEG* XXXIX 1099 on p. 333). The reduction of honorary inscriptions for local benefactors in favor of honorary epigrams, and the replacement of debated and voted decrees by acclamations show a weakening of local politics. Institutions of political self-government decay, and political initiative is in the hands of the imperial governor. The fading out of private and civic commemorations in the 3rd cent. A.D. is partly reversed in the period ca. 450 to 550 A.D., which shows a peak of activity also attested elsewhere; many works were undertaken by a new civic officer, the πατὴρ τῆς πόλεως.

989. Aphrodisias. Letter of a provincial governor, 223-235 A.D. J.Reynolds, *Aphrodisias and Rome* (London 1982) no. 48. R.Haensch, *art. cit.* (cf. our lemma no. 1740) 277 note 198, wonders whether νόμος τῆς πόλεως ὑμῶν in L. 19 means 'law regarding your city' (i.e. issued on the provincial level) rather than 'law of your city', since it is hardly conceivable that a city on its own account could forbid a representative of the Roman government to visit it.

990. Aphrodisias. Inscriptions on panels, 1st/2nd cent. A.D. *SEG* XXXI 916-930; XXXVI 967. D.R.Edwards in J.A.Overman - R.S.MacLennan, *Diaspora Jews and Judaism. Essays in honor of, and in dialogue with, A.Thomas Kraabel* (Atlanta 1992) 299-310, reflects on the panel inscribed with ἔθνους Ἰουδαίων (cf. R.R.R.Smith, *JRS* 78, 1988, 50-77, especially 55 (ph.)). In addition to the eight ethnē on record in *SEG* XXXI 921, 923-930, Smith mentions the following (ph.): ἔθν[ους] Αἰγυ[πτίων], ἔθνους Ἀνδιζητῶν, ἔθνους Βοσπόρων, ἔθνους Δαρδάνων, ἔθνους Ἰαπόδων, ἔθνους Ἰουδαίων, ἔθν[ους] Καλλαικῶ[ν] and ἔθνους Πιρουστῶν.

990bis. Aphrodisias. Magistrates on coins. D.MacDonald, *The coinage of Aphrodisias* (Royal Numismatic Society Special Publication no. 23; London 1992) 35-43, offers a chronological survey of the magistrates on record on Aphrodisian coins. Some of them are also known from inscriptions: Ἀρτεμίδωρος Ἀπολλωνίου (M. no. 11; cf. J.Reynolds, *Aphrodisias and Rome*, London 1982, no. 26); Ἰάσων Σκύμνου (M. no. 12; R. no. 5); Ὑψικλῆς Ἀδράστου (M. no. 14; *CIG* 2752); Τι. Κλ. Ζῆλος (M. no. 32 (stemma of his family on p. 39); *SEG* XXVI 1219/1220; *CIG* 2812; *CIG* 2845 = *MAMA* VIII 564 = R. no. 40; *LBW* 1598 bis); Μενεσθεὺς Ἰσόβουνος (M. no. 33; W.M.Leake, *Transactions of the Royal Society of Literature of the United Kingdom*, 1843, 236 and 293 no. 11; cf. J.M.R.Cormack, *Notes on the Inscribed Monuments of Aphrodisias*, Reading 1955, 20 and 63 fig. 12); Πό. Αἴλ. Ἀπολλωνιανός (M. no. 35; *LBW* 1617 = *CIG* 2792 = *MAMA* VIII 518; *LBW* 595 = *CIG* 2793).

991. Bargylia. Milestone, 518-527 A.D. ? Milestone found in Dörttepe (West of Milas) and said to come from the ruins of Bargylia. Ed.pr. W.Blümel, *X Araştirma Sonuçlari Toplantisi* (1992) [1993] 209-211.

[Ἐπὶ] Φλ. Ἀνα(στασίου) Εἰουστίν(ου)
[το]ῦ εὐσεβεστάτου ἡ-
μῶν βασιλέω(ς) Φλ.
Προκόπι(ο)ς {ο} ὁ περίβλ(επτος)
[κ]όμ(ης) καὶ ὑπατικὸς ἀνε(νέ)-
ωσεν τὰ μίλια μι΄ †

1-3. The identity of the emperor is problematic, since Iustinus is not attested as a second name of Anastasius I; nor is Anastasius for either of the Iustini. On chronological grounds (see below ad LL. 3-5) it should be assumed that Iustinus I adopted the name Anastasius from his predecessor, ed.pr., who gives the texts of two milestones from the same area and dated to the reign of Anastasius I (491-518 A.D.): *SEG* XVI 665 a (Halikarnassos) and 694 b (Myndos) || 3. ΒΑCΙΛΕΩΟ, lapis || 3-5. the governor of Caria Fl.Procopius is probably unknown so far, and should be placed between Fl.Iohannes (*SEG* XVI 665 a and 694 b) and Fl.Palmatus (*SEG* XXIX 1070; cf. XXXIX 1099 on p. 336), i.e. during the reign of Iustinus I (518-527 A.D.), ed.pr. || 4. ΠΡΟΚΟΠΙCΟΟ, lapis [Προκόπις is correct: common contraction of -ιος to -ις] || 5. ANE, lapis || 6. MI in ligature.

992. Halikarnassos. Dedicatory epigram for Apollo, ca. 500-450 B.C. *SEG* I 424 (cf. IV 191); M.L.Lazzarini, *Le formule delle dediche votive nella Grecia arcaica* (Memorie Lincei, s. VIII t. 19 fasc. 2; Rome 1976) no. 688; *CEG* I 429. J.Svenbro, *Phrasikleia* 56-61, reflects on this epigram, which in his view contains a dialogue between the inscription and the voice of the readers (Lazzarini and others: dialogue between passerby and stone/statue): αὐδὴ τεχνήεσσα λίθο(υ) means 'the reading voice of the stone' and λέγε means 'read'; 'the voice of the stone' = 'the voice at the service of the stone' = 'the voice that reads the stone' = 'the voice of the reader'. Cf. our lemmata nos. 789 and 1859.

993. Herakleia-under-Latmos. *I.Mylasa* 524 is now to be assigned to Herakleia: cf. W.Blümel, *EA* 19 (1992) 16.

994. Kildara (Kuzyaka; Southwest of Mylasa). Letter of the Ptolemaic Minister Tlepolemos, 246 B.C. Four white marble fragments built into a house in Kuzyaka. Fragment **A** broken below and at right; fragment **B** broken on all sides except below and inscription in two columns; fragment **C** broken on all sides and inscription in two columns; the left columns of **B** and **C** join **A** at right; fragment **D** broken on all sides except below. Ed.pr. W.Blümel, *EA* 20 (1992) 127-133 (ph.).

A Τληπόλεμος Κιλλαρέων | τῶι δήμωι χαίρειν · παραγενόμενοι
πρὸς ἡμᾶς οἱ περὶ Ἰατροκλῆ|ν καὶ Οὐλιάδην καὶ Πίνδαρον καὶ Ἰσχυ-
ρίαν πρεσβευταὶ τό τ|[ε ψήφισμα τοῦ δήμου καὶ τὰ] ξένια ἀπέδωκ[αν]
καὶ αὐτοὶ διελέχθησ|[αν καθὼς ἐν τῶι ψηφί]σ[ματι γέγραπται]·
ἡμεῖς δὲ παρηκολουθη|[κότ]ες εὐνόως προσεληλυθόσι πρὸς
τὰ τοῦ βασιλέως Πτολ|[ε]μαίου πράγματα καὶ τῆς ἀδελφῆς
αὐτοῦ βασιλίσσης Βερ|[ε]νίκης καὶ βασιλέως Ἀντιόχου
τοῦ ἐγ βασιλέως Ἀντ|[ιό]χου καὶ βασιλίσσης Βερενίκης τοῖς τε
πρεσβευταῖς ἐνετύ[χο|μ]εν φιλανθρώπως· καὶ ὅσαπερ ἠξιοῦ-
[τε -]

6. The gamma of πράγματα corrected from an E, ed.pr.

C (right column)

- -
[..]ΟΛ[--]....[-]
καὶ εἰς τὰς θυσίας τὰ[ς γιγνομένας ὑπὲρ τοῦ βασιλέως]
Πτολεμαίου καὶ τῆ[ς ἀδελφῆς αὐτοῦ βασιλίσσης Βερε]-
νίκης καὶ τ ῶν ἄλλω[ν θεῶν ? - - - - - - - - - - - -]
ἀφ' ἧς ἂν φέρητε συ[- - - - - - - - - - - - - -κατ' ἐνι]-
αυτὸν δραχμὰς ὀ[κτ - - - - - - - - - - - - - - - - - -]
- -

3. Or τῆ[ς γυναικὸς αὐτοῦ ?, ed.pr. || [5. συ[ντάξεως: annual 'contribution' which the Kildareis paid to the Ptolemies; Tlepolemos allowed them to deduct the money necessary for the sacrifices (LL. 2/3), P.Gauthier, *BE* (1994) no. 528].

D -
[- - - -] ἀτελεῖς εἶναι ἡμέρας ἑπτὰ [- - - - - - - - - - - - - -]
[- - - θ]υσίαν συντελεῖτε καθάπερ κα[ὶ πρότερον - - - - - - -]
[- - - -]νεων ὧν ὀφίλετε τισιν καὶ ΑΔΕΙ[- - - - - - - - - - - -]
[- - -]ΑΝΟΤΟΝ· καὶ περὶ τῶν κατὰ τὸν λιμέ[να - - - - - - - - -]
[- - - κ]αὶ τῶν ἐπὶ Βίαντος γεγενημέ[νων - - - - - - - - - - -]
[- - - - -] ἐπισκεψάμενοι φροντιοῦμεν [- - - - - - - - - - - - -]
[- δια]φερόντως· γνωρίζοντες οὖν ὅτι [- - - - - - - - - - - - - -]
[- - -]πεποήκαμεν ὑμῖν· καὶ εἰς τὸ λοιπὸν [κοινῆι - - - - - -]

[? διατελού]ντων ὑμῶν καὶ ἰδίαι ἑκάστου τῶν πο[λιτῶν ?- - - -]
[- - καλῶ]ς οὖν ποήσετε καὶ αὐτοὶ ἔν [τ]ε τῆι [πρὸς βασι]-
[λέα Πτολε]μαῖον αἱρέσει καὶ τῆι πρὸς τὴν ἀδελ[φὴν αὐτοῦ βασι]-
12 [λίσσην Βε]ρενίκην καὶ τὸν υἱὸν αὐτῆς βασιλέα [Ἀντίοχον τὸν]
[ἐγ βασιλέ]ως Ἀντιόχου διαμένοντες καὶ [- - - - - - - - - - - -]
[- - - - -] αὐτοῖς προθυμίαν παρεχόμενοι · του[- - - - - - -]
[- - - τά τ]ε παρ' ἐκείνων ὑμῖν ὑπάρξι φιλάνθρω[πα· ἡμεῖς δὲ]
16 [- - - - -]ροι ἐσόμεθα πρὸς τὸ τὴν ἐπιμέλειαν ὑ[μῶν γενέσθαι]
[- - - ἐντε]τάλμεθα δὲ καὶ τοῖς πρεσβευταῖς περὶ [τούτων ὧν]
[ἀνταπέσ]τειλα ὑμῖν vacat [? ἔρρωσθε]

3. In fine perhaps ἄδεια ?, ed.pr. || 4. λιμένα: Kildara, which paid tribute to the Delian League, is ca. 10 km in the interior, ed.pr. || [10. perhaps ἔν [τ]ε τῆι [αὐτῆι --], Herrmann] || ed.pr. points out that the Kildareis joined the group of Ptolemy III Euergetes, his sister Queen Berenike and Antiochos, son of Berenike and the late Antiochos II Theos († 246 B.C.), in 246 B.C., between the death of Antiochos II in April/summer of that year and the assassination of Berenike and her son, some months after the death of Antiochos II. The Kildareis joined this group against the 'coalition' of Seleukos II and his mother Laodike. In the same year 246 B.C. the so-called third Syrian War broke out, called Λαοδίκειος πόλεμος in *I.Priene* 37 L. 134 [contra P.Gauthier, *BE* (1994) no. 528, who argues that the Kildareis were already on the Ptolemaic side before 246 B.C. (cf. the σύνταξις in C L. 5) and that Tlepolemos 'bought' the continuation of their allegiance by giving them some privileges]. Our text shows that Berenike's son already carried the βασιλεύς-title in 246 B.C.; mother and son were both killed by Seleukos II and Laodike later in the year in Antiochia. Tlepolemos, member of a Xanthian elite family, is known as Olympic victor in an equestrian event and as eponymous priest of Alexander the Great and the deified Ptolemies in Alexandria in 247-245 B.C.; for his grandson Τληπόλεμος Ἀρταπάτου (Iranian name !) cf. *SEG* XXVII 123 LL. 54/55, XXXIII 1184, XXXVI 1220, XXXVIII 1476, ed.pr. [For Tlepolemos see P.Gauthier, *ibidem*, who also refers to the decree of Theangela (*Coll. Froehner* 88 no. 54) where he suggests restoring in LL. 7/8 ἐπαινέσαι μὲν [Τληπόλε|μο]ν]. For the political context cf. now also J.Kobes, *EA* 24 (1995) 4-6.

995. Knidos. Corpus. H.Blümel, *Die Inschriften von Knidos*, Teil I (IGSK Band 41; Bonn 1992), published the first volume of Greek inscriptions from Knidos and its peninsula. In a brief introduction he points out that there is no evidence for the view that up to 300 B.C. Knidos was located at Datça/Burgas and that subsequently it was moved to Tekir; pre-Hellenistic finds (epigraphic; anepigraphic) have recently been found at the latter site (cf. *SEG* XXXIX 1116) [but cf. now D.Berges, *MDAI(I)* 44 (1994) 5-16, Herrmann]. The Corpus contains 432 texts (801 numbers -369 vacat numbers); two are in Latin (nos. 451/452); 122 texts are new; a new fragment is presented for *SEG* XII 436 (*CEG* 462; Blümel no. 501); for the remaining 310 texts we do not give a comparatio numerorum for reasons of space.

Worthy of note among the new texts are: **nos. 1** (proxeny decree for the sons of Ἡρόφιλ-βος from Miletos; ca. 400-350 B.C.; also published by B. in *Dialectologica Graeca*. Actas del II Col.Intern. de Dialectologia Griego, Madrid 1993, 29-31), **22** (a list of προστάται Πυρίνδιοι;

ca. 350-300 B.C.; Πύρινδος is a city in Caria; for onomastic comment cf. O.Masson, *BE*, 1992, no. 186), **83-85** (brief honorary inscriptions of the damos and the γερουσία for Σύμμαχος and his wife Τρυφέρα), **89** (honorary inscription for Σέρουιον Σουλπίκιον Ἀπολλώνιον ἐφηβεύοντα), **94** (honorary inscription of the demos of Syrian Laodikeia for two Knidians; cf. no. **58** = *GIBM* 801), **102** (honorary epigram for the warrior Ὑπέρβολος; cf. S.Follet, *BE*, 1993, no. 17, who suggests in L. 6 περὶ χρυσεᾶς instead of περιχρυσέας), **103** (epigram for Δαμόξενος, ἀρητήρ of Κνιδία Ἀφροδίτη ; cf. further below), **180** (dedication ? to the Εἰλείθυιαι), **194** (dedication to the Νύμφαι Πεδιεῖς), **203** (building inscription: ἀπὸ τοῦ δέλτα | τὸ βῆτα), **330** (epitaph of Τυλλία Τύχη).

Remarkable names: Ἀγαθάγγελος (**371**), Ἀγαθητύχη (**647**), Ἄδιννα (**133**), Αἰφικία (**386**), Ἀκίνδυνος (**372**), Ἀμάραντος (**402**), Ἄμμιλα (= Ἄμιλλα; **400**), Αὐτόματος (**648**), Ἀφροδοῦς (or -ώ; **371** and **373**), Βουλακράτης (**94**), Δαλιάς (**318**), Δόξα (**263**), Δρακοντομένης (**81**), Δώσιος (**626**), Ἐλπιτύχη (**363**), Ἐνπορική (**398**), Εὐπᾶς (**439**), Εὔπορον (**665**), Ἰατρική (**521**), Νεικομᾶς (**523**), Νεικῦς (**410**), Π. Ὀφέλλιος (ἀρχιτέκτων; **412**), Πίστη (**353**), Πρόσδεξις (**354**), Ῥητορικός (**417**), Σιλεωνίας (**21**), Σωσίοικον (**524**), Γ.Σκαύδιος (**377**), Τριοπίδας (**441**), Ὑγιαίνων (**398**).

No. **31** is an updated version of the lex de provinciis praetoriis (100 B.C.); B. presents both the Delphian and the Knidian version (with many new readings; M.Crawford and J.Reynolds kindly put the text, as constituted in their 'Roman Laws Group', at B.'s disposal). For no. **103** cf. S.Follet, *BE* (1993) no. 17, who suggests in L. 2 ἤθεσιν ἠδὲ λόγων ἀμφ' ἀρετῇ, followed by a verb 'to dedicate' or 'to honor'; in L. 3 in fine perhaps χ]αρτᾶς, qualifying ἐλευθερίης in L. 4 ('bienvenue').

Nos. **51-61** concern C.Iulius Theopompos and relatives (among others his son Artemidoros); for nos. **51-55** cf. *SEG* XL 962-966 and P.Herrmann, *EA* 21 (1993) 71/72 (on πολιτεία and πολιτεύεσθαι). For no. **61** cf. also K.Höghammar, *Sculpture and Society. A study of the connection between the free-standing sculpture and society on Kos in the Hellenistic and Augustan Periods* (Uppsala 1993) 130 no. 20; her nos. 49 (mentioned by B. on p. 43) and 50 concern the same C.Iulius Theopompos.

Under nos. **147-159** B. presents all the Knidian curse-tablets, with translation and commentary.

In *EA* 23 (1994) 157-159 (ph.), B. publishes two new texts from the Datça region: a proxeny-decree for the famous Theban Epameinondas (ca. 363 B.C.) and a funerary epigram for the priest Φιλήρατος (4th cent. B.C.).

For the texts, in which B. proposes new readings and/or restorations, we give a comparatio numerorum.

Blümel	
23 (in L. 2 [εἰ]σέδω⟨καν⟩)	*GIBM* 795
31	*F.Delphes* III 4 37; *SEG* XXXIII 868; XXXVII 867
34	*IG* XII 3 174; *Suppl.* p. 81; *Syll.*^{3} 780; *IGR* IV 1031
73	*GIBM* 789
160	*GIBM* 786; *Syll.*^{3} 978; *SEG* XII 459; XV 635; XVII 494

201 (B. suggests in fine δωρεά)	*SEG* XII 460
234	*GIBM* 794; *SEG* XXXIII 869
463	*GIBM* 841 LL. 1/2
464	*GIBM* 874
470	*GIBM* 884
501 (with new fragment)	*SEG* XII 436; XXVIII 845; *CEG* I 462; *LSAG*^{2} 357 no. 36.
511	*SEG* XII 441
527	*SEG* XII 443
603	*Syll.*^{3} 187
604	*SEG* XII 418
606	*SEG* IV 174
625	*SEG* XII 421; Peek, *GV* 2069; *CEG* II 700
632	*SEG* XII 430
645	*SEG* XXXVI 996
663 (but cf. *BE*, 1992, no. 456 in fine)	*SEG* XII 434.

996. Mylasa. Addenda et Corrigenda to *I.Mylasa*. Cf. W.Blümel, *EA* 19 (1992) 15/16, for the following remarks:
***I.Mylasa* 33** (ph.): refound and now in the Museum in Milas; no new readings; under the inscription and on the two narrow sides olive-branches
***I.Mylasa* 217**: on the basis of *I.Mylasa* 217 B (cf. our lemma no. 999) the following readings are imperative in 217: L. 1 [Τετράλγ]ω[νον]; in L. 6 Αρισσουλλην; in L. 7 in fine [καὶ ὑπὲρ] and in L. 11 in fine Πολ[ίτου τοῦ Ἀετίω]-
***I.Mylasa* 501** (ph.): refound and now in the Museum in Milas. New readings: L. 1 καὶ [ἐπ]έδω-; L. 3 [ἱ]ερεὺς Δι-; L. 5 initio ---]ΛΟΔΙΚΟΣ (N or M excluded), i.e. e.g. [Κα]-λόδικος or [Φι]λόδικος; L. 13 τοῦ Μέλα-; L. 15 ἱερεύς; L. 16 Ταρκονδ[αρεὺς (δραχ-μὰς)] π′. On the left narrow side of the stone *I.Mylasa* 352 (= our lemma no. 1002)
***I.Mylasa* 524**: is from Herakleia on the Latmos.

997. Mylasa. The career of Hybreas. G.Marasco in *Fra Repubblica e Impero* (Viterbo 1992) 37-59, reconstructs the political career of the local politician Hybreas, son of Leon, in the second half of the first cent. B.C. on the basis of literary and epigraphical evidence (cf. already L. Robert, *OMS* VI 43/44). He argues, on numismatical grounds, that H. was still alive in the penultimate decade of the 1st cent. B.C. *I.Mylasa* 534-536 show that he was high-priest of Augustus and Roma. From *I.Mylasa* 31 M. infers that this cult was established after 12 B.C. [however, this text only shows that the cult existed after 12 B.C., not that it was established after that date, Pleket]. According to an unpublished inscription H. received an hero-cult after his death as a reward for his political activities and benefactions.

From *I.Mylasa* 534 (a dedication by eighteen κυνηγοί = venatores for the deceased C.Iulius Hybreas) M. infers that his father Leon was incorporated in this cult [but Λέοντος ἥρωος υἱοῦ merely means that H.'s father was dead, not heroized, Pleket]. In LL. 13/14 (Διονύσιος Διονυσοδώρου οὗ προστάτης Ὑβρέας Λέοντος) Hybreas is seen by M. as patronus of the freedman Dionysios [but this must be another Hybreas since 'our' Hybreas is already dead; the other Hybreas may have been the patron of a metic, Pleket]. M. regards Hybreas, son of Polykritos and adopted by Hybreas, son of Krateros, on record as stephanephoros and priest of Sinuri (*I.Mylasa* 103 LL. 1/2; *SEG* XXXIX 1124), and Pixodaros, son of Hybreas and grandson of Polykritos, also on record as priest of Sinuri (*I.Mylasa* 217 LL. 6/7), as 'congiunti o discendenti' (58) of our Hybreas; in note 100 he argues that these two texts can hardly be prior to Hybreas' political career [However, *I.Mylasa* 103 dates from ca. 150-100 B.C. and in 217 there is no question of Pixodarus as son of Hybreas; Πιξωδαρου belongs to the preceding clause and as a result the same Hybreas, son of Polykritos, is on record; since Hybreas is a fairly common name in Mylasa, there is no certainty that this Hybreas is an ancestor of the homonymous rhetor, Pleket].

M. suggests dating *I.Mylasa* 601 after 602 (*Syll.*^{3} 768; 31 B.C.); in the latter he inclines to restore [Μενάνδρου τοῦ] Οὐλιάδ[ου] in L. 10; the same Menandros is on record in *I.Mylasa* 402 (*CIG* 2698; Μένανδρον Οὐλιάδου τοῦ Εὐθυδήμου) [However, since Euthydemos as leading politician and rhetor is a colleague of Hybreas, it is unlikely that his grandson is ambassador in a year in which the grandfather was politically active; cf. *SEG* XXXIV 1071 for the idea that Euthydemos' son Ouliades was ambassador, Pleket].

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998. Mylasa (area of: Sekköy). The towns mentioned in treaties between Mylasa and Kindya, ca. 354/353 B.C. *SEG* XL 991/992 (*I.Mylasa* 11/12). E.Varinlioğlu in *Studien zum antiken Kleinasien* II (Asia Minor Studien Band 8; Bonn 1992) 20-22, comments on the names of the towns and their location. For the town of Ouranion cf. our lemmata nos. 1019/1020.

999-1009. Mylasa. New public inscriptions. W.Blümel, *EA* 19 (1992) 5-15, publishes the following new inscriptions. The numbers refer to the place where the texts have to be inserted in *I.Mylasa*.

999: 5/6 (*I.Mylasa* 217 B; ph.). **Purchase of land by a phyle, ca. 150-100 B.C.** Gray marble block, mentioned by J. and L.Robert, *Amyzon* I 101 note 25 (cf. *I. Mylasa* 762 which from now on is a vacat number); built into a house.

[Ἐπὶ στεφανηφόρου Ὑβρέου τοῦ Πολυκ]ρίτου κατὰ [δὲ υ]ἱοθ[ε]σίαν Ὑβρέου [τοῦ]
Κρατέρου ἱερέ[ως Σινυρι, μηνὸς Παν]ήμου εἰκάδι· ν ἐπρίαντο Μένιππ[ος Ὑβρέ]-
ου ἱερεὺς Θεῶν [Σαμ]οθ[ράικων Μαυ]ννίτης ὁ εἰρημένος κτηματώνης [ὑπὸ τῆς]

'Οτωρκονδέων φυλῆς [μετὰ -- τοῦ Νι]κοδήμου, Γλαύκου τοῦ 'Υβρέου ἰε[ρέως Διονύσου],
Διονυσίου τοῦ [-- καὶ αὐτοῦ εἰρημ]ένου κτηματώνου ἀπολελειμμέν[α παρὰ]
τοῦ ἐπιτρό[π]ο[υ, ὁ μὲν Μένιππ]ος 'Υβρέου ἱερεὺς Θεῶν [Σαμ]οθράικων Μαυννίτη[ς παρὰ]
'Ιάσονος τοῦ Διονυσίου 'Ογονδέως μετὰ κυρίου τοῦ πατρὸς Διονυσίου [τοῦ - -]
καὶ [- - - - - - - - - τῶι Διὶ] τῶι 'Οτωρκονδέων κατὰ τὸ τῆς φυλῆς ψή[φισμα]
γέας [ἐν] τῷ 'Ομβιανῷ πεδίωι ἐν Κοστοβαλῳ τήν τε ὀνομασζομένην Αρ[-- καὶ ἄλ]-
λη⟨γ⟩ γῆν καλουμένην Τετράγωνον σὺν τοῖς ἐνοῦσι δένδρεσι πᾶσι, ἣ ὁ[μοροῦ]-
σιν ἱερὰ γῆ Διὸς Οσογω, Εκατομνως καὶ Διόφαντος υἱοὶ Καλλισθένου· κα[ὶ ἀπὸ τῶν]
πρότερον ὄντων Πιξωδαρου τοῦ Διοδώρου ἱερέως Διὸς Κτησίου, Εκατομ [νως]
καὶ Διόφαντος υἱοὶ Καλλισθένου καὶ ἡ γῆ τῆς Κενδηβέων συγγενείας· [καὶ ὑπὲρ]
τὰ Εκατομνω καὶ Διοφάντου ὑπὲρ Αρισσουλην τὴν πρότερον οὖσαν Πι[ξωδαρου],
'Υβρέας Πολυκρίτου κατὰ δὲ υἱοθεσίαν 'Υβρέου τοῦ Κρατέρου ἱερεὺς [Σινυρι]·
καὶ ὑπὲρ Κονδινας τὰς πρότερον οὔσας Πιξωδαρου, νῦν δὲ Εκατομν[ω καὶ Δι]-
οφάντου· καὶ ὑπὲρ τὴν ὁδὸν Θεόδωρος Αἰνήτου· ν καὶ ἄλλην γῆν τὴ[ν ὀνο]-
μασζομένην μὲν Ανθεμι σὺν τοῖς ἐνοῦσι δένδρεσι πᾶσι καὶ ἀμπέλοις, ἣι [ὁμοροῦσιν]
Πολίτης ⟨'Α⟩ετίωνος κατὰ δὲ υἱοθεσίαν Οὐλιάδου τοῦ Πόλλιος τοῦ Π[ρωτέου, Μέναν]-
δρο[ς Λέο]ντος, Μέλας Λέο[ν]τος τοῦ Μέλανος 'Αλμην[ός· καὶ ὑ]πὲρ τὰ Μ[ενάνδρου]
[τοῦ Μέλανος Τ]ηλῶ 'Αμβρ[ύωνος μετὰ κυρίου τοῦ ἀνδρὸς 'Αριστέου τοῦ - -]

This is part of the lease arrangement of which *I.Mylasa* 217 concerns the 'Inbesitznahme'; *I.Mylasa* 215/216 probably belong to the same dossier, ed.pr. || 4. for Glaukos, son of Hybreas cf. *I.Mylasa* 501 L. 7, ed.pr. || 5. for the restoration cf *I.Mylasa* 215 L. 6, ed.pr. || 10. initio ΛΗΓΗΝ, lapis || 14. Αρισσουλη; name of a 'Flur'; cf. *I.Mylasa* 217 L. 6 where Αρισσουλλην is not to be corrected in 'Αρίσσου α⟨ὐ⟩λήν, ed.pr.; cf. our lemma no. 996 || 19. initio ΛΕΤΙΩΝΟΣ, lapis.

1000: 7 (*I.Mylasa* 262). **Fragment concerning land, 2nd cent. B.C.** White brownish marble fragment.

] πέτρωι
] τοῦτο
]υ πρὸς
4] τὸ ὅρος
]ηι τῶν

Part of a lease- or purchase document or of a delimitation-stone, ed.pr.

1001: 7 (*I.Mylasa* 283). **Fragment of a cadaster ?, Roman Imperial period.** Gray marble fragment.

- - ἐν] Κασοσσῳ τῆς γυνεκός Μου . [- - - - - - -
- - -]ηλεκω οἴκο AOC συνιδε[- - - - - - - - - -
- - ἐν τ]ῷ Ὀμβιανῷ πεδίῳ χω(ρίον) ΚΕΝΑΚΟ[- -

1. Κασοσσος: hamlet South of Mylasa, ed.pr. ‖ 3. Ὀμβιανὸν πεδίον: cf. our lemma no. 999 L. 9.

1002: 8/9 (*I.Mylasa* 352; ph.). **Fragment of a decree of the Otorkondeis, 2nd/1st cent. B.C.** On the same stone as *I.Mylasa* 501 (cf. our lemma no. 996).

- -
[ὀγδόηι ἐπὶ δέκα, τ]αῖς ἀρχαιρεσίαις ·
[ἔδοξε τῆι Ὀτωρκο]νδέων φυλῆι, γν[ώ]-
[μην ἀποφηναμένο]υ ν Δημητρίου τ[οῦ]
4 [- - - - - Ταρκον]δαρέως· ν ἐπειδ[ὴ]
[- - - - - - - - -] τῶν φυλετῶν καὶ κα-
[- - - - - - -Ὀτωρκ]ονδεῖς εὐσεβῶς
[- - - - - - - - - - -]ι τιμῶσιν τὸν Δία,
8 [σωτῆρα καὶ εὐεργέ]την τῆς φυλῆς
[- - - - - - - - - προ]σανειμένον ὑπὸ
[- - - - - - - - - - -]τωι ἐπιφανεῖ ἐν ὧ[ι]
[- - - - - - - - - - -σ]υμφέρον δέ ἐστιν
12 [- - - - - - - - - - -ἐ]ν τῶι κατὰ μεσημ-
[βρίαν - - ? γειτονεύ]οντι ἐπιφανεσ-
[τάτωι τόπωι - -] τέμενο[ς κ]αὶ εὐθ[υ]-
[- - - - - - - -τ]ῶι δὲ δή[μ]ωι ἐπ[-]
16 [- - - - - - - -τ]ὴν πρόσοδον το[ῦ]
[- - -ἐπὶ στεφαν]ηφόρου Νικάνδρ[ου]
[- - - - - - - -]ειναι κατὰ τὸν ΕΝ[-]
[- - - - - - - - -]ΝΕ[-]ΝΕΣΘΑ[Ι]

1. Cf. *I.Mylasa* 109/110, ed.pr. ‖ 8. cf. *I.Mylasa* 306 L. 3, ed.pr.

1003: 12 (*I.Mylasa* 660; ph.). **Fragment of a decree of a Cretan city, 2nd cent. B.C.** Marble fragment with inscription in two columns; the right column contains the beginning of the lines of *SEG* XXXIX 1127; for the left column cf. our lemma no. 1006.

```
- - - - - - - - - - - - - - - - - - - - - - - - - - - - - -
[ - - - - - - - - - - - - - ]AN . [ - - - - -- - - - - ]
ἀφ[ορολόγητοι ἔωντι τάν τε] πόλιν καὶ τὰν [χώραν]
αὐτ[ῶν ἰαρὰν ἐξ ἀρχᾶς - -] οἰκιόντων · ἐπ[αινέσαι]
δὲ καὶ τ[ὸνς πρειγευτὰς] Διονύσιον καὶ Ἀ[πολ]-
λώνιον [καλοκἀγαθίας ἕν]εκα καὶ ἐπὶ τῶι δια[- -]
μεν ὑπε[- - - - - - - - - ἀ]ξίως Κρηταιέων καὶ τᾶς
αὐτῶν [πατρίδος · πολλὰ δὲ κ]αὶ ἔνδοξα προφερομέ-
νων κα[τὰ τὰν διὰ προγόνων] ὑπάρχονσαν συγγέ-
νειαν [καὶ εὔνοιαν καὶ φιλία]ν πορτὶ Κρηταιέας
πάντ[ας - - - - - - - - - - τ]ὸνς μετὰ πάνσας ἐπι-
μελε[ίας - - - - - - - - - - ]Σ διαλεγέντας τε Α-
- - - - - - - - - - - - - - - - - - - - - - - - - - - - - -
```

For (fragments of) Cretan decrees concerning Mylasa cf. *I.Mylasa* 641-659 ll 6. μὲν, [ἀ]|μὲν or the ending of an athematic infinitive, ed.pr., who for various restorations refers to *I.Mylasa* 661 (cf. our lemma no. 1004) and 662 (cf. our lemma no. 1005); ed.pr. does not react upon Gauthier-Rougemont's suggestion that this text is a decree of the Cretan Koinon (cf. *SEG* XXXIX 1127 app.cr. in fine).

1004: 13 (*I.Mylasa* 661; ph.). **Fragment of a decree of a Cretan city, 2nd cent. B.C.** Gray marble block; inscription in two columns; for the right column cf. our lemma no. 1005.

```
- - - - - - - - - - - - - - - - - - - - - - - - - - - - - -
[ - - - - - - - - - - - - - - - - - - - - ]σειν κα[-]α
[ - - - - - - - - - - - - - - - - - - - - - ]α ὑπαρ-
[χ - - - - - - - - - - - - - - - - - - ? τέσ]σαρας
[ - - - - - - - - - - - - - - - - - - - - - -]η καὶ
[ - - - - - - - - - - - - - - - - - - - - ἀφο]ρολόγη-
[τοι ἔωντι τάν τε πόλιν καὶ τὰν χώραν αὐ]τ[ῶ]ν ἰαρὰν
[ἐξ ἀρχᾶς - - - - - - - - - - - - - - ἐπ]αινέσαι δὲ καὶ
[τοὺς πρειγευτὰς Διονύσιον καὶ Ἀπολλ]ώνιον καλοκἀ-
[γαθίας ἕνεκα - - - - - - - - - - -? πά]ντας Κρηταιεῖς
[ - - - - - - - - - - - - - - - - - - - ? συλ]λύσεων ἀξί-
[ως Κρηταιέων - - - - καὶ τᾶς αὐτῶν πα]τρίδος πολλὰ
[δὲ καὶ ἔνδοξα προφερομένων κατὰ τὰν δι]ὰ προγόνων ὑ-
[πάρχουσαν συγγένειαν καὶ - - εὔνοια]ν καὶ φιλίαν
```

[πορτὶ Κρηταιεῖς πάντας - - - -? πολλο]ὺς τρόπους
[-]μενους
16 [-]ΛΙ
- -

8. For these ambassadors cf. our lemma no. 1003; they went to Crete twice, ed.pr. || [10. apparently the ambassadors went to Crete to reach an agreement (σύλλυσις); or did they contribute to reconciliation (διάλυσις) between parties ?, Pleket] || 12-13 cf. our lemma no. 1003 LL. 8/9, ed.pr.

1005: 13/14 (*I.Mylasa* 662; ph.). **Fragment of a decree of a Cretan city, 2nd cent. B.C.** On the same stone as our lemma no. 1004.

- -
πολε[μ]ω[μ]ε[ν -]
ΑΣΗΤΑ τῷ Μ[υλασέων δάμῳ ?- - - - - - - - - ὡς αὐτᾶς]
τᾶς Κρήτας [πολεμωμένας - - - - - - - - - - - - - - - -]
4 ρα καὶ δαμο[σίως - - - - - - - - - - - - - - - - - πρει]-
γεύεν δὲ κα[ὶ ποτὶ τὸς - - - - - - - - - - - - - - - - - -]
καὶ τὸς δυν[άστας καὶ - - - - - καὶ τὰς πόλιας, ὅπως]
ἐν εἰρήναι τ[ηρίωντι καὶ ἀφορολόγητοι ἔωντι τάν τε πόλιν]
8 καὶ τὰγ χώρα[ν αὐτῶν ἰαρὰν ἐξ ἀρχᾶς - - - - - - - - - -]
οἰκιόντων [- τὸν]
Μυλασέων δ[ᾶμον ? - - - - - - - - - - - - εὐεργεσίαι θεί]-
ωγ καὶ ἀνθρ[ωπίνων πάντων μέτοχον - - - - - - - - - - -]
12 ποτὶ πᾶν τὸ [- - - - - - - - - - - - - - - ἐπαινέσαι δὲ καὶ]
τὸς πρειγε[υτὰς - καλο]-
κἀγαθίας ἕν[εκα -]
Κρηταιέ[α]ς Ι[-
ἐού]-
16 σας πίστεος [-]-
σθαι αὐτὸς [-]
Υ[- - -]Ω[-]
- -

8-9. Cf. *I.Mylasa* 643 LL. 9/10 and 644 LL. 7-9, ed.pr., who points out that in 643 the restoration νά]σσων καὶ τὸς δυνάστας is at variance with the reading in L. 8 of *I.Mylasa* 644: -- των καὶ τὸνς δυνάστανς.

1006: 14/15 (*I.Mylasa* 663; ph.). **Fragment of a decree of Lappa on Crete, 2nd cent. B.C.** On the same stone as the text in our lemma no. 1003.

[- - - - - - - - -].ροντος
[- - - - - - - - -] τε καὶ τῶν
[- - - - - - - -]τειρουσα
[- - - - - -? συγγ]ενέας ἐόν-
[τας - - - - - -] ἐοῦσαν ἀρ-
[- - - - - - -Λ]αππαίων καὶ
[- - - - - -]οσιν καὶ τᾶς οἰ-
[- - - - - -]ομεν διὸ καὶ ὑπε-
[- - - - - -]αν καὶ τᾶς κτη-
[- - - - - -]ασθαι τε τὸν
[- - - - - -].ξον ὑπὸ Λα-

1007: 8 (*I.Mylasa* 284; ph.). **Fragment, late Roman Imperial period.** White marble block broken on all sides except below.

? Κωνσταν]τίνῳ Σεβ[αστῷ
- - - -]ομε κατὰ τ[- - -
- - - -]ννειου καὶ ρ[- -
- - ἐπα]ρχίας μέρο[ς - -
- ? μετα]ξὺ φέρῃ κε[- - -
† χω(ρίον) ΚΟΤ[-
χω(ρίον) ΑΠ[-
Ε[- - - -

[Perhaps part of a document concerning delimitation or cadastration of land ?, Pleket].

1008: 11/12 (*I.Mylasa* 607; ph.). **Fragment, Roman Imperial period.** Rectangular gray marble block broken above.

- -
- - - -] γὰρ πρώτην παρὰ τοῦ Κ[.] - -
- - - α]ὐτοὺς σῴζοντος Ι[.] - - - - -
- - - -] τοῦ μὴ ὑπολείποντος
- - - -]ας ἐπ᾽ αὐτοῖς κάτοχα
- - ἱερ]έως τοῦ Σεβαστοῦ
- - ?πρ]ῶτα σῴζοντας

4. κάτοχα: obscure meaning, ed.pr.

1009: 15 (*I.Mylasa* 768). **Fragment, late Roman Imperial period.** Grayish marble architectural fragment broken at right.

- - - - - - - - - -
καὶ Μαρι[- -
τεκνο[- -
ΗΛC[- -

1010. Mylasa. Fragment of a delimitation record, 1st cent. B.C. *I.Mylasa* 254; *SEG* II 544. The stone is now in the Museum in Milas. Republished by W.Blümel, *EA* 19 (1992) 16/17 (ph.).

[- - - - - - - - - - - - - - - - ἐθή]καμεν [- - - - - - - -]
[ἀπὸ δὲ τούτου προελθό]ντ[ες] ἐθέμεθα ἄλλον ὅρον ἐν τῇ
[- - - - - - - - - - - -] τῆς αὐτῆς ἀρπέζου ἐθέμεθα
[- - - - - - - ἐθέμεθ]α δὲ καὶ ἄλλον ὅρον ἐπὶ τῶι πέρατι
[- - - - - - - ἐθέμεθ]α δὲ καὶ ἄλλον ὅρον ἐχόμενον
[- - - - - - - - - πρ]ὸς μ[ε]σημβρίαν καὶ ἐχόμενον τού-
[του - - - - - - -τ]ὸν βλέποντα πρὸς μεσημβρίαν· ἀπὸ
[δὲ τούτου ἐθέμεθα ἄλ]λον ὅρον ἐν τῇ ἀρχῆι τῆς ἀρπέζου
[- - - - - - - - - - - - -]ΤΩΙΥ[- - - - ἀπ]ὸ [δ]ὲ τούτου
- -

3. ἄρπεζος (hapax) = ἄρπεζα: 'hedge', B. ‖ 8. ἐν τῇ λοχῇ, *SEG* II; λοχή = λοχμή has been included in *LSJ* as hapax !, B.

1011. Mylasa (area of: sanctuary of Sinuri). Two blocks with fragments of a vocal text or texts, 1st cent. B.C.? L. Robert, *Le sanctuaire de Sinuri près de Mylasa* I. *Les inscriptions grecques* (Paris 1945) 104-106 no. 81. Transcription from the photo by M.L. West, *ZPE* 92 (1992) 8-10 no. 6. Cf. idem, *Ancient Greek Music* (Oxford 1992) 280 no. 14 (cf. our lemma no. 1777). W. draws attention to A L. 6: a long syllable divided among three notes with notation of dikolon (certainly) and hyphen (probably).

Fragment A

Z
[--]ι α.[--]
[--].δ[--]
Λ·(?)
[--]ζ ε ν[--]
K
[--]σεε[--]
H
[--]ρ ο ε[--]
:ΞΟΙ
[--]η υ ρμ[--]
K
[--]θ α ιμ[--]
E
[--]ν ι υ α[--]
E[.]

[--]λ α κ[--]
A[.]
[--]ν ε γ γ[--]
K
[--]ν ο ε[--]
[--]ο ν[--]
A
[--]δ ε ν[--]
E
[--]α ν α[--]

Fragment B

[--].υθ̣[--]
[--]αμα[--]
Ṃ·
[--]ιν̣[--]
Ẹ
4 [--]μα.[--]
⊥̣
[--]ι [--]
6-10 unreadable
[--]ρ̣ει̣[--]
Ạ

12 [--]τ̣ρα[--]
[.]
[--]μ.[--]
[.]
[--]ω̣ν̣[--]
[.]
[--]πο.[--]
16 [--]υι.[--]
[--]η.[--]
[--]..[--]
[--]υο.[--]
20 [--]..[--]

A 1. Ẓ or Ξ?, Δ̣?, ed.pr. || 4. Ḳ or X̣?, Λ̣'?, ed.pr. || 6. perhaps μυρμ̣, ed.pr. || 7. Ḳ or Ṛ, ed.pr. || 9. Ẹ or Ξ̣?, ed.pr. || 10. perhaps above the line AΨ; on the line εγν̣, ed.pr. || B 3. Ṃ or Ψ̣?, ed.pr. || 5. ⊥̣ or ⊏?, Ẹ?, ed.pr. || 11-20. it is not certain that there are any musical signs in these lines, ed.pr.

1012-1013. Mylasa. Two dedications. Cf. W.Blümel, *EA* 19 (1992) 9/10, for the following new texts:

1012: 9 (*I.Mylasa* 353). **Dedication by a priest of Homonoia, late Hellenistic period.** Fragment of a cylindrical gray marble base.

Ἡρώιδης Κλέωνος | ἱερεὺς Ὁμονοίας | ἀνέθηκεν τὸν̣ [---]

For the cult of Homonoia cf. *I.Mylasa* 903 L. 18 (from Hydai).

1013: 9/10 (*I.Mylasa* 354). **Fragment of a dedication, late Hellenistic period.** White marble fragment.

- - - - - - - - - - - - -
- -]άνδρου ΚΑ[.]Α[-
- -]ΑΣ vacat ὑπὲρ τῆς [-
- -]τ̣ρίου vacat τετιμη[-
4 ἀνέ]θηκεν τό τε τ̣[- -
- ἐ]πὶ τῶν διαφ[- - -
- - - - συ.[- - - - -
- - - - - - - - - - - - -

1014-1015. Mylasa. Two epitaphs. Cf. W.Blümel, *EA* 19 (1992) 10, for the following new texts.

1014: 10 (*I.Mylasa* 498). **Epitaph of Menodotos, Roman Imperial period.** Cylindrical white marble base: τὸ μνημεῖον | Μηνοδότου τοῦ | Μελανθίου

1015: 10 (*I.Mylasa* 499). **Fragment of an epitaph, Roman Imperial period.** Fragment of a cylindrical gray marble base.

Δαιμό[νων Ἀγαθῶν]·
τὸ μνη[μεῖον -- Ἐπα]-
φροδε[ίτου - - - - -]
[--]N[- - - - - - -]

1016. Mylasa. Funerary epigram of the architect M.Aurelius Perikles, beginning of the 4th cent. A.D. *I.Mylasa* 468. W.Burkert in *Kotinos. Festschrift für Erika Simon* (Mainz 1992) 415-417 (ph.; translation), points out that LL. 1-8 are metrical, though with mistakes; he suggests reading in LL. 3/4: μυρίων ἀν[θρώ]|πων πένπτον συντελέσαντα ναόν; he argues that originally this verse was meant as a pentameter and that πένπτον was added against the metre; the mason initially had engraved NAAN and subsequently corrected his mistake rather clumsily. B. argues that Perikles as the fifth person, i.e. together with four colleagues, had finished a temple for ten thousand people in Rome. The temple is that of Venus and Rome, built in the 2nd, transformed in the beginning of the 4th cent. A.D. and dedicated to Constantine the Great.

W.Luppe in *Panchaia. Festschrift für Klaus Thraede* (JAC Ergänzungsband 22; Münster 1995) 156-159 (translation), returns to the text and argues that some of B.'s metrical mistakes are due to mason's errors, others to wrong restorations. He presents the following text, in which the vertical strokes indicate the end of the lines. [Cf. now also J.Nollé, *'Perikles von Mylasa, Architekt des Venus-und Roma-Tempels in Rom ?'*, *Chiron* 25 (1995)].

[τοῦ]τ(ο) ἠρῷον ἔχι (= ει) Περικλῆν τ⟨ῶ⟩ν [Ἡρα]|κλέους ἄπο μῖμον,
ὃν Ῥώμη βασίλισ[σ(α)] | ἔσχεν, τέχνῃ τε μεγίστῃ
? μυρίων συντελέσαντ' ἀνθ[ρώ]πων ναὸν ⟨ἄμ⟩εμπτον ?
| ἡ δὲ πατρὶς γνοῦσα τὸν ἀφ' Ἡρακλέους | προφανέντα
τείμησεν τειμῇ, ἧ⟨ς⟩ ἄξιος ἦ[ν] | διὰ παντός,
ἀρχιτεκτοσύνη⟨ς⟩ ἀρετῇ ζήσανι|τα μεγίστῃ

1. Initio [? Τοῦτο] τὸ ἠρῷον, *I.Mylasa;* τὸ ἠρῷον, B.; [τοῦ]τ(ο) ἠρῷον, to be read as τοῦθ' ἠρῷον, L.; in fine τὸν [Ἡρα]κλέους ἀπόμιμον, *I.Mylasa*, B., who consider ἀπόμιμον an hapax; L. interprets the end as 'τὰ ἀπό Ἡρακλέους μιμούμενον' and restores a regular 'daktylisches Versmass "siebenfüssiger Hexameter"' ‖ 2. βασιλὶς, *I.Mylasa*, B. ‖ 3. μυρίων ἀν[θρώ]|πων πένπτον συντελέσαντα NA[ ]N, *I.Mylasa*; μυρίων ἀνθ[ρώ]|πων (πένπτον) συντελέσαντα ναόν, B.; L. offers two options: πένπτον goes with ναόν (the honorand's fifth temple was one for 10,000 people) or the mason created havoc in this line ‖ 5. τείμησεν τειμῇ, ᾗ , *I.Mylasa*, B. ‖ 6. ἀρχιτεκτοσύνῃ, *I.Mylasa*, B. (both assuming an unattested adjective ἀρχιτεκτόσυνος) ‖ with L.'s text in L. 3 any reference to a fifth temple or a fifth architect disappears. The honorand is praised for having finished an impeccable temple for 10,000 people; since pagan temples were not supposed to house (10,000) worshippers, L. assumes that the reference is to a Christian church built under Constantine the Great.

1017-1018. Mylasa. Two Nike inscriptions. Cf. W.Blümel, *EA* 19 (1992) 11, for the following new texts.

1017: 11 (*I.Mylasa* 565). **Victory of Alexandros and Artemon, Roman Imperial period.** White marble block; inscription in a tabula ansata; under the inscription two dolphins; on the upper band of the tabula a pigeon.

Νείκη | Ἀλεξάνδρου | καὶ Ἀρτέμωνος | [- - - -] ἀδελlIφῶν [- - -]

1018: 11 (*I.Mylasa* 566). **Victory of Quadratus, Roman Imperial period.** Brownish stone; left of the inscription a wreath of olive-branches:
Νίκη | Κοδράτου.

1019-1020. Ouranion. Two honorary decrees, late 3rd cent. B.C./ca. 200 B.C. Two stelai found at Hanay, 3 km West of Keramos; now in the Museum of Milas. Edd.pr. E.Varinlioğlu - A.Bresson - P.Brun - P.Debord -R.Descat, *REA* 94 (1992) 155-174 (ph.; map; translation of the text in our lemma no. 1019); cf. also P.Gauthier, *BE* (1993) no. 519.

1019: 163-165. **Honorary decree for Phanias, late 3rd cent. B.C.** Rectangular white marble stele with flat moulding above.

[Ἐ]πὶ στεφανηφόρου Μέλανος τοῦ
[Ἐ]στιαίου, μηνὸς Ἐλευθεριῶνος· ἔδο-
ξεν τῆι βου[λ]ῆι καὶ τῶι δήμωι, γνώ-
μηι προστατῶν· ἐπειδὴ Φανίας
[Ε]ὐδήμου Εὐνίτης ἀνὴρ καλὸς [κἀ]-
γαθὸς γέγονεν πρὸς τὸν δῆμον
τὸν Οὐρανιητῶν ἰδίαι τε ἑκάστ[ωι]
χρείας παρεχόμενος [κ]αὶ κοινῆι [τῆι]
πόλει τὰ συμφέροντα πράσσω[ν]
διατελεῖ ἀπροφασίστως μετὰ [πά]-
σης προθυμίας καὶ εὐνοίας· ὅπω[ς]
οὖν καὶ ὁ δῆμος φαίνηται χάριν
ἀποδιδοὺς τοῖς εὐεργετοῦσιν
[αὐτό]ν· ἀγαθῆι τύχηι· δεδόχθαι τ[ῶι]
[δήμ]ωι· ἐπαινέσαι τε αὐτὸν καὶ πο-
[λίτην ε]ἶναι καὶ ἐκγόνο[υ]ς, μετεχόν-
[τας πάν]των ὧν καὶ ο[ἱ] λοιποὶ πολῖ-
[ται· καὶ οἱ] προστάται οἱ ἐνεστῶτε[ς]
[καταταξ]άτωσαν αὐτὸν ἐπὶ φ[υ]λὴ[ν]
[ἣν ἂν βού]ληται καὶ ἀναγραψάτω-
[σαν ἐν στ]ήληι λιθίνηι καὶ στησ-

[άτωσαν αὐ]τὴν ἐν τῶι ἱερῶι τῆς [Ἀφ]-
[ροδίτης ? τὸ] δὲ ἀνάλωμα δότ[ωσαν]
[οἱ -- ca. 6-7 --]αι vacat

2. Ἐλευθεριών (and Ἐλευθέριος) are on record also in Halikarnassos; this month was perhaps created when Alexander the Great restored the autonomy of the two cities in the late 4th cent. B.C. (Pliny, *N.H.* 5.107; cf. below ad L. 7), edd.pr. || 5. Εὐνίτης: new ethnic; Eunai and a river Eunaios (= Kennaios, known from documents of Mylasa ?) are on record in Steph. Byz.; perhaps Hynidos in Pliny, *N.H.* 5.109 refers to Eunai, edd.pr., who tentatively localize this place in the area between Mylasa and Hydissos, near Kasossos and Sinuri || 7. the Ὀρανιε͂ται (= Οὐρανιῆται) are on record in the Athenian tribute lists *ATL* 2 (*IG* I^3 260) Col. I L. 16; *ATL* 4 (*IG* I^3 262) Col. V L. 27; *ATL* A 9 (*IG* I^3 71) Col. I L. 117, Col. II L. 115 (?) (small contributions; apparent unwillingness to pay), and in *SEG* XL 992 L. 16 (Οὐρανιῆται; small number of representatives of the city, in line with the small contribution to the Delian League; comment on the geographical order of some of the communities mentioned in XL 991/992 (cf. our lemma no. 998); in *SEG* XL 991 L. 17 [Μύνδι]οι rather than [Κνίδι]οι should be restored). Pliny, *N.H.* 5.107 mentions Uranium among the six oppida assigned to Halikarnassos by Alexander. Contrary to current opinions which localize Ouranion either near Halikarnassos or North of Myndos, edd.pr. identify the ancient ruins (fortification walls of the 5th cent. and ca. 350-250 B.C.) on the summit of the Dikmendağ (4 km West of the place where the inscriptions have been found, i.e. 7 km West of Keramos, from which Ouranion was separated by the valley of the Çay Dere) with the akropolis of that city (description and photos of the site). Outline of Ouranion's history and discussion of the institutions on record in our inscriptions || 10. ἀπροφασίστως: 'sans détour', 'sans user de faux-fuyants', G., who rejects edd.pr.'s translation 'sans y être invité' || 15-17. rest. G.; πο[λιτείαν ε]ἶναι καὶ ἐκγόνο[ι]ς, μετεχόν[τι πάν]των, edd.pr., who considered but rejected G.'s restoration in view of the small space between O and Σ in ΕΚΓΟΝΟ[.]Σ || 22-23. perhaps Ἀφροδίτη Ἀκραία, presumably on record in *I.Keramos* 10, which may come from Ouranion rather than Keramos, edd.pr., who point out that the epithet Ἀκραία (= Οὐρανία) fits in with the localization of the city on a high summit; however, 'la coupe inspire le doute', G. || 24. perhaps [οἱ ἱεροταμί]αι or [οἱ λογιστ]αί, edd.pr.

1020: 165/166. **Honorary decree for Timo--, ca. 200 B.C.** White marble stele.

[Ἐπὶ στεφανηφόρ]ου Ἑρμίου
[μηνὸς ------]ωνος ἕκτηι,
[ἔδοξεν τῆι βουλῆι κ]αὶ τῶι δήμωι,
[γνώμηι προστατῶν]· ἐπειδὴ Τιμο-
[---- ca. 12 ---- Σαλ]αμίνιος εὔνου[ς]
[καὶ ---- ὢν δι]ατελεῖ ἐμ παν-
[τὶ καιρῶι ----] ἀγαθοῦ τοῖς
[---------, γε]νόμενος καὶ [---]
[---------- γέ]γονεν τ̣[ῶι δήμωι]
- -

4-5. The presence of a Cypriot, probably a merchant or an artist, should be connected in some way with the Ptolemaic control of the area: control of Halikarnassos and Myndos from ca. 280 to 197 B.C., and of Kalymna and Kos for shorter periods, edd.pr., who argue that direct or indirect Ptolemaic control over Ouranion for at least some decades until the early 2nd cent. B.C. is probable.

1021. Stratonikeia (area of: Panamara). Religious festivals. A.Lozano, *Gerión* 10 (1992) 85-101 (in Spanish, with English summary), studies the Κομύρια and the Ἥραια, the two local festivals in honor of Zeus Panamaros and Hera on the basis of inscriptions mostly dating to the 1st-3rd cent. A.D. (*I.Stratonikeia* 1; 10/11; 15; 22-39; 42; 125; 129; 149; 156; 165; 170-175; 183-188; 190-194; 197; 202/203; 205-209; 215/216; 219; 223/224; 230a-b; 237-240; 242; 244-249; 256; 258/259; 289-296; 300-303; 309-313; 329; 352; 401-500; 664; 666; 672; 704; 1025). Discussion of the activities during these festivals in which the participants were men and women respectively (acting separately at first), of the priestly families and of the function of inscriptions serving personal glorification.

1022. Stratonikeia. Epitaph of Gaius Sel(l)ius Onesimus. *SEG* XXXVIII 1117. P.Herrmann, *EA* 19 (1992) 116, reads the text as follows: Γαΐῳ Σελίῳ Ὀνησίμῳ etc. instead of Γαΐως (sic) Ἑλίῳ (= Αἰλίῳ) etc.; further references to the Latin nomen Sel(l)ius.

1023. Theangela. Honorary decree for a royal officer, 3rd cent. B.C. L.Robert, *Coll. Froehner* 88 no. 54 (*SEG* XLI 949). Cf. our lemma no. 994 D app.cr. in fine.

1024. Tralles. Letter of the governor Taurus and list of acclamations, ca. 250-300 A.D. *SEG* XXXVIII 1172. P.Herrmann, *EA* 19 (1992) 115/116, reads in LL. 5/6 κεκυρώκαἰτε instead of κεκύρωκά | τε. Cf. in the same sense *BE* (1992) no. 432, where Brixhe-Panayotou also restore in L. 1 initio [Τὴν] instead of [Τὸ]. For L. 10 (ναοῖς τὸν σωτῆρα) cf. *SEG* XLI 1636.

IONIA

1025. Didyma. Offerings of animals. In an article on finds of animal bones K.Tuchelt, *AA* (1992) 61-81, on 79/80 briefly comments on inscriptions bearing on the offering of animals in Didyma: *SEG* XXX 1283 (regulations concerning the priest's share); *I.Didyma* 424 LL. 61/62 (sacrifice of 1000 sheep and twelve oxen by Seleukos I; reflections on where this large number of animals could have been offered: probably near the temple); *I.Didyma* 482 (regulations concerning the sale of meat, to be consumed outside the σκηνή).

1026. Didyma. Excavation of the sanctuary. K.Tuchelt, *Branchidai - Didyma. Geschichte, Ausgrabung und Wiederentdeckung eines antiken Heiligtums 1756 bis 1990* ('Sonderheft' to *AW* 22, 1991; Zürich 1991), contains photos of five inscriptions on 34 (*SEG* XXX 1283), 37 (*I.Didyma* 55/56), 51 (*I.Didyma* 101), 53 (W.Günther, *MDAI(I)* 21, 1971, 97-108 no. 1) and 55 (*I.Didyma* 469). W.Günther, *ibidem* 55-58 (= *Didyma Wegweiser* 16) focuses on the building accounts (organization of the work: temple slaves and occasionally other unfree laborers; progression of building activities during the 3rd/2nd cent. B.C.); *I.Didyma* 469 is taken as an example and discussed in detail (translation).

1027. Ephesos. The mysteries of Artemis and Ephesos as neokoros of Artemis. Cf. R.A.Kearsley in *New Documents* 6 (1992) 196-206, for text, translation and comment on *I.Eph.* 47, 1012, 1060, 1062 and 1068 (discussion of the status of the kouretes; their role in the prytaneion and in the mysteries of Artemis) and 647 (Ephesos as neokoros of Artemis and the Sebastoi; for this combination cf. also *SEG* XXXVII 886). Cf. also our lemma no. 1223 app. crit. ad LL. 7/8.

1028. Ephesos. The constructions of women. G.M.Rogers, *ZPE* 90 (1992) 215-223, points out that some women played a role in the construction or repair of buildings at Ephesos. In the early Empire these women were depicted as wives and daughters of male builders, as well as priestesses ('joint dedications'; evidence cited on 217 note 13). R. rejects the usual explanation that in these cases the men provided the funds for the public projects. Further, the suggestion that women were mentioned in the dedications because the men involved were asiarchs, with whom they shared the title of office, is unsatisfactory (see *SEG* XXXVI 1518, but cf. XL 1197; XLI 1332 and our lemma no. 1067). Arguing from *I.Eph.* 3853, he suggests that practical considerations may lie behind some of the joint dedications: the dedicators shared the expense involved (but in what proportion is never told). Against the view of H.C.van Bremen (see *SEG* XXXIII 1622) R. argues that there is a small number of inscriptions during the 3rd cent. A.D. at Ephesos, in which wealthy women appear as builders in their own right, outside the symbolic context of the family or a priestly office. They operated and their undertakings were presented in exactly the same way as those of the male benefactors (*I.Eph.* 2041, and from a later period 453). Further, several inscriptions from the 1st to the 4th cent. A.D. show that priestesses spent their own funds for public building and were publicly represented as acting in the same way as men or the polis (*I.Eph.* 492, to be compared to 422). Even outside the area of public building women at Ephesos take part (not as dutiful wives or daughters) in some of the most important religious and political structures in the city and even in some of the most ancient and prestigious religious and political structures of national Greek relations (sc. as official theoroi of the city at the Olympic games; evidence on 223 note 45) [but these female Ephesian θεωροί were present at the Ephesian Olympics, thereby imitating the role of the priestess of Demeter in Olympia; consequently they have nothing to do with 'national Greek relations' and confirm the virtual absence of married women at agonistic festivals like the Ὀλύμπια; cf. L.Robert, *OMS* V, 669-674, Pleket].

1029. Ephesos. The New Testament and Ephesian inscriptions. G.H.R.Horsley, *NT* 34 (1992) 105-168, draws attention to the importance of Ephesian epigraphy for the understanding of the social setting and the language of the New Testament. After introductions on the history of the city (105-112; on 108/109 discussion of the end of the Artemis cult and iconoclasm; cf. *I.Eph.* 1351 (translation); 3263 = *SEG* XXXI 957), previous research of *NT* specialists on non-literary publications (112-116) and the scope and usefulness of the *I.Eph.* volumes (116-121), H. deals with the following subjects: **1**) Jews at Ephesos (121-127): little epigraphical evidence (*I.Eph.* 1251: ἀρχισυνάγωγοι, πρεσβύτεροι; 1676/1677; 3822; 4135 LL. 25/26: φιλαργυρίας Ἰουδαϊκῆς πρόφασιν is probably not an allusion to contemporary Jewish avarice; cf. *SEG* XXXII 1133); possibly Jewish-pagan tensions favored the rapid spread of Christianity (cf. also *SEG* XXXIX 1100 in fine); the dedications to Θεὸς Ὕψιστος *I.Eph.* 1234/1235 are not necessarily Jewish; neither are Σαμβάθιος and related names necessarily evidence for Jewish presence (*I.Eph.* 3307; 2306k, where the cross is probably a later Christian addition; *SEG* XXXIX 1222; cf. also XXXVIII 888); **2**) onomastics (127-135): discussion of *I.Eph.* 20 (*SEG* XXXIX 1211; translation; list of contributions to the constructing of the customs house for fishery toll; 54-59 A.D.; 25-28 names overlap with the *NT*, 18 of which are in some way connected with Paul; many are Roman citizens, which offers an analogy with the Pauline congregation; possibly some of them may have been Latini Iuniani: free, but not in the possession of formal citizenship); on 134/135 H. argues that the Customs Law (*SEG* XXXIX 1180; XLI 972) was updated and re-inscribed in 62 A.D. because in the previous year the proconsul Barea had the harbor dredged, thereby providing renewed access to sea; **3**) magistracies (135-141): special attention to the γραμματεὺς τοῦ δήμου and the ἀσιάρχης, on record in *Acts* 19.35 and 31 (summary of R.A.Kearsley's argument; cf. *SEG* XXXVI 1518; XXXVII 1097; XXXVIII 1973; XXXIX 1791; XL 1197; cf. our lemmata nos. 1067 and 1239), and to the πολιτάρχης on record for Thessalonika in *Acts* 17.6-8 and for other cities in inscriptions; speculations on the relation of the itinerary of Paul's journeys with networks of patronage and with the status of the cities concerned: Roman coloniae (Philippi) and provincial metropoleis (Corinth; Ephesos); **4**) the cult of Artemis (141-158): theophoric names (about 100 people called Ἀρτεμᾶς, Ἄρτεμεις vel sim.); neopoioi as benefactors (translation of *I.Eph.* 961); possible identity of the neopoios Demetrios on record in *I.Eph.* 1578A LL. 11/12 with the homonymous silversmith known from *Acts* 19 (cf. *SEG* XXXVI 1028); epigraphical evidence concerning the kouretes: the growth in the number of cult officials and their increasing specialization are paralleled in the early Christian church; establishment of an Apollo oracle in competition with Klaros (*I.Eph.* 1024; cf. *BE*, 1982, no. 298, Herrmann); criticism of the financial management of the Artemision: *I.Eph.* 17-19 (partial translation); precautions against abuse by magistrates also in *I. Eph.* 3334 + 3214 (*SEG* XXXIII 946; XXXVI 1035*); other divinities; introduction of foreign deities; supervising role of the Athenian Areopagus in this process (cf. *Acts* 17: the Areopagus testing the credentials of Paul, apparently considered a travelling philosopher; cf. *SEG* XXXIII 960 (part of a Stoic or Epicurean diatribe) for the same ambiance at Ephesos); 'ecumenical' but not missionary character of the Artemis cult (*I.Eph.* 24; translation); opposition was not tolerated (*I.Eph.* 2; *SEG* XXXVI 1011); associaton with the imperial cult (cf. *SEG* XL 1001); **5**) linguistics (158-164): 25% overlap of the *NT* and *I.Eph.* vocabularies; examples of inscriptions as a resource for the study of the *NT* grammar (orthography; morphology; syntax).

1030. Ephesos. Proxeny decree for a Theban flute-player, ca. 300-280 B.C. *I.Eph.* 1470; *GIBM* III 470. D.Knoepfler, *Chiron* 22 (1992) 443/444 no. 58, suggests restoring in LL. 4/5 [ὑπὲρ Μικίων]ος τοῦ αὐλητοῦ and in L. 7 Μικίω]να Ἰσμηνοδώρου Βοιώτιον (*I.Eph.*: ὑπὲρ [---ιων]ος -- and [---ιω]να Ἰσμηνοδώρου Βοιώτιον).

He argues that Μικίων is the father of the Boiotian Ἰσμηνόδωρος Μικίωνος παῖς χορευτής on record in a Delphian inscription (*Syll.*^{3} 424; ca. 260 B.C.). Roesch's suggestion (*art.cit.*; cf. *SEG* XXXIX 424) to identify [Γοργίω]ν Ἰσμηνοδώρου as the father of the Theban artist Ἰσμηνόδωρος, who participated in contests in Argos at the end of the 2nd cent. B.C. (cf. W. Vollgraff, *Mnemosyne* 47, 1919, 253) is rejected by K. on chronological grounds.

1031. Ephesos. Honorary inscription for the archiereus of Asia (Her ?)ennius Rufus, 132-reign of Caracalla. *I.Eph.* 664b. M.Domitilla Campanile, *SCO* 42 (1992) [1994] 277-279, suggests restoring the name of the honorand (LL. 5/6) as [Ἑρ]έννιον Ῥοῦφον or [abbreviated praenomen Ἑρ]έννιον Ῥοῦφον rather than [abbreviated praenomen] Ἔννιον Ῥοῦφον, since other Herennii (*I.Eph.* 20B L. 38; 412 L. 10; 462 L. 9; 695 L. 15; 1019 L. 2) but no Ennii are attested at Ephesos. He may be identical with ὁ κράτ(ιστος) Ἐρέν(νιος) Ῥοῦφος on record as an Areopagite in *IG* II^2 1999 + 2003 + 2339. D.C. points to *I.Eph.* 1112 and *SEG* XXXIX 1197 for other Ephesians enjoying Athenian citizenship. Cf. also ead., *I sacerdoti del koinon d'Asia (I sec. a.C.- III sec. d.C.). Contributo allo studio della romanizzazione delle élites provinciali nell'Oriente greco* (Biblioteca di Studi Antichi 74; Pisa 1994) 148/149 no. 180 [D.C. is unaware of the republication by D.J.Geagan in 1967 of *IG* II^2 1999 + 2339 which join 2003: *SEG* XXIV 200, as well as of several later studies: *SEG* XXXIII 155*. Starting from J.H.Oliver's old date of 164/165 A.D. (cf. *SEG* XVII 56) she argues that *I.Eph.* 664b should be assigned to about the same period; however, the date now generally accepted for *IG* II^2 1999 + 2003 + 2339 is ca. 200 A.D. (*SEG* XXXIII); cf. also XXIX 150: 190/191 A.D. (D.J.Geagan, endorsed by Oliver: cf. *SEG* XXXI 139), Tybout].

1032. Ephesos. Honorary inscription for an anonymous athlete, ca. 150-200 A.D. *IAG* 75; *I.Ephesos* 2072. W.Appel, *ZPE* 92 (1992) 179/180, suggests restoring in L. 1: [-- νεικήσαντα κοινὰ] | Ἀσ[ί]ας ἐν Σμύρνῃ παίδω[ν καὶ ἀνδρῶν] (*IAG* and *I.Eph.* παίδω[ν Ἰσθμικῶν ?]). The athlete was victorious at the κοινὰ Ἀσίας in Smyrna as παῖς (Ἰσθμικός ?) and as ἀνήρ. Cf. LL. 4/5: π[αίδων· Ἄκτια] | ἐν Νεικοπόλει, κοινὰ Ἀσίας [ἐν Σμύρνῃ] (the last word not restored in *IAG, I.Eph.*), and LL. 12-14: ἀνδρ[ῶν· | Π]αναθήναια ἐν Ἀθήναις, κοινὰ Ἀσίας ἐν [Σμύρνῃ | τὸ] β΄. Cf. *I.Smyrna* 661 L. 8 (παίδων καὶ ἀνδρῶν). On 180 note 4, A. proposes to read in L. 1: [β΄ κατὰ τὸ ἐξῆς], cf. *I.Smyrna* 661 L. 9 (γ΄ κατὰ τὸ ἐξῆς).

1033. Ephesos. Epitaph of Minnias, undated. *I.Eph.* 2551 (A). D.Knoepfler, *Chiron* 22 (1992) 441 no. 53, points out that J. and L.Robert, *BE* (1981) no. 476, suggested reading Μιννιὰς Ἐπαμείνον[ος] Βοιωτία (*I.Eph.*: Μιννίας Ἐπαμείνον[ος] Βοιωτία[ς]).

1034. Ephesos. Bilingual epitaph of Quintus Aemilius Q. f. Aristeides, early 2nd cent. A.D. *I.Eph.* 2204 A. Fragments of an Attic battle sarcophagus; Latin and Greek inscription in oblong recessed fields below the lid and above the base; now in the Ephesos Museum in Selçuk. E.Rudolf, *Der Sarkophag des Quintus Aemilius Aristides* (Denkschr. Österr. Akad.Wiss., phil.-hist. Kl. 230; Vienna 1992; ph.; dr.), reconstructs this sarcophagus on the basis of the extant fragments, found together with fragments now lost by F.Eichler in the tomb of Aristeides' sister Cl.Antonia Tatiana in 1928/1929, and of Eichler's notes. On 18-21 R. discusses the inscription, which he presents in a graphic reconstruction (Pl. 29 fig. 51) but without transcription; we read the text from the dr..

[Quintus Aemilius Quinti filius Aristi]des p[rocurator] augg

Ὁ [τόπος καὶ ἡ σορός ἐστιν Κυΐντου Αἰμιλί]ου Κυΐντου υ[ἱοῦ Ἀριστ]είδου ἐπι[τρ]ό-που [τῶν Σεβαστῶν]

[-- e]qes (= eques) R[omanus --]; [-- ? proc.] Aug. [--]; [Κοΐντου Αἰμιλί]ου Κοΐντου υ[ἱοῦ Ἀριστ]είδου ἐπι[τρό]που [τῶν Σεβαστῶν], *I.Eph.* || the owner of the tomb, Cl.Antonia Tatiana (also known from an inscribed portrait from Aphrodisias: J.Inan, E.Alföldi-Rosenbaum, *Römische und frühbyzantinische Porträtplastik aus der Türkei*, Berlin 1979, 213ff. no. 187), permitted her brother Aristeides to bury his wife in 204 A.D.: *I.Eph.* 2121 (ph.; the inscription was probably engraved on the base of Aristeides' sarcophagus; in L. 1 [τόπον] rather than [σορόν] should be restored; both readings were suggested by J.Keil, but [τόπον] is not mentioned in *I.Eph.*). The deceased outlived his wife, since he is on record in *I.Eph.* 2051 (208/209 A.D.). The sarcophagus of Aristeides was possibly made before 204 A.D., ed.pr., who on 28-31 points out that inscriptions on Attic sarcophagi are rare, since they had to be added after production, no special place being reserved for them (list of ten examples on 19 note 52).

1035-1063. Ephesos and its area. Various inscriptions. Edd.pr. C.Içten - H. Engelmann, *ZPE* 91 (1992) 283-295 nos. 1-33, publish the following texts.

1035: 283/284 no. 1. **Milestone, 239 or 240 A.D.** White-blue marble column. Found near Kusçuburnu/ Torbali. W.Eck apud edd.pr. comments on the proconsul, also on record in *TAM* V 1 618 (a) and V 2 872: he can be identified with Asinnius Sabinianus, cos. suff. ca. 250 A.D. (*PIR*^{2} A 1251). M.Asinnius Sex. f. Hor.Rufinus Valerius Verus Sabinianus, cos. suff. ca. 185 A.D. (*L'Année Épigraphique*, 1954, no. 58) was probably the grandfather, Sex.Asinnius M. f. Hor.Rufinus Fabianus (R.Cagnat - A.Merlin, *Inscriptions Latines d'Afrique*, Paris 1923, 297) the father of the proconsul. His mother may have been a daughter or rather a sister of A.Triarius Rufinus, cos. ord. in 210 A.D.

[----------]
[----------].. Εὐσεβ.
[----------] .. δ[η]μαρχικῆς

4 [ἐξου]σ̣ίας π[ατρὶ] πατρίδος, ὑπάτῳ,
ἀνθυπάτῳ
ἀπὸ [Ἐ]φέσου vacat μί(λια) κα΄
ἐπὶ ἀνθυπάτου Μ. Τρ̣[ια]ρίου Ῥουφείνου
8 Ἀσιννίου Σαβειν[ι]ανοῦ

1036: 285 no. 2. **A group of gladiators, end of the 2nd cent. A.D.** White marble plaque with pediment. For the asiarch cf. *I.Eph.* 47, 298 and 336.

μονόμαχοι
Κλαυδίου Κλε-
οβούλου
4 ἀσιάρχου
vacat

1037: 285 no. 3. **Dedication to Aphrodite.** White marble altar, broken below. Undated by edd.pr.

Πλουτίων
Ἀφροδείτῃ
[ἐ]πηκόῳ τὸν
4 [β]ωμὸν ἀνέθηκ[εν]

1038: 285/286 no. 4. **Weight from Kolophon.** Undated by edd.pr. [Imperial period, Strubbe].

Front: λείτρα
Back:
· Αἰμ. ·
Σενπ. · Φρ-
όντωνος
4 εἰρηνάρχο-
υ · Κολοφων-
ίων · μετὰ τ-
ῶ{ι}ν συν-
8 αρχόν(των)

1-2. Αἰμ(ιλίου) Σενπ(ρωνίου)

1039: 286 no. 5. **Bronze candelabra.** Inscription in four columns of three lines each. Undated by edd.pr.

Ἐκαλιέργησεν Ἀσιτερία τὸ | πολυκανδίλιον τοῦτ̣ο̣ ὑ[πὲρ]

1040: 286 no. 6. **Christian prayer ?, late Roman period.** Graffito on a brick.

Ὑπὲ[ρ] | τῶ δόλω τῶ | [Θεῶ]

1041: 287 no. 7. **Epitaph of Pollys, son of Thrasykritos, from Alyzia.** Found near Kuşadasi. White marble pedimental stele with akroteria. Below the inscription a ribbon. Stoichedon. Undated by edd.pr., who argue that the stele must have been

transported from Western Greece to the Ionian coast as ballast in a ship. For inscriptions from Alyzia, see *IG* IX 1^2 444-450.

Πόλλυς Θρασυκρίτο | Ἀκαρνὰν ἐξ Ἀλυζέας

1042: 287 no. 8. **Epitaph of Antiochos, son of Antiochos, 1st cent. B.C.** Ostotheke: Ὁ δῆμος | (wreath) | Ἀντίοχον Ἀντιόχου

1043: 287 no. 9 and 295 no. 32. **Epitaph of Lykiskos, son of Theotimos, from Megara, Hellenistic period.** Lower part of a stele with relief representing the legs of a person: Λυκίσκος Θεοτίμου | Μεγαρεύς

The stele has been re-used. **Epitaph of Tib. Julius Nikephoros and his family, Imperial period.**

Τοῦτο [τὸ ἡρῷον καὶ ὁ]
περὶ α[ὐτοῦ τόπος ἐστὶν]
Τιβερίου Ἰο[υλίου Νι]-
κηφόρου κα[ὶ --- κ]-
αὶ Λουκίλλ[ης τῆς γυναι]-
κὸς αὐτοῦ [καὶ τῶν τέκνων]
αὐτῶν vacat

1044: 288 no. 10. **Epitaph of Moschion, son of Eustratos, Hellenistic period.** Stele with support: Μοσχίων | Εὐστ[ρ]άτου | vacat

1045: 288 no. 11. **Epitaph of Eikadios, end of the 1st cent. B.C.?**

Εἰκάδιος Τυσκλᾶνος

Τυσκλᾶνος: 'wohl zu Tusculanus', edd.pr.

1046: 288 nos. 12/13. **Epitaph of Tib.Cl.Zosimos and his family, probably 2nd cent. A.D.** Tomb near the Magnesian gate. No. 12 is engraved on the lintel above the entrance to the underground chamber, no. 13 on a marble ostotheke in the burial chamber, decorated with garlands.

No. 12: Τοῦτο τὸ μνημεῖόν ἐστιν Τιβ. Κλ. Ζωσίμου
καὶ γυναικὸς αὐτοῦ Χαρμοσύνης καὶ τέκνων αὐτῶν·
vacat ζῶσιν vacat

No. 13: Βαλερία
Χαρμοσύνη

1047: 289 no. 14 (ph.). **Latin epitaph of Q.Pinarius, probably from the triumviral period.** White marble plaque. The right part (in Greek) is *I.Eph.* 705(a).

Q. Pinari[us L. f.]
Aem. trib. mil. l[eg. VI]
Macedoni[cae sibi]
et Pinariae [Doxae]
vacat uxori suae. vacat
Κόϊντος Πινάριος
Λευκίου υἱὸς Αἰμιλία
χιλίαρχος λεγιῶνος
ἕκτης Μακεδονικῆς
ἑαυτῷ καὶ Πειναρί-
ᾳ Δόξῃ τῇ ἑαυτοῦ
vacat γυναικί vacat

1048: 289/290 no. 15. **Epitaph of Tib.Cl.Bakchylos and his family, Imperial period.** White-gray marble plaque. The inscription is in a slightly recessed field.

Τοῦτο τὸ ἡρῷον καὶ ὁ περί-
βολος καὶ τὸ πρὸ αὐτοῦ σω-
λάριον καὶ ἡ κατὰ τοῦ ἡρῴου
ἐπικειμένη σορός ἐστιν
Τι. Κλ. Βακχύλου καὶ Κλ.
Ἀλεξάνδρας καὶ τῶν τέ-
κνων αὐτῶν Ἀπφίου καὶ
vacat Ἀλεξάνδρου, vacat
Βακχύλου, Ἑρμιόνης καὶ ἀπελευθέ-
ρων αὐτῶν· ζῶσιν

2-3. σωλάριον: 'terrace', cf. no. 27, edd.pr. [and *SEG* XXVII 776] ‖ 9-10. added in smaller letters.

1049: 290 nos. 16/17. White-gray marble plaque with two inscriptions in a slightly recessed field. The plaque was re-used later again as the lid of an ostotheke.

Epitaph of Tib.Cl.Hermes and his family, Imperial period?

No. 16:

Τοῦτο τὸ μνημεῖόν ἐστιν
Τιβ. Κλ. Ἑρμοῦ καὶ Ἐπιτεύ-
ξεως γυναικὸς αὐτοῦ
καὶ τέκνων αὐτῶν

Epitaph of L.Marius Euodos and his heirs, Imperial period.

No. 17:

Τοῦτο τὸ μνημεῖόν ἐστιν
Λουκίου Μαρίου Εὐόδου
καὶ κληρονόμων αὐτοῦ·
vacat ζῶσιν vacat

1. Final nu written above the line.

1050: 290/291 no. 18. **Epitaph of Klemys and Eutychia.** Ostotheke of white-blue marble, decorated with rams' heads and garlands.

Κλέμυς Ἀττάλου [[ζῆ]] | Εὐτυχία Κλέμυδος· ζῆ

Undated by edd.pr. ‖ 1. Κλέμυς: derived from κλεμμύς, 'turtle', edd.pr. [for names derived from animals cf. *SEG* XL 1678 in fine sub 5, Pleket].

1051: 291 nos. 19/20. (ph.). **Epitaph of Artemo, daughter of Metrodoros, and others.** Column supported by a large bomos. Undated by edd.pr. The second text was added later.

Ἀρτεμὼ Μητροδώ[ρου],
Μυραλλὶς Δημητρίο[υ],
Φρύνιχος Ἀγήσωνος,
Ἀγήσων Ἀγήσωνος

Τοῦ μνημείου
καὶ τοῦ βωμοῦ
Στράτων πραγματικὸς
ἀπὸ γερουσία[ς] κήδεται

[4. For the πραγματικός cf. L.Robert, *Hellenica* XI/XII, 414-429; J.A.van Rossum, *De Gerousia in de Griekse steden van het Romeinse Rijk* (Diss. Leiden 1988) 203 and 212 note 15, Pleket].

1052: 291/292 no. 21 (ph.). **Epitaph of Agileia Chreste and others, reign of Tiberius?** Plaque, later re-shaped into a capital with part of a column.

[T]ὸ μ[ν]ημ[εῖο]ν
Ἀγιλητίας Χρήστης,
ζῆ· καὶ Γαίου Ἀγιλη[ί]-
ου Παμφίλου, ζῆ·
καὶ Γαίου Ἀγιλητίου
Εὐβούλου, ζῆ

3-6. A Γ. Ἀγιλήιος Σεβῆρος is on record as koures during the reign of Tiberius in *I.Ephesos* 1002, edd.pr.

1053: 292 no. 22 (ph.). **Epitaph of M.Val.Ep-- and his family.** White-blue marble plaque; inscription in a recessed field. Undated by edd.pr. [later 2nd/3rd cent. A.D.: cf. LL. 4/5].

Τοῦτο τὸ ἡρῷον σὺν το[ῖς ἐπι]-
κειμένοις εἰμισορίοις τ[ρισὶν]
καὶ περιβόλῳ ἐστὶν Μ. Βαλ. Επ[--]

καὶ γυναικὸς αὐτοῦ Αὐρηλία[ς]
Φιλομήτορος καὶ τέκνων [αὐτῶν]·
vacat
vacat ζῶσιν vacat

1054: 292 no. 23. **Epitaph of Aur.Tatianos and his family.** White-blue marble fragment. Undated by edd.pr. [2nd/3rd cent. A.D. in view of Αὐρ. in L. 2]. The text is written in a slightly recessed and erased field; of the original inscription only ζῇ can be read.

Ἡ πύαλος ἡ ἀπὸ ἀριστερῶν
καὶ ἡ σορός εἰσιν Αὐρ. Τατια-
νοῦ καὶ Σερβει(λίας) Κρατείας καὶ τέ-
vacat κνων αὐτῶν· ζῶσιν vacat

1. Πύαλος: characteristic of Bithynia but rare at Ephesos, edd.pr. [cf. L.Robert, *Études Anatoliennes* 130, Herrmann] ‖ 2-3. several Aurelii Tatiani are on record in Ephesos: *I.Eph.* 1935(a), 2550(b), 3239, edd.pr.

1055: 292/293 no. 24. **Epitaph of Herakleon and others.** Found at Acarlar. Pedimental stele with akroteria, decorated with a shield; LL. 1/2 above the moulding.

Ἀπολλωνὶς γυνὴ Ἡρ- Ἡρᾶς Ἡρακλέωνος·
vacat ακλέωνος· vacat vacat Ἡρᾶς Ἡρᾶ· vacat
Ἡρακλέων Περιγένου Περιγένης Ἡρακλέ-
ἥρως χρηστέ, χαῖρε· [ωνος ---]

Undated by edd.pr. ‖ 5-7. added later in a less careful script.

1056: 293 no. 25. **Epitaph of Antonia, beginning of the 2nd cent. A.D.?** Found at Selçuk.

Μᾶρκος Ἀντώνι- τρὶ μνέας χάριν
ος Ἑρμῆς Ἀντω- vacat ἐποίει vacat
νίᾳ τῇ ἰδίᾳ θυγα- vacat

1057: 293 no. 26. **Epitaph of Apion Marcus and others, 2nd cent. A.D.?** White marble ostotheke, decorated with rams' heads and garlands.

Ἡ ὀστοθήκη ἐστὶν Ἀπίω- Ἰατρικοῦ, ζῇ, καὶ Λ. Ἀτει-
νος Μάρκου καὶ Ἀτειλίας vacat λίου Διδύμου, ζῇ vacat
Ἀρέτης, ζῇ, καὶ Λ. Ἀτειλίου

1058: 293/294 no. 27 (ph.). **Epitaph of M.Aur.Apollonides, 2nd/3rd cent. A.D.** White marble plaque; inscription in a slightly recessed field.

Τὸ ἡρῷον καὶ αἱ κα-
τὰ τοῦ σολάρου
ἐπικείμεναι σοροὶ
4 δύο καὶ ὁ οἶκός ἐ-
στιν Μ. Αὐρηλίου Ἀπολλωνί(δ)ου·
vacat ζῇ vacat

2. σολάρον, see no. 15, edd.pr. ‖ 5. ΝΙΛΟΥ, lapis.

1059: 294 no. 28. **Epitaph of Glykon.** Ostotheke with a frieze of garlands, broken.

Γλύκων Βῆδις

Undated by edd.pr. ‖ Βῆδις = Βήδι(ο)ς?, edd.pr.

1060: 294 no. 29. **Epitaph of Tib. --.** Right part of a white marble tabula ansata, broken below. The inscription is in a recessed field. Undated by edd.pr.

[Τὸ μνημ]ῆον καὶ
[ὁ περίβ]ολος
[καὶ αἱ] ἐπικεί-
4 [μεναι σ]οροὶ

[καὶ αἱ ὀ]στοθῆ-
[καί εἰσι]ν Τιβ.
[---]ου

1061: 294 no. 30. **Epitaph of Pontius --.** Fragment of a white marble ostotheke. Undated by edd.pr.

[--- ἡ] ὀστο[θήκη --] [----] Ποντίου [---]
[----] ἐσ[τιν ---]

1062: 295 no. 31 (ph.). **Epitaph of Zenonis.** Fragment of a sarcophagus, decorated with garland and boukranion. Undated by edd.pr.

[---]Ζηνονίς mater eius vivit
[---] sacer

1063: 295 no. 33. **Epitaph of M.Caelius -- and others, probably Imperial period.** Fragment broken to the left. Found at Selçuk.

[----------]. ο Μ. Καίλιος
[---------] Ζηνοβίου τοῦ
[----- καὶ Φ]λαβίας Τροφί-
4 [μης τῆς γυναι]κὸς αὐτοῦ ν

vacat
[----------]ανη ζῇ
8 [[----------]]
[[----------]]

1064. Klaros. The sanctuary of Apollo. J.de La Genière, *CRAI* (1992) 195-208, presents the results of the new excavations in the sanctuary of Apollo. On 204 she briefly adduces some lines from the honorary decrees for Polemaios and Menippos (*SEG* XXXIX 1243/1244) illustrating the renewal of the sanctuary in the late 2nd cent. B.C.: 1244 Col. II LL. 24-33 show the temple under construction; 1243 Col. IV LL. 35-53; Col. V LL. 1-11, and 1244 Col. I LL. 49/50 testify to various activities which took place in the reconstructed sanctuary. Cf. also ead., *REG* 102 (1990) 95-110.

1065. Kolophon. Honorary decree for the chresmologos Menophilos from Smyrna, ca. 200-150 B.C. Pedimental stele, broken into three pieces, damaged at the top, at the right and at the lower left side. In the pediment a patera; in the field above the inscription at left and at right a tripod supporting a large vessel with lid, in the middle a laurel wreath. Found at Klaros along the sacred road, South of the temple. Edd.pr. J.and L.Robert, *BCH* 116 (1992) 279-291 (ph.), with translation and commentary. They comment on the close relations between Smyrna and Kolophon and on the fact that non-citizens were invited to become director of the oracle (cf. Tacitus, *Ann.* II 54). For the oracle and its personnel cf. H.W.Pleket, *Hermeneus* 66 (1994) 143-151 (in Dutch).

Ἐπὶ Ἡροκλείους, Κρονιῶνος δεκάτηι, vacat
ἔδοξεν τῆι βουλῆι καὶ τῶι δ[ήμωι]· προέδρων
γνώμη· ἐπειδὴ Μηνόφιλος [Φιλεταίρου Ζμυρ]-
ναῖος ὁ χρησμολόγος, τοῦ θε[οῦ μὲν χρησμῶι]
τοῦ καθηγεμόνος καὶ σωτῆρος [τῆς πόλεως]
Ἀπόλλωνος, φιλοτιμίαι δὲ καὶ σ[πουδῆι τοῦ δή]-
μου κατακεκλημένος ἐπὶ τὴ[ν προστασίαν]
τοῦ μαντείου διά τε τὴν πρὸ[ς θεοὺς εὐσέβει]-
αν καὶ τὴν πρὸς ἀνθρώπους ὁσιό[τητα, adjective]
μὲν καὶ πρέπουσαν τῆι διωνομα[σμένηι παρ' ἀν]-
θρώποις περὶ τοῦ χρηστηρίου φήμ[ηι performing τὴν]
προστασίαν, καθήκουσαν δὲ τῆι [αὐτοῦ κα]-
θιερώσει τὴν ἀναστροφὴν τηρῶν, ἄ[ξιον αὐτὸν παρέχε]-
ται καὶ τῆς τοῦ θεοῦ πίστεως καὶ τῆ[ς τοῦ δήμου]
φιλοτιμίας καὶ τῆς τῶν παραγινομέ[νων χάριν τῆς]
τοῦ θεοῦ συμβουλίας δόξης, καθήκε[ι δὲ τοῖς Κολοφω]-
νίοις καὶ διὰ τὴν περὶ τὸ χρηστήριον σ[πουδὴν ? καὶ δι]-
ὰ τὴν τῶν καλῶν καὶ ἀγαθῶν ἀνδρῶν [φιλοτιμίαν]
τὴν ἰδίαν προαίρεσιν φανερὰν πᾶσιν [καθιστά]-
νειν· τύχηι ἀγαθῆι· ἐπῃνῆσθαι ὑπὸ [τῆς βου]-
λῆς καὶ τοῦ δήμου Μηνόφιλον Φι[λεταίρου]
Ζμυρναῖον ἐπί τε τῆι τοῦ βίου κα[λοκαγαθί]-
αι καὶ ἐπὶ τῆι τοῦ μαντείου προστα[σίαι καὶ]
στεφανωθῆναι χρυσῶι στεφάνωι κ[αὶ ἀναγ]-

γέλλεσθαι τὸν στέφανον τοῖς τε [Διονυσί]-
οις καὶ τοῖς μεγάλοις Κλαρίοις, τὴν [ἀναγγε]-
λείαν ἀεὶ ποιουμένων τῶν ἀγωνο[θετῶν]
καὶ τοῦ πρυτάνεως ὅταν καὶ τοὺς ἄ[λλους ἀ]-
ναγγελῶσιν στεφάνους, τῆς ἀν[αγγελείας]
γινομένης τῆσδε· Ὁ δῆμος στεφανο[ῖ Μηνόφι]-
λον Φιλεταίρου τὸν ὑποφήτην τοῦ θ[εοῦ χρυ]-
σῶι στεφάνωι εὐσεβείας ἕνεκα τῆς π[ρὸς τοὺς]
θεούς· ὑπάρχειν δὲ αὐτῶι καὶ προεδρία[ν ἐν πᾶ]-
σι τοῖς ἀγῶσιν οἷς ἡ πόλις συντελεῖ· δεδό[σθαι]
δὲ αὐτῶι καὶ πολιτείαν ἐφ' ἴσηι καὶ ὁμοίαι πᾶσ[ι τοῖς]
[Κ]ολοφωνίοις· ἀναγραφῆναι δὲ τόδε τὸ ψή-
[φι]σμα ὑπὸ τοῦ ταμίου Ποσιδέου εἰς στήλην
[μα]ρμαρίνην καὶ ἀνατεθῆναι εἰς τὸ ἱερὸν τοῦ
[Ἀπ]όλλωνος εἰσελθόντων τὸ τρίπυλον ἐν-
[δέξια] πρὸς τῆι παραστάδι. vacat Διεψηφίσθη ἐν
[τῶι] δήμωι κατὰ τὸν νόμον. vacat Οἱ ψηφίσαν-
[τες] δισχίλιοι· οὗτοι ἔδωκαν πάντες

4. Χρησμολόγος: a person specialized in interpreting oracles, edd.pr. ‖ 9. an adjective is needed, edd.pr. ‖ 11. a participle meaning 'to perform' is needed, edd.pr. ‖ 16. τοῦ θεοῦ συμβουλία: also occurring in inscriptions relating to the oracle of Didyma, edd.pr. ‖ 19-20. [καθιστά]ινειν: suggested by P.Charneux apud edd.pr. ‖ 31. ὑποφήτης: synonym of προφήτης, who took up the prostasia of the oracle: 'president', edd.pr.

1066. Magnesia on the Maeander. Federal Boiotian decree about the acceptation of the Leukophryena, 208 B.C. *I.Magnesia* 25 (B) (cf. *SEG* XV 666). D.Knoepfler, *Chiron* 22 (1992) 427/428 no. 33, wonders whether the federal Boiotian archon in L. 1 may have been Nikon (208 B.C.); Thibron is excluded (*I.Magnesia*: [ἄρχοντος Βοιωτοῖς] Θίβρ[ωνος ?).

1067. Magnesia on the Maeander. Honorary decree for Iouliane, high-priestess of Asia, shortly after 38 A.D. *I.Magnesia* 158 (cf. *SEG* XXXVI 1518). P.Herz, *Tyche* 7 (1992) 103-105, rejects R.A.Kearsley's view that Iouliane served as archiereia of Asia separately from her husband. The text primarily shows that Iouliane was the first woman to become archiereia of Asia (LL. 5/6: ἀρ[χιέ]ρειαν γε[νομένην] | τῆς Ἀσία[ς πρ]ώτην τῶ[ν γυναικῶν]|). Her priesthood [θεᾶς Ἀγριπ]πείνης [μητ]ρός (LL. 8/9) gives a terminus post quem of 37 A.D. (beginning of Caligula's reign). H. argues that the election of the first provincial archiereia should be connected with the death of Drusilla in 38 A.D.; she became the object of a state cult at Rome in the same year, and introduction of the cult in the Eastern provinces probably followed in 39 A.D. Subsequently the cult of the divae and the wife of the living emperor was entrusted to the wives of the provincial high-priests (cf. *SEG* XL 1197).

Possibly also sisters and daughters sometimes assisted the archiereus (cf. e.g. *I.Eph.* 729, where the archiereia Flavia Papiana probably shared the priesthood with her father: H. 102). Cf. also our lemmata nos. 1239 and 1856.

1068. Magnesia on the Maeander. Honorary decree for the imperial freedman Ti.Claudius Tyrannos, 50-100 A.D. *I.Magnesia* 113. V.Nutton in A.Wear (ed.), *Medicine in Society. Historical Essays* (Cambridge 1992) 46 with note 123, suggests that the ἐργαστήρια owned by Ti.Claudius Tyrannus in the countryside of Magnesia were 'surgeries' rather than manufacturing etablishments. He refers to *SEG* XXX 1175 for ergasterion in a medical context.

1069. Miletos. The 'harbor of Dokimos'. C.P.Jones, *Chiron* 22 (1992) 91-102, argues that ὁ λιμὴν ὁ Δοκίμου λεγόμενος on record in Chariton of Aphrodisias, *Chaereas and Callirhoe* 3.2.11 means the 'harbor of Dokimos' rather than the 'harbor called Dokimos': Dokimos was a general of Antigonos Monophthalmos who captured the akropolis of Miletos during the campaign against Caria in 312 B.C. (Diod. 19.75.3/4) and very probably constructed the harbor in or shortly after this year. This epochal event was marked by the start of a new list of stephanephoroi (*Milet* I 3 123) beginning with the following annotation under the name of the eponym for 313/312 B.C.: ἐπὶ τούτου ἡ πόλις ἐλευθέρα καὶ αὐτόνομος ἐγένετο ὑπὸ Ἀντιγόνου καὶ ἡ δημοκρατία ἀπεδόθη. J. discusses the career of Dokimos, who is known inter alia as the founder of Dokimeion from coins and epigrams (L.Robert, *RPh* 8, 1934, 267-268 = *OMS* II 1166/1167). The name Dokimos recurs in an elite family of Miletos some two and a half centuries later (*Milet* I 3 125 LL. 28, 46/47: stephanephoroi; possibly descendants of Dokimos). The liberation of Miletos and other cities and the strengthening of Miletos' harbors was a deliberate policy of Antigonos: cf. the letters of Antigonos to Greek cities *OGIS* 5 LL. 53-61; *RC* 1, 3/4 (cf. *SEG* XL 1693); *Staatsverträge* 428; the decree of Kolophon B.D.Meritt, *AJPh* 56 (1935) 359-372 (cf. L.Robert, *RPh* 10, 1936, 158-164 = *OMS* II 1237-1243). The harbor built by Dokimos is probably the 'lion-harbor', which was part of the city's defences and could be closed off: κλειστὸς λιμήν (*Milet* I 3 172).

1070. Miletos. Sacred regulations for the civic cult of Dionysos, 276/275 B.C. *LSAM* 48; *SEG* XXXVIII 1149*. R.Hamilton, *Choes and Anthesteria* (cf. our lemma no. 114) 170 T 73, reprints the text of LL. 21-23 with translation on 57.

1071. Miletos. Decree concerning a public loan through epidosis, 211/210 B.C. *Milet* I 3 147 (L.Migeotte, *L'emprunt public dans les cités grecques* no. 97). For an analysis of the structure of the households and families, with special reference to the position of widows, cf. L.-M.Günther in *op.cit.* (cf. our lemma no. 998) 24-29: reconstruction of the stemmata of various families among the lenders: '-- die Ausprägung der Beziehungen innerhalb der sog. erweiterten Familie (ist) ein Reflex der an Endogamie orientierten Haushaltsstrukturen in

der hellenistischen Poliswelt' (29) [cf. *SEG* XL 1643 for a recent study of the structure of Milesian families based on more evidence but reaching similar conclusions about endogamy and the relations between nuclear and extended families; cf. also our lemma no. 1752, Pleket].

1072. Miletos. Athenian decree awarding citizenship to Milesian theoroi, ca. 180-160 B.C. Two fragments of a gray marble stele now in the epigraphical depot of the Museum in Balat. Ed.pr. W.Günther, *EA* 19 (1992) 135-143 (dr.; ph.).

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[ἀνειπεῖν Διονυσίων τῶν ἐν ἄστε]ι̣ τ̣ρα[γωιδοῖς ὅτι στε]-
[φανοῖ ὁ δῆμος ὁ Ἀθηναίων εὐνοία]ς̣ ἕνεκεν̣ [καὶ φιλοτιμίας τῆς]
[εἰς ἑαυ]τὸν · [ἐπ]αιν[έσαι δὲ τόν ⟨τε⟩ ἀρ]χ̣ιθέωρον Ἑρμ̣[όφαντον Λίχαντος]
4 [καὶ] τοὺς θ̣[ε]ωροὺ[ς -- ca. 8 --]ον Χαριδήμου, [---- ca. 18 ----]
[.]ος, Ἱέρωνα Σίμ[ου, -- ca. 7 -- Ἰ]άσονος, Ἔκφαντ̣[ον -- ca. 7-8 -- καὶ στε]-
[φ]ανῶσαι ἕκα[στον αὐτῶν χ]ρυσῶι στεφάνω[ι εὐσεβείας τε ἕνεκεν]
[τῆ]ς πρὸς τοὺ[ς θεοὺς καὶ ἀ]ρετῆς καὶ φιλοτιμία[ς τῆς εἰς τὸν δῆμον]
8 [τὸ]ν Ἀθηναίω[ν καὶ τὴν ἑαυ]τῶν πατρίδα καὶ ἀνειπ[εῖν τοὺς στεφά]-
[νο]υς ἐμ μὲν ἄ[στει Διονυσί]ων τραγωιδῶν τῶι κα[ινῶι ἀγῶνι, ἐν δὲ Μι]-
[λ]ήτωι Δι[ο]νυ[σίων τραγωι]δοῖς · δεδόσθαι δὲ αὐτοῖ̣[ς καὶ πολιτείαν],
[τ]οὺς δὲ [θ]εσμ[οθέτας ποιήσ]ασθαι τὴν εἰσαγωγὴν τ̣[ῆς δοκιμασίας]
12 [καὶ μ]ὴ παρό[ντων αὐτῶν ν] εἶναι δὲ̣ αὐτοῖς καὶ γράψ̣[ασθαι φυλῆς καὶ]
[δήμου] καὶ φρ̣[ατρίας ἧς ἂν βούλ]ω[ντα]ι· ἀναγράψα̣ι [δὲ τόδε τὸ ψήφισ]-
[μα τὸν γρα]μ̣[ματέα τὸν κατὰ πρυτα]νείαν ε[ἰς στήλας λιθίνας δύο]
[καὶ στῆσαι τὴμ μὲν μίαν ἐν Ἀθήναι]ς̣, τ̣ὴ̣[ν δὲ ἑτέραν ἐμ Μιλήτωι]

Lettering points to the early 2nd cent. B.C.: Α, Ν, small hanging omicron and omega, small apices, ed.pr. ‖ this is the Milesian version of the Athenian decree; it shows some differences with Athenian formulaic language: in L. 9 ἐν ἄστει is used in opposition with ἐν Μιλήτωι, whereas in Athenian texts the expression is used to distinguish the city from the demes; in L. 11 the procedure of the thesmothetai is described in an abridged form, ed.pr., who points out that the Greek concept of 'Urkundlichkeit' differs from ours ‖ 1-3. in the first part of the decree the Milesian demos was praised, ed.pr. ‖ 4. Hermophantos, son of Lichas, is on record in *IG* II^2 992 as theoros (190-180 B.C.): cf. *SEG* XLI 58; as architheoros he was probably active in the period 180-160 B.C., ed.pr. with further references about close relations between Miletos and Athens in this period: cf. *SEG* XXXIX 1254 (Athenian ambassadors and the peace-treaty between Miletos and Magnesia: *Syll.*^{3} 588); cf. also our lemma no. 105; ed.pr. also mentions an unpublished Milesian inscription mentioning a priest of Athena Nike: presumably imitation of Athens.

1073. Miletos. Procession road of the Molpoi, ca. 100 B.C. *Milet* I 3 133. *SEG* XXXVI 1050*, 1056; XXXVII 981. *Syll.*^{3} 57; *LSAM* 50. K.Clinton, *op.cit.* (cf. our lemma no. 1) 122, discusses LL. 25-27 as a parallel for the carrying of sacred stones (such as the Eleusinian Ἱερὸς Λίθος) in processions.

1074. Priene. Terms for sale of the priesthood of Dionysos Phleos, 276/275 B.C. *LSAM* 37; *Syll.*^{3} 1003; *SEG* XV 869; XXIX 1796; XL 956 app.crit.; XLI 994. R.Hamilton, *Choes and Anthesteria* (cf. our lemma no. 114) 170 T 74, reprints the text of LL. 19-24 with translation on 57.

1075. Smyrna. Corpus. In a review of *I.Smyrna* II 2 (cf. *SEG* XL 1026) D.J.Geagan, *Gnomon* 64 (1992) 453-455, on 454 presents the following suggestions and observations concerning texts in II 1 (on the basis of photos in II 2):
587 (= *SEG* XVIII 490): in L. 9 perhaps τὴν διαχειροτον[ητὴν ἀρχήν], probably with a compound form of δίδωμι in LL. 8/9 ([--|δο]ῦναι); *I.Smyrna, SEG*: [δο]ῦναι τὴν διαχειροτον[ίαν] [but διαχειροτον[ητὸν would be more likely; for the procedure cf. A.Wilhelm, *CRAI* (1900) 526/527, Herrmann]
688 Col. I L. 19: Ἡρω...ου (or even Ἡρωῖ̣ῖ̣.ου); *I.Smyrna*: Ἡρω[2-3]ου; Col. II LL. 14-15: ΔΗΜΙΤΡΙΟΥ, lapis; *I.Smyrna*: Δημη|τρίου
716: in L. 1 perhaps [εἰ]ς̣ διάπ̣ειρα̣ν̣ κ[--]; *I.Smyrna*: ΔΙ [illegible] (a form of ἀπείραστος ?).

1076. Smyrna. Honorary inscription for Aelius Aristides, after 177 A.D. ? *OGIS* 709 (*I.Smyrna* 901; *SEG* XXXIV 1542; cf. XXXIX 1806). M.-H.Quet, *REA* 94 (1992) 379-401 (ph.; dr.; text and translation), traces the vicissitudes of the transmission of this text from the editio princeps of G.Bartoli (Verona 1745) to J.Bingen (*SEG* XXXIV). Most commentators in between erroneously assigned this text, found in Padua and now in Verona, to Alexandria. With Bingen, who in the wake of Bartoli showed that the stone came to Venice from Smyrna, Q. agrees that the text cannot be used for the study of the institutions of Roman imperial Egypt. However, she rejects B.'s view that it is a mere 'jeu d'esprit'. The inscription - recording honors by Alexandria, Hermopolis, Antinoe, and the Greek inhabitants of the Delta and the Thebais - covered one side of the base supporting the bronze statue erected by the peoples visited by Aelius Aristides (Italians, Greeks and Egyptians from the Delta) according to Philostr.,*Vitae Soph.* 2.9. The lost other sides must have contained honors awarded by Italian and Greek communities. These honors, expressed in an unusually general and concise formula (LL. 9-13: ἐτίμησαν -- ἐπὶ ἀνδραγαθίαι καὶ λόγοις), summarize the original decrees previously issued by the communities involved (cf. Ael.Ar., *Or.* 51.29-41 for ψηφίσματα awarded before he was middle-aged). The statue, with Aelius' combined 'honorific dossier', was probably erected by Smyrna after Aelius' successful plea with Marcus Aurelius to rebuild the city struck by an earthquake in 177 A.D. (which earned him the title 'oikistes': Philostr., *ibid.*), possibly after his death in 181 or 182 A.D. The 'Greeks from Italy, Greece and Egypt' resident at Smyrna may have contributed to the monument. Q. comments on the importance of Smyrna as a center of Greek culture attracting many auditors of sophists, among them also Greeks from Egypt, on the importance of Egypt in the life and work of Aelius Aristides, and on the vital role of Greek culture and paideia in the communities in Egypt mentioned in the inscription.

1077. Smyrna. Funerary text, Byzantine period. *I.Smyrna* 571 (*SEG* XVIII 552). A.Łajtar, *EA* 20 (1992) 114-116, points out that the expression τοῦ βίου τοὺς θορύβους is probably drawn from a Christian funerary liturgy (a parallel in a Christian text from Nubian Dongola, *Aegyptus* 72, 1992, 129-142 no. 2 L. 6): the deceased is freed from the worries of life. As to the words πρὸς ἐκίνας ὑκῖ (= οἰκεῖ) σκινὰς (= σκηνὰς) Κ(υρίο)υ, he refers to the expression σκηναὶ ἁγίων (δικαίων), used in the funerary liturgy of the Byzantine Church to describe the place where the souls of the righteous live in peace; cf. the expression ἀνάπαυσον -- τὴν ψυχὴν τοῦ δούλου σου ἐν σκηναῖς τῶν ἁγίων in inscriptions from Nubia. Possibly the Smyrnaean lintel crowned the door of the tomb of an ecclesiastic.

1078. Teos. List of deified Seleukids, 2nd cent. B.C. *OGIS* 246; *SEG* XXXII 1207; XXXIV 1197. F.Muccioli, *art.cit.* (cf. our lemma no. 1329) 45 note 16, rejects the readings and interpretation of Piejko (cf. *SEG* XXXII 1207).

LYDIA

1079. Lydia. Corpus. In a review of *TAM* V 2 (cf. *SEG* XXXIX 1271) L.Vidman, *Eirene* 28 (1992) [1993] 150/151, presents some prosopographical observations on nos. 841, 858/1252, 1051 and 1404. He argues that θρέμμα means θρεπτοί (cf. also *SEG* XXX 1876) rather than pecus, as appears from e.g. 1382. Cf. also our lemma no. 1084.

1080. Katakekaumene. Confession text, 166 A.D. *SEG* XXXVII 1000. Cf. now *Sotheby's Catalogue New York, Important Antiquities, Thursday, December 17, 1992* no. 151 (ph.) [now also in G.Petzl, *EA* 22 (1994) 69 no. 58].

1081. Philadelphia. Funerary epigram for a Pythagoraean, early 1st cent. A.D. *KP* I 34/35 no. 55; Pfuhl-Möbius 2087; Peek, *GV* 1805. Discussed by G.Petzl, *EA* 20 (1992) 1-5. The relief shows a large upsilon with various relief representations. P. suggests that the object, which Ἀρετή offers to the young man who has to choose between the two roads (= the two branches of the upsilon: Ἀρετή and Ἀσωτία), is a palmbranch as symbol of the victorious honorand. He refers to *SEG* XXXIX 972 (cf. our lemma no. 808) where in LL. 15/16 Ἀρετή (rather than ἀρετή) is said to proclaim the honor of the deceased in Hades. He prefers to put a comma after ἐφύην instead of after σοφίῃ in L. 2 of the epigram: Οὐ γενόμαν Σάμιος [κ]εῖνος ὁ Πυθαγόρας, | ἀλλ' ἐφύην, σοφίῃ τἀτὸ λαχὼν ὄνο[μα, | τὸν] πόνον{ον} ἐνκρείνας αἱρετὸν [ἐν βιότῳ] | ---: 'Meiner leiblichen Abkunft nach bin ich zwar nicht als jener Pythagoras aus Samos geboren worden, wurde aber immerhin durch meine Naturanlage (eine Art Pythagoras), wobei ich auf Grund meiner Weisheit denselben Namen wie dieser erhielt.'

1082. Saittai (area of: Saraycik). Dedication to Apollo, Roman Imperial period. Pedimental marble stele with akroteria; broken below and at right; now in Ege-Üniversitesi. Ed.pr. H.Malay, *EA* 20 (1992) 75/76 (ph.). In G.Petzl, *Die Beichtinschriften Westkleinasiens* (*EA* 22, 1994) it is no. 21.

Τρόφιμος ν Υ 'Απ[ολ]λωνίου 'Αμμίαν [τὴν] | πενθερὰν
παρῖδ[..] | κὲ ἐθυμολύτησε || κὲ ἐστηλλογρά[φη] Ισε · 'Α-
πόλλωνι Αξ[υρῳ | εὐχ]αριστῶν ἀ[νέθη|κεν]

Square sigma, omega || 1. Υ: 'perhaps, the mason first planned to inscribe ΦΥ (= φύ(σει)) but then he left Υ alone either unintentionally or in order to mean υ(ίός) or υ(ἱοθεσία) ?', ed.pr. || 3. παρῖδ[ε], ed.pr.; Petzl also considers παριδ[ών]; Trophimos 'disregarded' his mother-in-law, who subsequently asked the deity to punish him, ed.pr. || 4. θυμολυτέω (hapax): 'to mitigate divine wrath', ed.pr., who argues that in *SEG* XXXIX 1279 L. 13 τὴν θυμολυσίαν means 'certain gifts --- by which the divine θυμός was dissolved' (cf. Petzl, *Beichtinschriften* no. 6: 'das Lösungsmittel göttlichen Zornes') || 6. for the epithet Αξυρος cf. *SEG* XXXVII 1737 where instead of Αζυρος, Αξυρος is to be read; the latter text presumably is also from Saraycik, ed.pr., who saw some ancient walls in a field, which may well be the remains of Apollo's sanctuary.

1083. Thyateira. M.Aur.Bassus. M. Šašel Kos, *ZPE* 91 (1992) 177/178, discusses the question whether M.Aur.Bassus, on record in *IGR* IV 1214 (= *TAM* V 2 985; eques, a militiis) and in *I.Ephesos* 243 (= *L'Année Épigraphique,* 1982, no. 865; tribune of legio II Italica in Noricum, bouleutes of Thyateira) is identical with the homonymous eques Romanus, on record in the epitaph published by M.Bulat, *Osječki Zbornik* 20 (1989) 43/44 no. 14 from colonia Mursa in Pannonia (ca. 200-250 A.D.). The question must remain open. The deceased, a grandson or nephew of Bassus, came from the province of Arabia; he is called Saharenus. Š.K. connects this ethnic with Σα(ο)υαρηνός, a tribal or clan name attested in *LBW* VI 2203a in the Lejā (Trachonitis) and *SEG* VII 1089 in the Northern Jebel-Drūz [see S.M.Moors, *De Decapolis. Steden en dorpen in de Romeinse provincies Syria en Arabia* ('s Gravenhage 1992; diss. Leiden) 304/305, Strubbe]. He speculates on the circumstances under which Bassus may have reached Mursa.

1084. Thyateira. Honorary inscription for the priestess Iulia Asklepiake. In a review of *TAM* V 2 (cf. *SEG* XXXIX 1271) A.Martin, *Latomus* 51 (1992) 694/695, points out that in 962 the photo shows that in L. 1 τύχηι rather than τύχῃ should be read.

1085. Thyateira. Epitaphs. *TAM* V 2 1044 and 1081. Cf. our lemma no. 1235.

1086. Unknown provenance. Epitaph of Poseides, son of Herakleides, with imprecation, ca. 300-250 B.C. *SEG* XXXII 1612. Republished by S.E.Porter, *ZPE* 93

(1992) 219-221, who gives a detailed description of the stele and the reliefs. He suggests as provenance the area of one of the centers of Artemis worship, possibly the region of Hierokaisareia, Hypaipa or Philadelphia (for the same suggestion, see *SEG* XLI 1011). The following readings of P. differ from *SEG*:
L. 1: Ἡρακλ̣ε̣ί̣δ̣ο̣υ̣ (Ἡρακλείδου, *SEG*; ΗΡΑΚΑCΙΔΟΥ, lapis [in that case Ἡρακ⟨λε⟩ίδου, Strubbe])
L. 2: οὐδένα δὲ ἠδίκησε (οὐδένα ἠδίκησε, *SEG*)
LL. 4/5: ἀδ̣ι̣κήσηι (ἀδικήσαι as optative, *SEG*)
LL. 5/6: ζ̣ι̣ῶια (δἰῶια = ζἰῶια, *SEG* [ζ̣ι̣ῶια was in fact read by J. and L.Robert, who discerned a '*zeta* de forme ancienne', Strubbe])
L. 8: ἑαυτοῦ{ς} (ἑαυτούς, *SEG*); an equivalent of ἐμαυτοῦ, ἐμοῦ
LL. 8/9: τιἰς δὲ ἢ ἐπ' (τις δὴ ἐπ', *SEG*)
LL. 10/11: πἰ[ρ]οστάξηι (so *SEG*); at the beginning of L. 11 there is a rather large gouge out of the stone, which may have been present when the text was engraved. If so, the mason may inadvertently have omitted the rho [but πἰνοστάξηι is perfectly acceptable, see for example *SEG* XXXI 1003, Strubbe].

TROAS

1087-1092. Adramyttion. New inscriptions. Cf. E.Schwertheim, *EA* 19 (1992) 125-134 nos. 1-6 for the following texts. No. 7 on 132/133 is a Latin text (with the words pecunia conla[ta], eranus, familia, Caesaris Augusti). Brief introduction to the history of and research on the city (modern Ören; in the 2nd cent. A.D. the city was refounded in Edremit).

1087: 126-128 no. 1 (ph.). **Honorary inscription for Alkippides, ca. last quarter of the 1st cent. B.C.** Cylindrical marble base.

Ὁ δῆμος καὶ οἱ πραγματευ-
ὁμενοι Ῥωμαῖοι
ἐτείμησαν
4 Ἀλκιππίδην Ξενοκλέους
Φαληρέα φιλόπατριν,
ἥρωα, εὐεργέτην·
Ἐπιμεληθέντος Δημητρίου
Στίλβωνος

4. In the 1st cent. B.C. the rhetor Xenokles was an important citizen of Adramyttion (Strabo 13.1.66; cf. Cicero, *Brutus* 91 (315)); Alkippides may well have been his son, ed.pr. ll 5. Φαληρέα: the honorand was registered in the deme Phaleron: cf. Strabo 13.1.51 (Adramyttion as ἄποικος πόλις of Athens), ed.pr.

1088: 128/129 no. 2 (ph.). **Honorary inscription, last quarter of the 1st cent. B.C.** Part of a cylindrical marble base, similar to the one in our lemma no. 1087.

[Ὁ δῆμος καὶ οἱ πραγματευ]-
[όμενοι Ῥωμαῖοι]
[ἐτείμησαν]
4 [τὸν δεῖνα τοῦ δεῖνος]
Φαληρέα φιλόπατριν,
εὐεργέτην·
Ἐπιμεληθέντος Μάρκο[υ]
8 Σατρίου Μάρκου υἱοῦ
Πωλλίωνος

5. Cf. our lemma no. 1087 app.cr. ad L. 5 ll 7-9. Marcus Satrius Pollio: member of the equestrian family of the Satrii, on record in Aquinum, Capua and Campania; Cicero, *ad Brutum* 21.3, mentions a M.Satrius as legatus of C.Trebonius in Asia in 44/43 B.C.; the Satrii probably belonged to the Roman negotiatores in Adramyttion (cf. LL. 1/2).

1089: 130 no. 3. **Honorary inscription for Artemidoros, Hellenistic period.** Fragment of a marble block built into a house; inscription in a wreath.

ὁ δῆμος
Ἀρτεμίδωρον Ἑρμοκράτο[υς]

1090: 130/131 no. 4. **Honorary inscription for Hermagoras, Hellenistic period.** Upper right part of a marble pedimental stele now in the public library in Edremit.

Ἑρμαγόραν
Βίωνο[ς]
in a wreath: ὁ δῆ|μο[ς]

1091: 131 no. 5 (ph.). **Fragment of a decree, 2nd/1st cent. B.C.** Lower right part of a marble stele now in the public library in Edremit.

- - - - - - - - - - - - - - - - -
[- - - - - - - - - - -]ς γραμμα-
[τεύοντος - ? ἐπέγραψε τ]όδε τὸ ψή-
[φισμα εἰς τὴν στήλην λε]υκοῦ λίθου
4 [- - - - - - - - - - - -]του Ἀπολ-
[λωνίου - - - - - - - -]ες ἐπίκρι-
[μα ?- - - - - - - -]
vacat

[5. ἐπίκριμα points to some official document or act: cf. J. and L.Robert, *Amyzon* I (1983) 267 note 2, Herrmann].

1092: 132 no. 6 (ph.). **Fragment, undated.** Marble fragment broken on all sides, now in the public library in Edremit.

[- - - - Ἀ]δραμυτήου vacat
[- - Ἀρτεμι]δώρου ΤΟΠΟ[- -]
- - - - - - - - - - - - - - - - - -

1093. Ilion. Various inscriptions. C.B.Rose, *Studia Troica* 2 (1992) 44-60, reports on the 1991 excavations of Greek and Roman Ilion mainly concerning the sanctuary of Athena, the theater (Theater A) and the bouleuterion (Theater B). He adduces several known inscriptions (cf. our lemma no. 1095), inter alia in his outline of Troy's history after the archaic period on 43-45, and also mentions some inedita: **1) Architrave inscription** probably from the predecessor of the Julio-Claudian skene; recorded in a 1932 notebook of A.Hack: τοῖς Σε[βαστοῖς] (58 note 43); **2) Architrave inscription** (ca. 200 A.D. on the basis of the lettering) re-used in the bouleuterion in late antiquity: Αὐτοκράτ[ωρ] (59 note 66); **3) Fragment** (undated) of a marble block re-cut as a console and re-used in the bouleuterion in late antiquity: [Λού]κιος (59 note 66); **4) Two stamped roof tiles: a)** recently found in the fill to the side of a water channel in the theater; probably belonging to the skene mentioned under (**1**): θέατρον (48; ph.; R. refers to roof tiles from the theater in Sparta stamped σκανοθήκα: *IG* V 1 877-881); **b)** found in 1933 to the West of the bouleuterion (built in the early Roman Imperial period) and on record in a notebook by L.Taft Semple: δημόσια (49; ph.).

1094. Ilion. List of new citizens, first decades of the 2nd cent. B.C. *I.Ilion* 64; *SEG* XL 1117. L.-M.Günther in *op.cit.* (cf. our lemma no. 998) 29-36, analyses the family relations in the community which collectively received the citizenship of Ilion: reconstruction of the stemmata of a number of families and calculation of the number of nuclear and extended families; few minors in the families and among those few even fewer girls than boys [cf. *SEG* XL 1643 and our lemma no. 1752 for other studies of the composition of families in Ilion, Pleket].

1095. Ilion. Statue base for the children of Claudius, 49-53 A.D. *I.Ilion* 91 (*IGR* IV 209). C.B.Rose, *Studia Troica* 2 (1992) 51/52 (ph.), points out that the cornice (*I.Ilion* block c; inscription: three times ἡ βουλὴ καὶ ὁ δῆμος, [Νέρωνα -- ?]) added to the base (*I.Ilion* blocks a/b; = *IGR*) in 1973 does not belong to this monument. Consequently all first lines of *I.Ilion* 91(1-4) should be deleted in favor of the original reading in *IGR* . The reconstruction of the monument at Ilion was changed accordingly.

1096. Lampsakos. Inscriptions on eight silver spoons, 6th/early 7th cent. A.D. F.Baratte, *CArch* 40 (1992) 5-20 (ph., also of other spoons from the same treasure, inscribed with the names of the Apostles (see our lemma no. 1839 sub B II) or uninscribed; dr. of 1a, 4a, 6a, 7a, 8), focuses on eight silver spoons with Greek and Latin niello inscriptions from a treasure found in Lampsakos. Six spoons are now in the British Museum: O.M.Dalton, *Catalogue of early Christian antiquities and objects from the Christian east in the Department of British and Mediaeval antiquities of the British Museum* (London 1901) nos. 387-390 (Greek; = our nos. 4, 1, 5, 3), nos. 391/392 (bilingual; = our nos. 7/6); one is in the Louvre (Kaibel, *EG* 1113; W.F.Volbach - G.Duthuit -G.Salles, *Art byzantin*, 1933, 59ff.; our no. 2); another, found in Gallipoli but belonging to the same treasure, was in Smyrna (A.Papadopoulos-Kerameus, *MDAI(A)* 4, 1879, 121; S.Reinach, *BCH* 6, 1882, 353-355; *CIL* III Suppl. 12274c; our no. 8).

Cf. also M.Mango, *Silver from early Byzantium. The Kaper Koraon and related treasures* (Baltimore 1986) 218, and *Byzance, l'art byzantin dans les collections publiques françaises* (Paris 1992; cf. our lemma no. 1748) nos. 58/59.

S.R.Hauser, *op.cit.* (cf. our lemma no. 1839) 69-74 (ph.; dr.; translations; cf. also 31-42 on the treasure in general), also discusses these inscriptions; in H.'s catalogue 113/114 nos. 103-110 = our nos. 1, 4/5, 3, 7/6, 2 and 8.

Each spoon has a verse inscription (quotation from literature) beginning in the cavity and continuing on the handle (**A**); another facet of the prismatic handle bears a brief inscription (**B**) intended as a parodistic comment ('contrepoint ou "chute", sans doute parodique', B.) on the maxim in question. On the disc connecting cavity and handle a monogram: Ἀνδρέου ἐπισκόπου (cf. H. 65; dr.). For the sake of completeness we present all eight texts; we give H.'s readings and do not indicate some minor errors in B.'s texts of (**B**) in the app.crit.

A	**B**
1) Χείλων δ' ἐν κοίλῃ Λακεδαίμονι | γνῶθι σεαυτόν	κ(αὶ) προτρέπου συνεχῶς
2) Ὃς δὲ Κόρινθον ἔναιε θυμοῦ κρατέλειν Περίανδρος	ὅταν μισῖ σε ἡ φίλη σου
3) Πιττακὸς δ' οὐδὲν ἄγαν ὃς ἔην γένος | ἐκ Μιτυλήνης	φιλῖν δὲ λυδόρους
4) Τέρμα δ' ὁρᾶν βιότοιο Σόλων | ἱεραῖς ἐν Ἀθήναις	ὡς δῖ χρῆσθαι τῷ βίῳ
5) Τοὺς πλέονας κακίους δὲ Βίας | ἀπέφηνε Πριηνεύς	τοὺς μισηδόνους
6) O formose puer nimium ne | crede colori	ἀκέρμις, οὐκ εἶ εὔμορφος
7) Omnia vincit amor et nos | cedamus amori	τρώγε, ἐροτόκρουστε
8) Balnea, vina, venus faciunt prolperantia fata	θύων τήρι τὴν κήλην σου

A 1-5. The five maxims assigned to the Seven Sages are taken from *AP* 9.366; the original set at least also contained two spoons with the missing maxims of Thales and Kleoboulos, B., H. || 6-7. quotations from Virgil's *Bucolica* (2.17 and 10.69) || 8. well-known distych on record in several variants in funerary inscriptions, B., with further references, inter alia to I.Kajanto in *Hommages à M.Renard* (Brussels 1969) II 357-367 and the article of K.Dunbabin mentioned in *SEG* XXXIX 1769 || **B** [2. cf. *SEG* XXXVIII 1927 = H. 116 no. 118: inscription on another Byzantine silver spoon (cf. our lemma no. 1839 sub A 4): Ἦν φιλῖς, μισῖ σε, Tybout] || 5. μισηδόνους: cf. D.Feissel, *BE* (1993) no. 741, who points out that this word is unattested so far, though there is a hapax μισηδονία || 6. 'Du Armer, Du bist nicht einmal schön!, H. || 7. 'Iß, der Du von Eros (der heftigen Liebe) geschlagen bist!', H. || 8. 'Le texte grec demeure énigmatique', B. (19 note 27); 'Wenn Du diesen Genüssen

nachgibst, achte auf Deinen Leistenbruch', H. || B. assigns these inscriptions to a symposiastic context [not taking into account that the spoons belonged to the cutlery of an (otherwise unknown) bishop Andreas, Tybout], adducing similarly inscribed objects and monuments, inter alia *IGLS* 2884 (ph.; mosaic from Baalbek with representations and dicta in prose of the Seven Sages); ample discussion of symposiastic discourse throughout the Roman Imperial and early Byzantine period, also on the basis of literary sources. H. also adduces part of these parallels in his discussion of the tradition of the Seven Sages on 70-72.

1097. Smintheion. Inscribed terracotta plate, 1st cent. A.D./100-150 A.D. Brownish red terracotta plate found in the nekropolis near the temple of Apollo Smintheios; stamp on the bottom inside the plate. Ed.pr. N.E.Akyürek in *op.cit.* (cf. our lemma no. 998) 132 no. 17 (ph.; dr.) with 127 note 13. The potter is known from other finds (Antiochia, Olbia, Tarsos, Alexandria, Priene): Ἑρμῆς.

MYSIA

1098. Daskyleion. Epitaph of Stratonike and relatives, ca. 70 B.C. Rectangular white-gray marble stele with a relief in a recessed field representing three men clad in chiton and cloak, reclining on a couch and holding a cup in the left hand, two seated women clad in chiton and cloak (one at each end of the couch), a three-legged table with apples, a round cake, grapes and two pyramidal objects, a krater next to the table and a servant holding a jug; in the corners a small servant, one carrying a casket, the other a basket; next to the servant who holds the jug a child, much smaller than the servant and grasping the cloak of one of the seated women; inscription under the relief; now in the Antikenmuseum in Basel. Ed.pr. R.Känel in *op.cit.* (cf. our lemma no. 998) 114-116 (ph.).

a) Στρατονίκη
Ἀσκληπιάδου

b) Ἀσκληπιάδου
τοῦ Πραξίου

c) Πραξίου τοῦ
Ἀσκληπιάδου

d) Μηνοφίλου
τοῦ Πραξίου

Assigned by S.Schmidt (cf. *SEG* XLI 1769) with a group of other stelai and with *SEG* XXXVIII 1920 (XLI 1077 in fine and 1705; ph. by Käncl) to the same workshop, to be located in Daskyleion (contra M.Cremer (cf. *SEG* XLI 1058), who assigns the first group to Miletoupolis) || from the position of the inscriptions on the stone ed.pr. infers that the seated woman at the left side of the couch is Stratonike (a); the reclining man at the head of the couch (i.e. at the right) is Praxias, son of Asklepiades (c) whereas the man at the left side on the couch is Asklepiades, son of Praxias (b); the small child is likely to be Menophilos (d); as to the family relations ed.pr. identifies Praxias (c) as the father of Menophilos (d); the anonymous woman at the right may have been his wife; Asklepiades (b) was either a son of Praxias (c) and a brother of Menophilos (d) or the father of Praxias (c); Stratonike (a) is probably Praxias' sister; the seated man in the middle remains anonymous: a brother of Praxias or Stra-

tonike's husband ?; he may have erected the stele; between inscriptions (b) and (c) space was left uninscribed to accommodate his name.

1099. Hadrianeia (area of: Demirciler). Fragmentary epigram, undated. *I.Hadrianoi* 179. P.Herrmann, *EA* 20 (1992) 72/73, reads ὡς θεῷ in L. 2; the deceased is considered to be a god. He refers to *BE* (1964) no. 596 for parallels. Comment on συνναίμῳ (LL. 1/2), often said of brother and sister; instead of Σέμνῃ (L. 1) σεμνῇ as epithet is not to be excluded; with σεμνῇ a iambic trimeter begins.

1100. Kadoi. Epitaph of Polyneike, ca. 150-175 A.D. *I.Prusa* 178. On iconographical grounds M.Cremer in *op.cit.* (cf. our lemma no. 998) 93-95 (dr.), argues that this stele was produced by the same atelier in Kadoi which also produced *SEG* XXX 1501 (XXXVIII 1318) and XL 1252 (for the latter two cf. *SEG* XLI 1072, summarizing T.Lochman's arguments for assigning them to Kadoi). The text was found in Inegöl, attributed by *I.Prusa* to the territory of Prusa [Cremer does not seem to reckon with the possibility that the stele was exported from Kadoi to Prusa's territory, Pleket].

1100bis. Kyzikos. Epitaph of Attalos, ca. 200-150 B.C. *I.Kyzikos* 100 (Pfuhl-Möbius 1555; P.W. and K.Lehmann, *Samothracian reflections*, Princeton 1973, 42-47). G. Roux in *op. cit.* (cf. our lemma no. 779bis) 223-226 (ph.; cf. also ph. on 105 and dr. on 15), returns to the problem discussed by the Lehmanns concerning the object born by the female servant, supposed to be the model of a tholos: the real building was possibly the early Hellenistic rotunda of Arsinoe in Samothrake (cf. our lemma no. 779bis) repaired by Attalos, or a related building in Kyzikos or elsewhere constructed by Attalos; the latter could be the father of the Kyzikene Asklepiades, son of Attalos, on record as an architect in *IG* XII 8 188 (cf. P.M.Fraser, *op.cit.* (cf. our lemma no. 779bis) 112-116; Lehmann 30-42; ph.). R. points to ancient restorations of the relief, probably for the purpose of re-use; consequently Attalos may have no relation at all with the relief; his identification as the father of Asklepiades is also uncertain. The latter came to Samothrake primarily as a mystes representing his native city (ἕνεκα τῆς [ἱερο]-ποίας καὶ τῶν ἱερῶν εἰκόνων), not in his capacity of architect.

1101. Kyzikos (area of). Epitaph of Apollonios and Artemidoros and their parents, ca. 135-100 B.C. Large rectangular white-gray marble stele with two reliefs in recessed fields; the upper relief (A) represents a funerary banquet: three men clad in chiton and cloak, reclining on a couch and holding a cup in the left hand; in front of the couch a three-legged table with cakes, apples and grapes; to the left a seated woman clad in chiton and cloak; two servants, a tree with a serpent; the lower relief (B) represents two horsemen, armed with lance and round shield: one on horseback, the other dismounted; a servant holds the latter's horse at the reins; the horsemen join hands; inscriptions under (A) and (B); temporarily in the Antiken-

museum in Basel and now in a private Collection. Ed.pr. R.Känel in *op.cit.* (cf. our lemma no. 998) 109-113 no. 1 (ph.), who on iconographical grounds assigns the stele to Kyzikos; the stele is similar to Pfuhl-Möbius 1631 (ca. 150-100 B.C.).

Under A:	[Στρ]ατονίκη	Ἀ̣π̣ο̣λ̣[λώνιος]
	[- -]δ̣ου	Ἀρτεμ̣ιδώ̣ρ̣[ου]
Under B:	[Ἀπολ]λ̣ώ̣νιε	[Ἀρτεμί]δωρε
	[Ἀπολ]λ̣ω̣νίου,	Ἀ̣π̣ολλωνίου,
	[χαῖ]ρε	χ̣αῖρε

Ed.pr. identifies the two horsemen with the brothers Apollonios and Artemidoros, and the father (Ἀπολλώνιος Ἀρτεμιδώρου) with the man who lies at the head of the couch, viz. farthest to the right; the seated woman is Stratonike, Apollonios' wife and the mother of the two horsemen; the parents probably erected the stele for their two sons who fell in battle but included themselves in the scene of the funerary banquet, thereby turning the stele into a family monument.

1102. Kyzikos. Epigram concerning the reconstruction of a temple, reign of Hadrian. *IGR* IV 140. P.Herrmann, *EA* 20 (1992) 69/70, recalls A.Wilhelm's suggestion (*WSt* 56, 1938, 56) to restore in L. 1 in fine [παρεχούσης] instead of T.Reinach's [δαπάνῃσιν], accepted inter alia by E.Winter, *Asia Minor Studien* 1 (1990) 37/38. The temple probably was that of the provincial emperor cult which yielded Kyzikos its first neokorate. [Παρεχούσης] implies that the province provided workmen from all over its territory; cf. *I.Didyma* 107 LL. 1-3 (ἀπὸ τῆς Ἀσίας τεχνεῖται οἱ ἐργαζόμενοι τὸν ἐν Διδύμοις ναόν; cf. *SEG* XXXIX 1148).

1103. Kyzikos (area of). Epitaph of Moschion, 1st/2nd cent. A.D. Lower part of a marble funerary relief; the relief shows the lower part of the bust of the deceased (head missing); below the relief an inscription; below the inscription in a small rectangular recessed niche a seated woman with himation draped around to cover her hair, and a small standing female servant who presents a box. Mentioned in Bonhams, Knightsbridge, *Antiquities Tuesday 24th October 1995*, 8 no. 31 (ph.).

Ὑ̣πόμνημα Μοσχίου τῆς | Διοφάνου ὃ ἐπόησεν αὐτῇ ὁ ἀν[ὴρ] | vacat Μενίσσκος

[The formulas (ὑπόμνημα; ὃ ἐπόησεν (or κατεσκεύασεν)) and the relief (with the small niche below the inscription: cf. e.g. *I.Kyz.* Pl. II 45; VI 67, 71; IX 94) point to the area of Kyzikos; the Bonhams catalogue does not give an exact provenance, Pleket].

1104. Miletoupolis (area of: Ulubat). Epitaph of Glykon and Tation, Roman Imperial period. Marble stele, curved above, with three reliefs: above two busts (man and woman); in the middle a cena funebris, representing two men lying on a couch, a seated woman, a three-legged table, and a small servant; below, a man on horseback preceded by a dog and followed by a man; now in the Museum in Istanbul. Ed.pr. H.Kalkan, *EA* 20 (1992) 102/103 no. 4 (ph.).

A. Ἀπολλώνιος Γλύκωνι καὶ Τατίῳ τοῖς | γονεοῦσι μνήμης χάριν
B. Μητρόδωρος ἐπόησα Μειλητοπολείτης ❦

1105. Pergamon. The relations of the Attalids with cities and their elites. I.Kertész, *Tyche* 7 (1992) 133-141, argues that Attalid socio-economic policy aimed at fostering good relations with the independent allied cities in the kingdom (symmachiai) already in the 30's of the 3rd cent. B.C., unlike other Hellenistic dynasties who followed oriental and/or aristocratic traditions. The letter of Eumenes II concerning honors awarded to him by the Ionian League (*RC* 52 = *OGIS* 763) shows that Eumenes is benevolent to the Greek cities (LL. 9-14) and has close relations with Miletos and other cities (LL. 51-68; in L. 65 he claims to be of the same kin as the Milesians; both not a meaningless formula). Eumenes II is styled protector of εὐνομία (good social order) by the Delphic Amphictiony (*Syll.*^{3} 630). Proprietary rights reflect those of the classical poleis: from *I.Pergamon* 158 (*RC* 51), recording the acquisition of real estate for klerouchoi by a representative of the king, it appears that landed property could be owned by private people. This fits in with the Attalid policy to limit the economic power of sanctuaries. A honorary decree from Kyme (*SEG* XXIX 1216) shows that the interests of this city and of the Attalids run parallel; for contacts with Kyzikos cf. *OGIS* 748. Individual members of the urban elites often had direct contacts with the court: cf. e.g. *RC* 49/50 recording citizens from Ephesos, Pergamon, Magnesia and Myrina as royal ambassadors [but in their quality of φίλοι, Herrmann]. The elite members exploited these contacts to their own interest, e.g. to obtain freedom of taxation for their cities (cf. *SEG* II 663).

1106. Pergamon. Decree of Pitane about Pergamene arbitration between Mytilene and Pitane, ca. 150 B.C. *I.Pergamon* 245 (*OGIS* 335; *IG* XII Suppl. 142; *SEG* XXXVI 1124*; cf. XXXVIII 1968). I.Savalli-Lestrade, *REG* 105 (1992) 221-230, points to the historical implications of L.Robert's restoration of LL. 140-143 (*REA* 35, 1934, 523 = *OMS* III 1572, followed by *IG* XII Suppl. 142): [παρα]σχομένω[ν τε | κ]αὶ ὡς Εὐμένης παραλαβὼν τὰ πράγ[ματα τὰ or παρὰ Σε]λεύκου [ἔγραψεν ἐπ]ιστολὴν π[ρὸς | Πι]ταναίους ἐν ἧι σὺν τοῖς ἄλλοις ἐγέγ[ραπτο κ]ατὰ λέ[ξιν ὧδε· συγχωροῦμε]ν δὲ καὶ τ[ῆς χώ]ρας εἰς τὸν ἀεὶ χρό]νον τὴν ἀναμφισ[βή]τη[τ]ον καὶ ὁμολογουμέ[νην κυριείαν τὴν παγκτητι-κ]ήν. Since Seleukos must be S. II Kallinikos (246-226 B.C.), Eumenes I took hold of Pitane between 246 and 241 B.C. (death of Eumenes) rather than before the battle of Sardes (263-261 B.C.) against Antiochos I, as is the general view mainly based on Strabo 13.4.2 (cf. e.g. R.E. Allen, *The Attalid Kingdom* (cf. *SEG* XXXIII 1073) 21). S.-L. adduces two recent inscriptions showing that Antiochos II was active in areas which are generally assumed to have been under

Attalid control after Sardes: *SEG* XXXIII 1034 shows the intervention of the Seleukid administration in the region of Aigai in Aiolis (S.-L. argues that this text refers to Antiochos II rather than A. I); *SEG* XXXVII 1010 LL. 37-41 refer to the administration of sanctuaries in Mysia near Balıkesir by Antiochos II. Seleukos left Pitane, and presumably also nearby Elaia, to Eumenes probably as a reward for the latter's fidelity, which fits in with Seleukos' diplomatic attempts at establishing good relations with the poleis under his control during the early years of his reign (cf. *OGIS* 227 = *RC* 29; *OGIS* 229 = *I.Smyrna* 573; *Labraunda* 1 and 3 = *SEG* XL 969/970). On 228 note 27 S.-L. discusses *OGIS* 748 LL. 8-12 implying that the first Attalid dynast Philetairos controlled the whole area between Kyzikos and the Kaikos Valley; she argues that *SEG* XXXVII 1010 and *RC* 18-20 prove that the situation was different some twenty-five years later under Eumenes [B.Virgilio, *Gli Attalidi di Pergamo. Fama, Eredità, Memoria* (Studi Ellenistici V; Pisa 1993), 15/16 with note 11, argues that τὰ πράγ[ματα τὰ (or παρὰ) Σε]λεύκου in *I.Pergamon* 245 means 'lo stato (della casa) di Seleuco', viz. the Seleukid possessions acquired by Eumenes after his victory over Antiochos I ca. 261 B.C. at Sardes].

1107. Poimanenon. Location and inscriptions. F.M.Kaufmann - J.Stauber in *op.cit.* (cf. our lemma no. 998) 43-85, present a survey of all sources mentioning the city and of the travellers who visited Eski Manyas and localized Poimanenon there or at sites in the same region. They argue that in fact the city is to be localized firmly at Eski Manyas. Catalogues of the inscriptions and the coins found at or mentioning Poimanenon follow the surveys. The inscriptions are:

K.-S.

1 = *OGIS* 438; *IGR* IV 188
2 = *LBW* 1764; *I.Kyz.* I 92
3 = *JHS* 24 (1904) 27 no. 25; *MDAI* (A) 29 (1904) 298/299
4 = *RA* 34 (1877) 106 no. 2
5 = *LBW* 1761
6 = *LBW* 1762; *MDAI* (A) 29 (1904) 299
7 = *I.Kyz.* I 403
8 = *I.Kyz.* I 249
9 = a text mentioned by A.D.Mordtmann (*'Stiftungsurkunde des Gymnasiums'*) but not copied; perhaps the same as the next text (suggestion by K.-S.)
10 = *IGR* IV 159 (found in Bandirma but explicitly said to come from Eski Manyas [for comment on LL. 11-13 and 20-26 cf. L.Robert, *BE* (1964) no. 227 on pp. 180/181: the κατα-δρομή (L. 23) is not a cryptoporticus (so K.-S.) but an 'incursion, attaque', Pleket]
11 = *IGR* IV 189
12 = *MDAI* (A) 29 (1904) 299
13 = *I.Kyz.* I 71
14 = *I.Kyz.* I 140 (Latin)

According to Aelius Aristides Asklepios was the city's main god in the 2nd cent. A.D.; inscription no. 10 mentions the combined temple of Asklepios and Apollo (L. 17; 2nd half of the 1st cent. B.C.). K.-S. suggest that the reliefs, dedicated to Ἀπόλλων Κρατεανός (L.Robert, *Hellenica* X 134-153; *SEG* XV 772) and found in Süve, 4 km Southeast of Eski Manyas, refer to a temple in the latter place and that the cult of Asklepios was integrated in the temple of Apollo and subsequently began to predominate.

K.-S. suggest assigning the inscription, published by F.W. Hasluck, *JHS* 26 (1906) 28 and found in Alexa (now Dereköy) ca. 16 km Northwest of Eski Manyas, to Poimanenon. The text records the dedication of an altar to Ποσειδών by the priest Κλαυδιανὸς Ἀσκληπιάδου τοῦ Ἀνδρονείκου. A coin of Poimanenon from the reign of Commodus mentioned a Κλαυδιανὸς Ἀσκληπιάδου Παυσα(νίου) [For the inscription cf. L.Robert, *BCH* 102 (1987) 399/400 = *Documents d'Asie Mineure* (Paris 1987) 95, Herrmann].

1108. Stratonikeia on the Caicus. Letter of Hadrian, 127 A.D. *Syll.*^{3} 837; *IGR* IV 1156; L.Robert, *Hellenica* VI 80-84. Cf. M.Corbier in J.Rich, A.Wallace-Hadrill (edd.), *City and Country in the ancient world* (London-New York 1991), 219, for some comment on τὰ τέλη ἐκ τῆς χώρας granted by Hadrian to the city.

BITHYNIA

1109. Bithynia. Hellenistic-Roman funerary stelai. M.Cremer, *Hellenistisch-römische Grabstelen im nordwestlichen Kleinasien* 2: *Bithynien* (Asia Minor Studien Band 4.2; Bonn 1992), studies the funerary relief stelai from Nikomedeia-Nikaia, Preietos, Pylai (and the West bank of the Askanian Lake), Otroia, Prusa ad Olympum, Herakleia Pontike [cf. now *I.Heraclea Pontica* nos. 12, 17, 22, 24/25, 27, 29/30, 64, 66, 71, 77, 83-85] and Bithynion-Klaudioupolis. Detailed discussion of the various types of stelai ('Einfeldstelen'; 'Stockwerkstelen' etc.) and of the iconography. As to the latter we mention the wreath (raised by the deceased with his right hand), prothesis, horse, arms, hunting, struggle between eagle and serpent, pruning knife ('Baummesser'; usually interpreted as a reference to viticulture. C. argues that the attribution of the knife to children, women and men excludes this interpretation; she prefers to see in the knife a symbol of masculine philoponia in agriculture in general; in addition it may have had Dionysiac overtones ('Jenseitsbezug', 49) [the fact that stelai of children and women also show pruning knives does not seem to argue in favor of a symbolic interpretation; children and women will have assisted their fathers and husbands in agriculture; alternatively the pruning knife characterizes children as 'young adults' (cf. *SEG* XLI 1882), Pleket]), grapes (especially connected with very young children: a reference to the festival of the Χοαί [but see *SEG* XXXIII 848: possibly a much more general reference to the assimilation of the child to young Dionysos; T.Corsten, *TOPOI* 4.1, 1994, 303, tends to agree with Cremer, Pleket]), kalathos, funerary banquet and the so-called gammadia, i.e. signs in the shape of a gamma turned upside down and painted red (73-76; interpreted by Cr. as a crypto-Jewish symbol). On 103-113 discussion of the Erotes and the lions represented on reliefs from Bithynion-Klaudioupolis: Italian origin.

On the whole Cr. tends to prefer a symbolic interpretation of the objects represented on the stelai (for an extreme example of this approach cf. *SEG* XLI 1770). T.Corsten, *art.cit.* 319-326, points out that in a number of cases the difference between symbolism and object of daily use does not exist; a basket is both the symbol of domestic discipline and a utensil; an upturned bas-

ket (with or without flowers), however, refers to Persephone's myth. In other cases he rightly opts for the interpretation of the object as referring primarily to the work of the deceased (oxen, plough, pruning knife: cf. already above). The struggle between eagle and serpent is held by C. to refer to the victory of the soul (life) over death (serpent), whereas Cremer prefers to find a decorative motive here.

There are relatively few representations of crafts and occupations (cf. 14/15, 21, 37: ship-owner; 84: wood-worker). Cremer gives an interesting new interpretation of *I.Iznik* 1326 (Cremer 154 Tarpak I): epitaph of an itinerant doctor (76-79). Contra Corsten, *art.cit.* 324/325, who rejects Cremer's interpretation of the styli as medical instruments and prefers the traditional interpretation. The deceased is a vine-dresser who wants to show his literacy and his ability to calculate [but καλοεργὸς ἀνὴρ τὸν κόσμον ὁδεύσας πεντήκοντα ἔτη does not sound like a reference to an itinerant vine-dresser; the itinerant doctor who travels all over the world seems a more appropriate solution, Pleket].

According to Cremer various stelai reflect a more personal and reciprocal relation between husband and wife, but no 'Emanzipationsstreben' (cf. e.g. 55, 82 and 116).

The inscription on 158/159 B 10 is not unpublished: see *SEG* XL 1149 (with better reading in L. 5); for 143 P 14 cf. our lemma no. 1113; 132/133 NK 7 in *SEG* XLI 1098.

On iconographical grounds Cremer assigns the following inscribed reliefs to one of the Bithynian cities mentioned in the beginning of this lemma. In the cities concerned the workshops were active which produced the stelai and the stelai are likely to have been erected there as well [Cremer is perhaps not sufficiently aware that the place of production and that of erection are not necessarily the same: transport and export of stelai are not to be excluded; nor are the place of erection and the finding-spot always the same ('pierres errantes'). T.Corsten, *art.cit.* 326-335, amply discusses these problems. He correctly points to the possibility of the export of stelai to distant places, Pleket].

Nikomedeia-Nikaia: 120 NP 5 (*I.Prusa* 167; *SEG* XXVII 833); 122 N 6 (Pfuhl-Möbius 1858); 124 NS 4 (*I.Iznik* I 195 a); 125 NS 7 (*I.Prusa* 62); 126 NS 12 (*I.Prusa* 152; to be dated to the 1st cent. B.C.: so T.Corsten, *art.cit.* 300/301; cf. ibidem 317/318 for the correct text; on 328/329 Corsten points out that the Nikomedian workshop which produced the stele, sold it to somebody near Deydinler, Southeast of Prusa); 127 NSA 2 (Pfuhl-Möbius 835); 128 NSA 3 (= *I.Iznik* 1588); 128 NSA 5 (1st cent. B.C.; *I.Prusa* 80; T.Corsten, *art.cit.* 329, shows that this stone was actually found in Inegöl and that the place of production, Nikomedeia, differs from that of erection: export or an affiliated atelier near Inegöl); 129/130 NSA 9/10 (*I.Kyz.* I 43, 324; II 52, 88); 131 NK 4 (*I.Kyz.* I 133; II 78) and 5 (*I.Prusa* 27); 134/135 NK 13 (Pfuhl-Möbius 1654).

Preietos: 139 P 4 (Pfuhl-Möbius 548); 141 P 10 (*I.Prusa* 95); 141/142 P 11 (*I.Prusa* 154); 142 PV 1 (*I.Prusa* 48); 143 P 13 (Pfuhl-Möbius 1192).

Otroia: 150 O 1 (*I.Prusa* 165; *SEG* XXVIII 1045) and O 2 (*I.Prusa* 82); 150/151 O 3 (Pfuhl-Möbius 1698; *I.Prusa* 1055; *SEG* XXIX 1689; with T.Corsten's remarks in *art.cit.* 308/309), O 4 (*I.Prusa* 125) and O 6 (*I.Prusa* 170; cf. Corsten, *art.cit.* 309); 152 O 8 (*I.Prusa* 91); 152/153 O 9 (*I.Prusa* 123); 153 O 10 (*I.Prusa* 1074). T.Corsten, *art.cit.* 307/308, doubts whether the atelier which produced these stelai, belonged to Otroia or its surroundings; he favors a location between Yenişehir and Prusa.

Prusa ad Olympum: 156 B 1 (*I.Prusa* 115; *SEG* XXIX 1697; cf. T.Corsten, *art.cit.* 312-313); 158 B 8 (Pfuhl-Möbius 1713); 160 B 14 (Pfuhl-Möbius 1709; *I.Prusa* 1045; *SEG* XXIX 1714); 162/163 B 21 (Pfuhl-Möbius 1710); 164 B 26 (*SEG* XXXII 1259; *I.Apamea und Pylai* 103); 165 B 28 (Pfuhl-Möbius 1712); 169 B 42 (Pfuhl-Möbius 383; *I.Apamea und Pylai* 16).
Herakleia Pontikē: 171 H 3 (*I.Heraclea Pontica* 83; *SEG* XXXVI 1142); 171/172 H 4 (*I.Heraclea Pontica* 66; *SEG* XXXV 1335).

The following texts, regarded as unpublished by Cremer, are now available in *I.Prusa* II: 150/151 O 3 = 1055; 156 B 2 = 1032; 158/159 B 10 = 1047 (*SEG* XL 1149); 160 B 14 = 1045; 160/161 B 16 = 1048; 164 B 25 = 1037; 165 B 30 = 1059; 167 B 37 = 1034; 168 B 40 = 1091; 168/169 B 41 = 1050.

1110. Kalchedon. Epitaph of Ignatios Serapianos, his wife and son, Roman Imperial period. Large marble sarcophagus found in Üsküdar, the nekropolis of Kalchedon, and now in the Museum in Istanbul. Ed.pr. H.Kalkan, *EA* 20 (1992) 101 no. 1 (ph.).

Ἰγνάτιος Σεραπιανὸς ζῇ · γυνὴ Μαρτία Μαρκέλλα ζήσασα ἔτη λγ΄ · | ❦ υἱὸς Ἰγνάτιος Μάρκελλο[ς] ζήσας ἔτη ζ΄ ❦

1111. Kios (area of). Epitaph of Glykon, ca. 200 A.D. Marble pedimental stele with akroteria and relief representing a funerary banquet: a man reclining on a couch and holding a wreath in his right hand, and a seated female; under the couch a table; under the relief in a slightly recessed field an inscription; found in Umurbey near Gemlik and now in the Museum in Bursa. Ed.pr. M.Cremer, *op.cit.* (cf. our lemma no. 1109) 132 NK 6 (ph.), who assigns this text to a workshop in Nikomedeia.

Οἱ υἱοὶ Γλύ|κωνι τῷ πα|τρὶ τὸ μνη|μῖον κατεσ||κεύασαν ζή|σαντι ἔτη νθ΄, | χαῖρε

1112. Nikomedeia. Epitaph of Meniketes, 1st cent. B.C. Upper part of a marble stele with relief in at least two registers; only the upper register is preserved: funerary banquet with a man reclining on a couch, two seated figures and a smaller standing figure; now in the Museum in Bursa. Ed.pr. M.Cremer, *op.cit.* (cf. our lemma no. 1109) 124 NS 5 (ph.). Now also in *I.Prusa* 1054 (ph.): Μηνικέτης Μενεσθέως

Μηνικέτης, Μενεσθεύς, ed.pr.; Μηνικέτης Μενεσθέως, *I.Prusa.*

1113. Nikomedeia (area of: Karamürsel = Preietos). Epitaph of Akka ??, early Roman period. Marble pedimental stele with relief representing a man lying on a couch and holding a wreath in his right hand, and a seated woman; under the couch a three-legged table and

a small servant; now in the Museum in Istanbul. Ed.pr. H.Kalkan, *EA* 20 (1992) 102 no. 3 (ph.): Ἄκκα Μηνᾶ, χαῖρε

[For Karamürsel cf. *SEG* XXXVI 1156; in fact, the latter is the text published by Kalkan !; Λ̣ύ̣κα Μηνᾶ, χαῖρε is the better reading (so *SEG*); cf. in the same sense M.Cremer, *op.cit.* (cf. our lemma no. 1109) 143 P 14, Pleket; however, the photo seems more appropriate for Ἄκκα, for which cf. L.Robert, *Monnaies grecques* (Paris 1967) 119-123, Herrmann].

1114. Nikomedeia (area of: Karamürsel = Preietos). Epitaph of Diogenes, ca. 200 A.D. Marble pedimental stele with a relief in a recessed field representing a man reclining on a couch and holding a wreath in his right hand, and a seated woman; two small servants in the corners; inscription above the relief; now in the Museum in Bursa; assigned to Karacabey in the Museum Inventory but to Preietos by ed.pr. M.Cremer, *op.cit.* (cf. our lemma no. 1109) 145 P 20 (ph.): Ἄμμιον Διογένῃ ν , χαῖρε.

1115. Otroia. Epitaph of Avidius Earinos, ca. 150-200 A.D. Marble pedimental stele; in the pediment a four-petalled flower; under the pediment in a recessed field flanked by columns, a relief representing a man reclining on a couch, holding a wreath in his right hand and flanked by two seated women; under the couch a table; inscription under the relief; now in the Museum in Bursa and assigned to the surroundings of Bursa by the Museum Inventory. Ed.pr. M.Cremer, *op.cit.* (cf. our lemma no. 1109) 153 O 11 (ph.). Now also in *I.Prusa* 89.

Ἀβίδιος Ἐάρινος | ζήσας ἔτη νν κδ΄

1116-1121. Prusa ad Olympum. Epitaphs, (end of the) 2nd cent. A.D. M.Cremer, *op.cit.* (cf. our lemma no. 1109), publishes the following new texts. T.Corsten, *TOPOI* 4.1 (1994) 311/312, rejects Cremer's date (3rd cent. A.D.) in view of the absence of the name Αὐρήλιος, and favors (the end of) the 2nd cent. A.D.

1116: 156 B 2 (ph.). **Epitaph of Ammia.** Marble stele with curved top supported by two columns; under the curved top in a recessed field a relief representing a man reclining on a couch and holding a wreath in his right hand, a seated veiled woman, a table and two small servants; inscription under the relief; now in the Museum in Bursa. Now also in *I.Prusa* 1032 (ph.):

Μᾶρκος νν Ἀμνμίᾳ | ζησάσῃ κοσμίως | ἔτη vacat νε΄

1117: 160/161 B 16 (ph.). **Epitaph of the mother of Lucius and Antiochos.** Lower part of a marble stele showing, from below to above, a pair of ploughing oxen, an inscription and the lower part of a funerary banquet: part of a seated person,

a couch, a table and under the table representation of a basket, spindle and distaff, comb and mirror; now in the Museum in Bursa; assigned to Prusa on iconographical grounds by ed.pr.; now also in *I.Prusa* 1048 (ph.).

Λούκιος κὲ Ἀντίωχος οἱ υἱὺ τῇ μητρὶ vacat μνήμης
χάριν ζήσασιν κοσμίως ἔτη I vacat λζ΄ vacat

Ed.pr. (83/84) argues that L. and A. planned to erect a relief for both parents; after the death of the mother the inscription was engraved and space was reserved for the father and for a mention of his age; contra *I.Prusa*, where in L. 3 ζήσασιν is interpreted as a iotacistic rendering of ζησάσῃ, with nu ephelkustikon.

1118: 164 B 25 (ph.). **Epitaph of As(s)kles.** Lower part of a marble stele with representation of a funerary banquet: lower part of a man reclining on a couch, and a seated woman; under the couch a table; inscription under the relief, flanked by a pruning knife and a 'Winkeleisen'; now in the Museum in Bursa. Now also in *I.Prusa* 1037 (ph.): Ἀσσκλῆς I Διωδώρου I ζήσας ἔτη νν λ΄

1119: 165/166 B 30 (ph.). **Epitaph of Pandora.** Marble stele with curved top supported by columns; in a recessed field a relief representing a seated woman holding a spindle and distaff; in front of her a small boy who offers her a grape from a small basket; inscription under the relief; now in the Museum in Bursa. Now also in *I.Prusa* 1059 (ph.): Ἀγάθων Πανδώρᾳ I τῇ συνβίῳ μνήμης I vacat χάριν vacat

1120: 168 B 40 (ph.). **Epitaph.** Marble stele with curved top; in a wreath, with ribbons, the bust of a woman; inscription under the wreath; now in the Museum in Bursa; the stele resembles that of *I.Prusa* 143 (from Bursa). Now also in *I.Prusa* 1091 (ph.). We give the text of *I.Prusa*.

Κ[---]ΟΣΙ[--]Η[--]τῳ ΣΥΝΙΤΡΑΧ[--]
μνήμης I χάριν vacat ζήσαντι II ἔτη vacat κε΄

2-3. Perhaps τῷ συνΙτρ⟨όφ⟩[φ], *I.Prusa*.

1121: 168/169 B 41. **Epitaph of Marcus.** Marble stele with curved top supported by two columns decorated with ivy leaves; in a slightly recessed field representation of a standing man and a pruning knife; under the relief two ploughing oxen and an inscription; now in the Museum in Bursa. Now also in *I.Prusa* 1050 (ph.).

Κόϊντος καὶ Λούκι(ο)ς Μάρκῳ I ἀδελφῷ
ζήσαντι ἔτη κε΄ I μνήμης χάριν

1122. Prusa ad Olympum (area of: Arabayatağı). Epitaph of Bassos, 2nd cent. A.D. Marble stele with two reliefs: above a cena funebris representing a man lying on a couch and holding a wreath in his right hand, and a seated person; below a pair of oxen and a sickle. Now in the Museum in Istanbul. Ed.pr. H.Kalkan, *EA* 20 (1992) 101/102 no. 2 (ph.); republished in *I.Prusa* II 6 no. 227.

Κέλσος Βάσσῳ τῷ παιτρὶ μνήμης χάριν ζήισαντι ἔτη vacat ξ΄

1. Κελεός, ed.pr.; Κέλσος, *I.Prusa*.

1123. Prusias on the Hypios. Christian epitaph of Arkadia. *I.Prusias* 124. A.Łajtar, *EA* 20 (1992) 113/114, suggests reading in L. 1 εὐνύι = εὐνοίει (imperative of εὐνοιέω = εὐνοέω): 'fulfill your duty with good will', 'subordinate yourself (to God's orders) with good will'. The photo clearly shows ΕΥΝΥ·Ι. *I.Prusias* gives Εὐνύμη, F.K.Dörner (ed.pr.) εὐνή, G.Klaffenbach (*Gnomon* 26, 1954, 101) Εὐνύη (= Εὐνοία) and D.Feissel (*BE*, 1987, no. 472) εὐ(μ)ύρι = εὐμοίρει.

1124. Pylai. Christian epitaph. *I.Apameia und Pylai* 136; *EA* 8 (1986) 124 no. 101; D.Feissel, *BE* (1989) no. 938 (cf. *SEG* XXXVII 1023). A.Łajtar, *EA* 20 (1992) 112/113, suggests reading LL. 1-5 as follows: [Ἐνθάδ]ε κατάκιτ[ε --]ριος Σάβα τοῦ | [--]τρατίου δευτε[ρ(αρίου) τοῦ --]ανδου τῆς Κοστανι[τ]ινιακῶν: the deceased was the second man after the abbott of the monastery of the Ko(n)stantiniakoi ('citizens of a certain Constantina'), called [--] andos (a toponym); τῆς refers to μονῆς. F. proposed δευτέ[ρου βά]νδου τῆς Κ (military title; 'from the second subdivision of Constantiniaci', τῆς referring to σχολῆς) [But cf. now D.Feissel, *BE* (1994) no. 754, who points out that της (L. 4) was engraved between the lines, just under τρατιου in L. 3: [σ]τρατιούτης δευτέ[ρου κτλ.].

1125. Strobilos-Pylai (Yalova; area of: Samanli-Tavukçuköyü). Epitaph of Paterion and children, early Roman period. Marble stele with relief representing from left to right a seated woman (**A**), two standing men (**B, C**), a man reclining on a couch (**D**), a three-legged table and two small servants: one (female) under the chair of **A**; the other (man) under the couch of **D**; inscriptions above the four figures and below (one text, below **A**); now in the Museum in Istanbul. Ed.pr. H.Kalkan, *EA* 20 (1992) 103 no. 5 (ph.).

(**A**) [...]α | [Πατ]ερίωνος; (**B**) Γλύκων | Πατερίωνος; (**C**) Σοῦσος | Πατερίωνος; (**D**) Πατερίων | Μουκασίου; (**E**; under fig. **A**) Τίτθα Παιτερίωνος

[Γ, Λ; small hanging omicron; small apices: late Hellenistic period || epitaph of Paterion, son of Moukasios, and his three children (one daughter and two sons); inscription **E** seems to go with the female under **A**'s chair: was she Paterion's nurse (τίτθα) ?, Pleket].

1126. Unknown provenance (Nikomedeia?). Lead weight, 253 A.D. *SEG* XXXIX 1753 bis. Republished by W.Eck, *ZPE* 90 (1992) 199-206, without new readings but with ample commentary. E. argues that Volusenna Rogatianus cannot have been proconsul of Asia (ἀνθύπατος); his title in B LL. 1-4 (ὑπατικός) points to a governorship of an imperial province: it is an equivalent of legatus Aug. pr. pr. and is never used to designate a proconsul (in *SEG* XXXVII 1186 LL. 54/55 from Takina, 211-214 A.D. (cf. *SEG* XL 1696), one has to reckon with an error of the engraver, see 203 note 16). Exactly the same title is found in *SEG* XXXIX 1342, a lead weight from near Nikomedeia from 245/246 A.D. (also reprinted by E.). On the basis of the similarities of the two weights, E. suggests Nikomedeia as provenance of *SEG* XXXIX 1753 bis: Volusenna Rogatianus may have been governor of Pontos-Bithynia (rather than of Phrygia and Caria). A milestone from the province of Asia (*I.Ephesos* 3162; *I.Tralleis und Nysa* 171), possibly from 254 A.D., which mentions Volusenna Rogatianus as ἀνθυπατεύων, proves that he became subsequently governor of Asia. According to E., it is best to date this proconsulship during the joint reign of Valerianus and Gallienus [Cf. now also P.Weiss in R.Günther - S.Rebenich (edd.), *E fontibus haurire* (= Festschrift H.Chantraine 1994) 353-384].

PONTOS

1127. Amaseia. Fragmentary epitaph, 172/173 A.D. ? *Studia Pontica* III 1 115. D. H.French, *EA* 20 (1992) 66, suggests restoring the text as follows: [-- ἔτους] | ρο̣ε̣′ [μηνὸς] | Ἀφροδισήου δ′ | ἐτῶν κ′ (*Studia Pontica*: ρω- - - - | Ἀφροδισήου δ(οῦλος ?) | ἐτῶν κ′). The year 175 would yield 172/173 A.D. For the month Ἀφροδίσιος cf. our lemma no. 1129 app.cr.

1128-1129. Amaseia. Epitaphs. D.H.French, *EA* 20 (1992) 64-67 nos. 2/3 (ph.), publishes the following texts. On 63/64 no. 1 (ph.) he presents the Latin epitaph of the beneficiarius consularis of the Vth Legio Macedonica C.Valerius Secundus; a cohors of the legion was stationed at Amaseia [for Roman military units in Asia Minor cf. now also S.Mitchell, *art. cit.* (cf. our lemma no. 1194 B app.cr.) 141/142, Pleket].

1128: 64/65 no. 2. **Epitaph of Proklos, 4th/5th cent. A.D. ?** Limestone stele; at the top a round disk on top of the semi-circular edge; inscription at the top of a sunken frame; brought from Çakallar Mevkic, now in the Museum in Amasya.

Πρόκλος | ἀπὸ Ζοδαρων | ὁ μέγας κολπιάτης ἐνθάιιδε κεῖται

[The lettering does not necessarily point to the 4th/5th cent. A.D.; 2nd/3rd cent. A.D. is just as, if not more, probable, Pleket] ‖ 2. 'from Zodara ?', ed.pr. ‖ 3-4. [μέγας as 'epitheton ornans' ?: cf.

L.Robert, *Hellenica* XIII (Paris 1965) 140 note 1, Herrmann]; κοπιάτης: 'grave-digger', ed.pr., who refers to L.Robert, *Hellenica* I 30-32 note 16.

1129: 65/66 no. 3. **Epitaph of Helion, 252/253 A.D.** Limestone stele; at the top acroteria at each corner; no pediment; inscription in a recessed field; brought from the same place as the previous stone and now in the Museum in Amasya.

Ἔτους σνε΄ | μηνὸς Νειρωνήου πέμπτῃ εἰκ(οστῇ) ||
Ἀγριπιανὴ | κὲ Ἥλις μνήμης χάριν | Ἡλίωνος

1. Year 255 (Amaseian era) = 252/253 A.D., ed.pr. || 2-3. ed.pr. lists the twelve Amaseian month-names, five of which are recorded in inscriptions: Σεβαστός (*SEG* XXXV 1353 and *Studia Pontica* III 1 189; cf. our lemma no. 1136), Ἀγρί(π)πηος, Ὀκτάυιος, Νερώνηος, Ἀφροδίσηος (*Studia Pontica* III 1 115; *SEG* XXXV 1352) [4. possibly εἰκ(άδι): cf. W.Kubitschek, *Grundriß der antiken Zeitrechnung* (1928) 172/173 || 6. perhaps better Ἥλις = Ἥλιος, for which cf. T.Drew-Bear, C.Naour, *ANRW* II 18, 3 (1990) 1969 note 215, Herrmann].

1130. Amastris. Dedication, 159 A.D. ? *SEG* XXXV 1318 (C.Marek, *Stadt* 161 no. 11). S.Şahin, *EA* 20 (1992) 86-89, argues that the copies of Sidoux and Hirschfeld differ from each other in L. 6 (ἐν τῶι ...Σ ἔτει versus ἐν τῶι θκσ΄ ἔτει) and that the iota adscriptum in τῶι is far from certain; a reading τῷ Ι̣..Σ seems safe and cautious. He suggests that the provincial governor Lollianus Avitus, on record in this text, was sent to Pontos-Bithynia for an important mission, probably in connection with the Parthian War of 162 A.D. Lollianus may have been one of the first governors of imperial Pontos-Bithynia (for the change in status from senatorial to imperial province cf. our lemma no. 1230). The era could be read Ε̣[Λ]Σ (year 235 = 165 A.D.), ϛ[Λ]Σ΄ (year 236 = 166 A.D.) or Ι̣[Λ]Σ΄ (year 237 = 167 A.D.). Lollianus may have been governor in the period 162-166 A.D. As a result LL. 1-3 will have to be restored as follows: [Ὑπὲρ σωτηρίας (M.Aurelius + Faustina and Lucius Verus + Lucilla) καὶ τῶν τέ]ϊκνων αὐτῶν καὶ τοῦ σύμπαντος οἴκου τ[ῶν Σεβαστῶν κτλ]. [But cf. now C.Marek, *EA* 23 (1994) 83-86 (ph.), who on the basis of a recently refound photo points out that the reading θκσ΄ and therefore the date 159 A.D. are beyond doubt. Consequently Pontos-Bithynia was an imperial province already in that year, Pleket].

1131-1132. Amisos. Two epitaphs, 2nd/1st cent. B.C. S.Durugönül, *EA* 19 (1992) 61-70 (ph.), publishes two inscribed grave reliefs now in the Museum in Samsun; detailed study of the iconography.

1131: 60 and 68. **Epitaph of Maes and Gis.** Marble stele with relief in a recessed field, representing a seated man (Maes), clad in chiton and cloak, in dexiosis with a standing woman (Gis), also clad in chiton and cloak; behind the woman in the left

corner a small female servant, carrying a cylindrical box; in the right corner a small male servant; inscription under the relief.

Μάης Αρμαλου | ὑπὲρ αὐτοῦ καὶ | γυναικὸς Γιος, | χαίρετε

[1. For Μάης cf. L.Robert, *Noms indigènes* 532, Herrmann]; Αρμαλος: new name, ed.pr. || 3. Γις: cf. *SEG* XLI 1141 and the form Γης = Γεις, ed.pr.; cf. *BE* (1993) no. 537 and *SEG* XLI 1140.

1132: 60 and 68. **Epitaph of Pharnakes, brother of Maes, and Pharnakes, son of Maes.** Marble stele with relief in a recessed field; same type as the preceding relief. The relief represents a seated man (Maes) in dexiosis with a standing man (probably the brother), both clad in the same way as the seated man in the preceding relief; behind the standing man a small male servant; inscription under the relief.

Μάης καὶ Τανναs | ὑπὲρ Φαρνάκου τοῦ | ἀδελφοῦ
καὶ Φαρνάικου Μαέους υἱοῦ || στήλην

Α, Ν, Π, smaller omicron; small apices || the death of the two Pharnakeis prompted Maes to erect this stele and to commission at the same time a relief for his wife Gis (still alive or, more probably, deceased shortly after the death of the two Pharnakeis) and himself, ed.pr.

1133-1135. Comana. New inscriptions. B.Rémy - B.Özcan, *EA* 19 (1992) 119-124 nos. 1-3 (ph.), publish the following texts now in the Museum in Tokat; originally the letters were in lead.

1133: 119-121 no. 1. **Dedication to Trajan, reign of Trajan (after Febr. 116 A.D.).** Three moulded, gray marble fragments of an architrave, found in Gömenek.

A: Αὐτοκράτορι Καίσαρι θ[- - -]
δημαρχικῆς ἐξουσίας [- - -]
B: [- -]ω Δακικῷ [- -]
[- - -] Κομανέω [- - -]
C: [- -]έρει μεγίστῳ vacat
[- -]υλος πόλις vacat

Ed.pr. suggests the following text: Αὐτοκράτορι Καίσαρι θ[εοῦ Νερούα υἱῷ Νερούᾳ Τραιανῷ Σεβαστῷ Γερμανικ]ῷ Δακικῷ [Παρθικῷ ἀρχι]ερεῖ μεγίστῳ | δημαρχικῆς ἐξουσίας [τὸ κ' or κα', αὐτοκράτορι τὸ ιγ', ὑπάτῳ τὸ ς', πατρὶ πατρίδος ἡ] Κομανέω[ν ἱερὰ καὶ ἄσ]υλος πόλις || 1. Παρθικός (from 21 Febr. 116 A.D. Trajan's epithet) makes L. 1 about as long as L. 2, with ἱερὰ καὶ ἄσ]υλος, edd.pr.

1134: 121/122 no. 2. **Honorary inscription for Trajan or Hadrian.** White marble fragment broken on all sides except above.

[Αὐτο]κράτορα Κα[ίσαρα - - - ?]
[Τραι- or Ἀδρι]ανὸν Σεβα[στὸν - - ?]
[- - -] ΙΡΑ [- - - - - - - -- - - - - -]

1. The mason began to write an O instead of T, ed.pr.

1135: 122/123 no. 3. **Dedication to Septimius Severus, 196 A.D.** White limestone block, probably found in Gömenek.

[- - - A]ὐγούστῳ · Σεβασ⟨τ⟩ῷ
[- - -]οῦ · Μουσωνίου
[- - -] ἔτους · βξρ΄ vacat

1. In fine CIω, lapis; in the Severan period Αὔγουστος begins to replace Σεβαστός as designation of the living emperor; for texts with both Αὔγουστος and Σεβαστός cf. e.g. *TAM* IV 1 27 and *IOSPE* I^2 199, ed.pr. || 3. year 162 of the local era of Comana Pontica (34 A.D.): 196 A.D.

1136. Çorum. Dedication to Demeter and Kore. *Studia Pontica* III 1 189. The stone has been re-cut and used in the Ulu Cami; inscription now incomplete. D.H.French, *EA* 20 (1992) 66/67, republishes the text.

Δήμητρι καὶ Κόρῃ Σιλουανὸς ὁ | Φρόντωνος ὁ | νομικός, ἱερεὺς || Διὸς Ἐπικαρπίλου ἔ(τους) ρμζ΄, μ(ηνὸς) Σ(εβαστοῦ) ἡ(μέρᾳ) | δ΄ πρὸ Μητρὸς | Θεῶν

6-7. ἔ(τους) ρμζ΄, μ(ηνὸ)ς η΄ ? | δ΄ etc., *Studia Pontica*, where μ(ηνὶ) ς΄ ἡ(μέρᾳ) | δ΄ was hesitatingly suggested; for the month Σεβαστός cf. our lemma no. 1129 app.cr.; year 147 = 144/145 A.D. || 7-8. F. refers to a text from Abdalata (6. *Araştirma Sonuçlari Toplantisi*, 1988, 273 (ph.); non vidimus) where in LL. 4-6 one reads ἔτους ρξε΄ (year 165 = 162/163 A.D.) μη|νὸς Ἀγριπήου ἡμέρᾳ | Ὕδατος; in Çorum a day was devoted to the Mother of the Gods, in Abdalata we have the Day of Water.

1137-1139. Herakleia Pontikē. Epitaphs. M.Cremer, *op.cit.* (cf. our lemma no. 1109), publishes the following new texts.

1137: 172 H 5. **Epitaph of Licinnia, ca. 150 A.D.** Small marble stele with funerary banquet representing a man reclining on a couch and a seated woman (the deceased); in front of her a basket; inscription above the relief; in a private collection; assigned to Herakleia by ed.pr. on iconographical grounds.

Λικιννία Ἀριστίδου | γυνὰ ἐτῶν ιθ΄, χαῖρε

1138: 173 H 8 (ph.). **Epitaph of Chrysea, ca. 150 A.D.** Marble stele with a relief in a recessed field representing a woman reclining on a couch and holding a patera in her left hand; under the couch a small table; inscription above the relief; now in a private collection: Χρυσέα Ἀνδρέα | ἐτῶν οα΄, χαῖρε

1139: 174 H 10 (ph.). **Epitaph of Dionysios, ca. 150-200 A.D.** Marble stele with a relief in a recessed field representing a man reclining on a couch and holding a wreath in his right and a patera in his left hand, and a seated woman; inscription above the relief; now in the Museum in Bolu.

Διονύσιος Μηνοφάνους | vacat ἐτῶν λε΄ vacat | Μηνοφάνης Μηνοφάνους

[3. Apparently added later in somewhat smaller script; on the assumption that the seated person is a woman, the relief no longer fits the epitaph of two deceased brothers, Pleket].

1140-1156. Sinope. Inscribed sarcophagi, Roman Imperial period. D.H.French, *EA* 19 (1992) 45-60 nos. 1-19, (re)publishes the following sarcophagi. Many were quarried from a local, pale brown limestone. Nos. 1-10 are old and Greek, nos. 11-14 and 16-19 are new. No. 16 is on a sarcophagus, re-used in the Byzantine period as the reservoir of a fountain, and is not funerary (cf. our lemma no. 1157). No. 15 is in Latin (D.M.Robinson, *AJA* 9, 1905, 326 no. 72).

1140: 45/46 no. 1 (ph.). **Epitaph of the doctor M.[C ?]alterius Maximus.** *CIG* 4165; D.M.Robinson, *AJA* 9 (1905) 315 no. 44; republished on the basis of a squeeze made by F.

Μ.Γ̣α̣λτέ̣ρ̣ι̣ος Μάξιμος ἰατρὸς ἔθηκα | τὴν̣ [σ]ορὸν
ἑαυτῷ̣ κ̣α̣ὶ̣ Ζοῇ τῇ̣ γυναικί μου· χαίρετε

1. Μ.Ι..ΛΤΕΡΙΟΣ, *CIG*; Γ̣α̣λτέ̣ρ̣ι̣ος, i.e. Calterius, F. [However, in H.Solin - O.Salomies, *Repertorium nominum gentilicium et cognominum Latinorum* (1994²) neither Galterius nor Calterius are included, Herrmann].

1141: 47 no. 2. **Epitaph of Euporos.** *CIG* 4160; D.M.Robinson, *AJA* 9 (1905) 314 no. 41. Not refound by F.: Ε̣ὔ̣π̣[ο]ρ̣[ος] ἐνθάιδε κεῖμαι ἐτῶν | vacat κθ΄ vacat

1. Initio: so Le Bas, R.; Εὐν[ομ]ι[ανός], *CIG*.

1142: 47/48 no. 3. **Epitaph of Pontikos.** *CIG* 4163; D.M.Robinson, *AJA* 9 (1905) 314 no. 42. Not refound by F.: Ποντικὸς | Σάλλου ἐτῶν νη΄ | ἐνθ⟨ά⟩δε κείω (sic)

2. ΑΛΛΟΥ, lapis; but *CIG* and R. preferred ⟨Θ⟩άλλου || 3. no alpha on the sarcophagus.

1143: 48/49 no. 4. **Epitaph of Saevinius.** *CIG* 4164; D.M.Robinson, *AJA* 9 (1905) 314 no. 43. Republished on the basis of a squeeze made by F.

Σαιουείνιος Ὀπλότερος ὠνησάμην | τὴν πύελον ἐμαυτῷ καὶ οὐδεὶς ἕτερος ἀνοίξει | μετὰ τὸ ἐμὲ κατατεθῆναι, ἐπεί τοι δώσει τῇ | λαμπροτάτῃ κολωνείᾳ ✳ ,αφ΄

1. ὁ [νεώτ]ερος, *CIG*; Ὀπλότερος, R.

1144: 49 no. 5. **Epitaph of Syrios.** D.M.Robinson, *AJA* 9 (1905) 322 no. 60. Not refound by F.: Σύρι[ο]ς ἐνθάλδε κεῖμαι ἐτῶν | vacat κθ΄

1145: 50 no. 6. **Epitaph of Q.Licinnius Frugi.** D.M.Yerakis, *REA* 3 (1901) 353 no. 6; D.M.Robinson, *AJA* 9 (1905) 315 no. 45; T.Reinach, *RA* (1916) 332 no. 1. Not refound by F.

Κ(όϊντος) Λικίννιος Φροῦγις | προξενητὴς ἐνθάδε | κεῖται βιώσας καλῶς · | vacat ἐτῶν μη΄

[2. προξενητής: cf. L.Robert, *DAMM* 67 note 1; *I.Tralleis und Nysa* 203, Herrmann].

1146: 50/51 no. 7 (ph.). **Epitaph of Antonia Sabina.** T.Reinach, *RA* (1916) 334 no. 2. Republished on the basis of a squeeze made by F.

Ἀντωνία Σαβεῖνα Γαίου <u>γλύπτου γυνὴ ἐνθάδε</u>
<u>κεῖμε</u> | vacat ἐτῶν ❦ μζ΄ ❦ <u>χαίροις, παροδεῖτα</u>

Underlined letters now no longer visible || 1. the beta in Σαβεῖνα is not deformed (so R., who also indicated a text of four lines); ΓΑΙΩΥ, R. [ΓΑΙΩΥ on F.'s squeeze; the omega is written ω in this text, Pleket] || 2. ΧΑΙΡΩΙC and ΠΑΡΩ, R.

1147: 51 no. 8. **Epitaph.** T.Reinach, *RA* (1916) 335 no. 3. Not refound by F.

[--] ἔθηκα ἐμαυ⟨τῇ⟩ τὴν σορὸν καὶ τῷ ἀνδρί μο[υ --]

1148: 52 no. 9 (ph.). **Epitaph of Antonia Regina.** J.C.F.Hind, *SA* 3 (1964) 180 note 40 no. 14; B.Lifshitz, *Grazer Beiträge* 2 (1974) 100 no. 15 (H.'s text). Republished on the basis of a squeeze made by F.

Ἀντω[νία]? vacat | Ῥηγεῖνα? vacat | ὡς ἐτῶν ιε΄ · | vacat χαῖρε ❦

[3. For ὡς = 'd'environ' cf. L.Robert, *OMS* II 1221/1222, Herrmann].

1149: 52/53 no. 10 (ph.). **Epitaph of Veturia Alexandra and Veturius Callinicus.** J.C.F.Hind, *SA* 3 (1964) 180 note 40 no. 16; B.Lifshitz, *Grazer Beiträge* 2 (1974) 100 no. 16 (text of H.). Republished on the basis of a squeeze made by F.

Οὐετουρία Ἀλεξανδρεία ἐτῶν κε′ ζῶσα ἐκ τῶν ἰδίων | ἔθηκα τὴν σορὸν ἑαυτῇ καὶ Οὐετουρίῳ Καλλινείκῳ | τῷ ἀνδρί μου vacat

1150: 53 no. 11 (ph.). **Epitaph.** Gray limestone slab broken on all sides and part of a sarcophagus; now in Sinop Museum: [--] ἔθηκα τὴν σορὸν · ζῶν · ἔτη π′.

1151: 53/54 no. 12 (ph.). **Epitaph of Plotia Sancta and her husband.** Part of one side of a gray limestone sarcophagus; inscription in a tabula ansata; on the left a scroll?; now in Sinop Museum.

[---|---] | ἑαυτῷ ἔθηκα κ[αὶ] | τῇ γυναικί μο[υ] || Πλωτίᾳ · Σάνκτ[α]

1152: 54 no. 13 (ph.). **Epitaph of Tib.Claudius Fronto.** Fragmentary white limestone slab; part of a sarcophagus; roughly sculpted flower and swags; inscription in a tabula ansata; now in Sinop Museum.

Τιβ(έριος) Κλαύδιο[ς] | Φρόντων | ἀδελφὸς | Σεκούνδου

1153: 54/55 no. 14 (ph.). **Bilingual epitaph.** Limestone slab, part of a sarcophagus; inscription **A** in a tabula ansata; inscription **B** above it; now in Sinop Museum.

A: M. Calpius | Polybianus | alumnus Ofilli · Praetolrini vacat v(ixit) a(nnos) IIII
B: Σουβατία Θεοδώ[ρ]α θυγάτηρ Σουβατ(ίου) Χρυσάντα ζήσασα ἔτη θ′

1154: 57 no. 17 (ph.). **Epitaph of P.Vettius Theotimos.** Part of a side of a limestone sarcophagus; inscription in a tabula ansata; on right of tabula a mirror, on left an unidentified object; found in Maden in Sinop's hinterland built into a house.

Π. Οὐέττιος Θεότειμος ἐνθάδε κεῖται | vacat ἐτῶν vacat
νη′ ❦ | Οὐεττία Λούκουλλα | ἡ γυνὴ αὐτοῦ

1155: 57/58 no. 18 (ph.). **Epitaph.** Fragment of a white limestone slab; part of a sarcophagus; inscription in a recessed field; found in Lala, in Sinop's hinterland built into a house: ----]ος · ἐτῶν [--|--] · καὶ Δόμν[α --| εἰ δέ τις] τολμήσει[---

1156: 58/59 no. 19 (ph.). **Epitaph of T.Puficius Rufus.** Limestone fragment of a sarcophagus re-used as an altar screen ?; inscription in a tabula ansata above a gar-

land or swag, from which hangs a bunch of grapes (later the outline of a bird was cut on the right of the grapes, pecking at the grapes); on the back a cross in a geometric motif. Found in Çalboğaz, in Sinop's hinterland; now in Sinop Museum.

T.Puficius <R>ufus | vacat ann<i>s LXXV | Εἰς δὲ σορὸν ταύτην ὃς ἂν | ἄλλον νεκρὸν ἐνέ⟨γ⟩κῃ, || αὐτὸς ἀτύμβευτος κορέσαι | κύνας ἠδ' οἰωνούς

1. On the stone in fine PUFUS; as a cognomen this is not attested, ed.pr., who suggests reading Rufus || 2. ANNS, lapis || 5-6. hexameter, based on *Iliad* 13.831/832, ed.pr.

1157. Sinope (area of: Direkli, formerly Kalasa, ca. 65 km West/Southwest of Sinop). Christian inscription, Byzantine period. Limestone sarcophagus. On the lid a cross; inscription on the front. The sarcophagus was re-used as the reservoir of a fountain; now in Sinop Museum. Ed.pr. D.French, *EA* 19 (1992) 56 no. 16 (ph.).

Ἀντλήσατε ὕδ	ωρ μετ' εὐφροσύνης
ἐκ τῶν πηγῶν	τοῦ Σωτηρίου · ὅτει
φωνὴ Κυρίου ἐπὶ	τῶν ὑδάτων
A	ω

A combination of *Isaiah* 12.3 and *Ps.* 29.3, ed.pr.

1158-1160. Trapezus. Three dedications by Justinian, 543-551 A.D. (Re)published by D.Feissel, *BCH* 116 (1992) 383-396, who in a detailed introduction collects all copies made since 1701. On 393-396, F. studies the imperial titulature, the formulas indicating the date (see app. crit.), the building program of Justinian (restoration; new buildings; cf. Procopius, *De Aedificiis* III 7, who only mentions the building of an aqueduct by the Emperor at Trapezus) and the role of bishop Ouranios (not Eirenaios).

1158: 388-392 no. 1 (dr.; translation). **Restoration of public buildings by Justinian, 546/547 A.D.?** *CIG* 8636; A.Bryer - D.Winfield, *The Byzantine Monuments and Topography of the Pontos* (cf. *SEG* XXXVI 1160) 182 (cf. *SEG* XXXVI 1173). For a very detailed app.crit. we refer the reader to F. p. 389.

Ἐν ὀνόματι τοῦ δεσπότου ἡμῶν Ἰησοῦ
Χριστοῦ τοῦ Θεοῦ ἡμῶν· αὐτοκράτωρ
Καῖσαρ Φλ(άβιος) Ἰουστινιανὸς Ἀλαμανικὸς
4 Γοθικὸς Φρανγικὸς Γερμανικὸς Ἀν-

τικὸς Ἀλανικὸς Οὐανδαλικὸς Ἀφρικὸς
εὐσεβὴς εὐτυχὴς ἔνδοξος νικητὴς
τροπεοῦχος ἀεισέβαστος Αὔγουστος
8 ἀνενέωσεν φιλοτιμίᾳ τὰ δημόσια
κτίσματα τῆς πόλεως σπουδῇ καὶ
ἐπιμελίᾳ Οὐρανίου τοῦ θεοφιλεστ(άτου)
ἐπισκόπου· ἰνδ(ικτιῶνος) ⟨ι′⟩ ἔτους υπγ′

11. ἰνδ(ικτιῶνος) γ′, *SEG*; indiction 3 does not correspond with the year 483 of the local era of Trapezus, which started in 64 A.D.; F. assumes that the number of the local era is correct and that the gamma should be corrected.

1159: 392/393 no. 2 (ph.; translation). **A grant of Justinian, 543/544 A.D.?** *CIG* 8637; A.Bryer - D.Winfield, *op.cit.* (cf. our lemma no. 1158) 182 (cf. *SEG* XXXVI 1173). Copy of C.Mango. For a very detailed app.crit. we refer the reader to F. p. 392. F. denies that this dedication is an abridged copy of the text in our lemma no. 1160, as has been argued inter alios by A.Bryer - D.Winfield; cf. already idem, *BE* (1987) no. 480.

† Αὐτοκράτωρ Καῖσαρ Φλ(άβιος) Ἰουστινιανὸς εὐσεβὴς νικητὴς
τροπεοῦχος μέγιστος ἀεισέβαστος Αὔγουστος παρέσχε{ν}το·
vacat ἰνδ(ικτιῶνος) ⟨ζ′⟩ ⟨α⟩ἴτους υπ′

2. Παρέσχεν corrected into παρέσχετο, the usual word for the grant of benefits or privileges by the Emperor, cf. *IGLS* 262, 9134, F. ‖ 3. ἰνδ(ικτιῶνος) ε′, *SEG*; indictio 5 does not correspond with the year 480 of the local era of Trapezus, which started in 64 A.D.; F. assumes that the number of the local era is correct and that the epsilon should be corrected; ΑΙΤΟΥϹ, M.

1160: 393 no. 3 (translation). **Construction of public buildings by Justinian, 550/551 A.D.?** Found at the citadel, at the West gate; now lost. Copy of M.Leontidis, handed over to G.Millet. Mentioned by M.Paranikas, *Syllogos* 29 (1902-1907) 296/297.

Αὐτοκράτωρ Καῖσαρ Φλά(βιος) Ἰουστινιανὸς εὐσεβὴς
νικητὴς τροπεοῦχος μέγιστος ἀεισέβαστος Αὔγουστος
ἀνέγιρεν τὰ δημόσια κτίσματα τῆς πόλεως [-------]
4 [----------]
ἰνδ(ικτιῶνος) ιδ′ ἔτους υπ[ζ]′

4-5. M. mentions that the text has six lines, but the lacuna in L.'s copy is only one line, F. ‖ 6. ΙΝΔϚ, copy; indiction 14 corresponds with the year 487 of the local era, which started in 64 A.D., F.

GALATIA

1161. Galatia. The early years of the province Galatia and the beginning of the provincial era. On the basis of literary, numismatic and epigraphic evidence W.Leschhorn, *Chiron* 22 (1992) 315-336, returns to the question of when Galatia became a Roman province: either 25/24 B.C. (cf. Cassius Dio 53.26.3: death of King Amyntas) or 21/20 B.C. (epochal year on record on coins of Tavion) or some year in between (so e.g. H.Halfmann; cf. *SEG* XXXV 1361 on p. 381: 23/22 or 22/21 B.C.). L. argues that 25/24 B.C. is the most likely option. The first governor Marcus Lollius took office before rather than after his consulate of 21 B.C. Crucial evidence is provided by two inscriptions (cf. our lemmata nos. 1163 and 1207) showing that the epochal year of the province, which in the early years included parts of Pamphylia and Pisidia, is 25/24 B.C. This year marks the beginning of Roman rule; the actual foundation of the province may have taken place somewhat later. Consequently the era of Tavion starting in 21/20 B.C. is local. It is possibly connected with an important event (probably the inclusion of the area of the Trokmoi and Tavion into the province) which took place during Augustus' visit to Asia Minor: cf. a honorary inscription erected in Pisidian Antiochia by Σεβαστὴ Τρόκμων Ταουία (W.M.Calder, *JRS* 2, 1912, 84 no. 3). On 318, L. adduces some inscriptions showing that the provincial era was used not only in Galatia (especially North Galatia), but also in Lykaonia and Pisidia. On 332-334, he argues that in Pessinus the provincial rather than a local era was used.

1162. Ankyra. List of annual Galatian priests of Augustus und Roma and their munera, 30 A.D. or shortly later. *OGIS* 533 (*IGR* III 157 (partially); *CIG* 4039; *SEG* XXXV 1361*). W.Leschhorn, *Chiron* 22 (1992) 334-336, returns to the problem of the chronology of the provincial Roman governors with whose names the list of priests is interspersed (cf. *SEG* XXXV). On the assumption that in Pessinus the provincial rather than some local era was used (cf. our lemma no. 1161), he argues that Q.Cornelius Priscus, on record on a Pessinuntian coin as governor in the 43th year of the provincial era, was in office in 18/19 rather than in 22/23 A.D. Metilius, the first governor on record in the list of priests (L. 19), was in office from 22/23 A.D. at the latest (so already S.Mitchell and H.Halfmann, reckoning back from the latest governor on record: T.Helvius Basila (L. 72), who is known to have taken office in 36/37 or rather 35/36 A.D. from a Latin inscription from Attaleia; cf. *SEG* XXXV). Above L.8 there are traces of three lines, which probably contained the name of Metilius' predecessor (possibly Sex.Sotidius Strabo; L. 5) and one name of a priest, rather than S.Mitchell's [τοῦ κοιν]ο̣[ῦ τῶν | Γαλατῶν κτλ. The predecessor of this missing governor being Priscus, the list of priests began with the year 19/20 A.D., which is probably also the date of the inauguration of the temple and of the engraving of the *Res Gestae* (*IGR* III 159; *SEG* XLI 1145*). For the sake of convenience we present L.'s time-table together with those of Mitchell and Halfmann (cf. *SEG* XXXV).

Governors	Leschhorn	Mitchell	Halfmann
Priscus	? - 18/19 A.D.	? - 22 A.D.	? - ca. 22 A.D.
(Sex.Sotid.Strabo ?)	19/20 - 21/22		
Metilius	22/23 - 26/27	22 -27	ca. 22 -27
Fronto	27/28 -30/31	27 -31	ca. 27 -32
Silvanus	31/32 -34/35	31 -35 ?	ca. 32 -36
Basila	35/36 - ?	35 - ?	ca. 36 - ?

1163. Ankyra. Christian epitaph, 569/570 A.D. A.Kirchhoff, *Annali dell'Instituto di Corrispondenza archeologica* (1861) 182 no. 16; H.Grégoire, *Byzantion* 4 (1927/1928) 453-461. W.Leschhorn, *Chiron* 22 (1992) 326/327, argues that the date (ἐνδικτιῶνι γ΄ μηνὶ Δεκαιβρίου κα΄ φϛ δ΄ (Grégoire) = 21 December of the year 594, indiction 3) corresponds to 569/570 A.D. This yields 25/24 B.C. for the beginning of the era of Ankyra, which implies that the city and its area came under Roman rule in that year; cf. also our lemma no. 1161.

1164. Pessinus (area of: Tekören). Fragment of an imperial letter, ca. 100 A.D. White marble block broken above and left. Ed.pr. J.Devreker, *EA* 19 (1992) 25/26 no. 1 (ph.).

```
- - - - - - - - - - - - - - - - - - - - - - - -
[- - - - - - - ]ΟΣ καὶ αὐτὴν [γι]νώσκεις ·
[ - ἀποδεχόμ]ενος δέ σου τὴν πρός με εὐσέβειαν
[ - - - - ἀ]ναθεῖναι ἐπιτρέπω ἃς ἔπεμψάς μοι
[ - - - - ]Ν καὶ τοῦτο τὸ ἔθος [φ]υλάσσων·
[ - - - - ]χρυσῖς δύο ὁλκῆς λειτρῶν δύο,
[ - - - - λί]θοι ἀμέθυστοι ἑκατὸν πέντε
[ - - - -τρ]εῖς, σαρδονύχια ὁ[κ]τώ, Τ[..]ΥΑΛΑΝ
[ - - - -]ΩΝΤ[...]ΝΔΕΚΑΙ[..]Λ[...]ΣΩ
[ - - - χρ]υσ[ - - - - - - - - - - - - ]
vacat
```

A citizen asked the emperor for permission to dedicate a series of precious objects, possibly in the imperial temple, ed.pr. ‖ 5. χρυσῖς = χρυσεῖς = χρυσίδες ?, ed.pr. ‖ 7. σαρδονύχιον: derived from σαρδόνυξ; in fine possibly ὑαλᾶν, ed.pr.

1165-1179. Pessinus. Epitaphs. J.H.M.Strubbe, *EA* 19 (1992) 33-43 nos. 1-15, (re)publishes the following texts. In nos. 1-5 he proposes some new readings; nos. 6-10 are new, whereas nos. 11-15 are epitaphs presented by I.W.Macpherson in his Ph.D. thesis *New evidence for the historical Geography of Galatia* (Cambridge 1958).

1165: 33 no. 1 (ph.). **Epitaph of Hellas, undated.** P.Lambrechts, *AC* 38 (1969) 143 no. 3; mentioned by S. in *art.cit.* (cf. *SEG* XXXIV 1285) 229 no. 70.

Πάννυχος Ἑλλάδι vacat τῇ ἑα̣υ̣τ̣[οῦ] | vacat μητρὶ μνήμης χάριν vacat

1. Not read by L.

1166: 33/34 no. 2. **Fragment, undated.** P.Lambrechts, *AC* 38 (1969) 143 no. 2; mentioned by S. in *art.cit.* (cf. *SEG* XXXIV 1285) 236 no. 104.

[- - ca. 9 - -]ω|νο̣ς χ̣ρ̣η̣σ̣τ̣έ, | χαῖρε

1-2. Not read by L. || 3. χάριν, L.

1167: 34-36 no. 3. **Epitaph of Aurelius Karpos, Roman Imperial period.** E. Legrand - J.Chamonard, *BCH* 17 (1893) 292/293 no. 105 (no text in LL. 2-4 and in L. 5 initio); *SEG* VI 72 (L. 1). S. could use G.Radet's copy sent to him by the late L.Robert and presents the majuscle copies of both Radet and Legrand-Chamonard.

Αὐρήλιος Κάρπος [Εὐ]-
π̣ό⟨λ⟩εω̣[ς] (?) ¯ΣΟΤΟΧΙΣ
κατεσκεύασεν τὰ ΤΕ
4 Δ ΣΥΝ ¯ΟΥΣΤΟΓΝ⊢
ΕΙΛ¯ ικίῳ ΕΝΔΕ ἐξ' ἀρισ-
τ⟨ερῶ⟩ν κὲ τὸν βωμὸν ἀνέ-
τησα μέσον, κατασκευ-
8 άσας ἑαυτῷ κὲ τῇ συν-
βίῳ μου Αὐρηλίᾳ Κυρίλ-
λῃ Ἀθηναδώρου κὲ τοῖς
γλυκυτάτοις μου πε-
12 δίοις μνήμης χάριν· ὃς
δ' ἂν ἕτερος ἐπενβά-
λῃ, δώσι Θεῷ λόγον.
Χε̃ρε, παροδῖτα

2. ¯ΟΝΕϹ, Radet, who on his copy wrote under the cursive sigma: ʿor ⊏ʾ, S. || 3. τὰ τε: a word indicating the grave, S. (τέγιον or ⟨π⟩έλτον) || 4. [undoubtedly τὸ] σύ ν[κρ]ουστογ(= ον): cf. *SEG* XXVIII 1165, Pleket] || 5-6. ΕΞΑΡΙΣ|ΤΟΝΟΝ, Radet; S. wonders whether in a grave at the left side a child of Karpos was to be buried: -- ἰκίῳ (perhaps ⟨ὑ⟩ιῷ ?), possibly preceded by τ⟨ῷ⟩ γνη|⟨σ⟩ί⟨ῳ⟩ ? [but τ⟨ῷ⟩ is impossible: ΤΟ is the end of σύνκρουστογ (= ν), Pleket] || 6-7. ΑΝΕ|ΤΗΣΑ, Radet; ΑΝΕ|ϹΤΗϹΑ, L.-C; ἀνέτησα is not wrong; sigma often disappears before tau, S., who refers to *art.cit.* (cf. *SEG* XXXIV 1285) 226 no. 54 L. 8 (ἀνέτησαν), 229 no. 69 LL. 5/6 (χρητέ) and *SEG* XLI 1147.

1168: 36/37 no. 4. **Epitaph of Diogenes, later Roman Imperial period.** A.D. Mordtmann, *SBAW* (1860) 196 no. 16 (majuscle copy); *SEG* XXXI 1092; mentioned by S. in *art.cit.* (cf. *SEG* XXXIV 1285) 239 no. 121. The text of LL. 1-4 is based on a squeeze made by A.von Domaszewski, now in Vienna.

Ἀκυλλία Διογένει τ̣[ῷ] ἀνδρὶ ζῷ̣[σ]α κατεσ-

κεύασεν̣ μνήμης
4 χάριν vacat
Εἴ τις δὲ ἕτερος
ἐπε[νβάλ]ῃ, δ[ώ]σ[ι π]-
ροσ⟨τ⟩[εί]μου ε̣ἰς ⟨τ⟩ὸ-
8 ν φίσ[κο]ν δηνά-
ρια πεντακό-
σια · Χᾶρε πα-
ροδῖτα vacat

1. ΝΕΙΓ, M.; ‖ squeeze: perhaps ⊓, S. ‖ 7. initio POCI; in fine MOYCICO, M. ‖ 10. χᾶρε for χαῖρε; cf. γυνακί for γυναικί in Pessinus (S., *art.cit.* (cf. *SEG* XXXIV 1285) 238 no. 119 L. 2), S.

1169: 37/38 no. 5 (ph.). **Epitaph of Iulia -- and her husband, Roman period.** P.Lambrechts - R.Bogaert, *AC* 37 (1968) 541-544 no. 2; mentioned by S., *art.cit.* (cf. *SEG* XXXIV 1285) 239/240 no. 126.

- - - - - - - - - - -
καὶ Ἰου̣[λία . . . .]
ΣΑΙ = ἡ σύ̣[νβιος]
αὐτοῦ̣ ζῶντε̣[ς]
4 φρονοῦντες ἀ-
νέστησαν ἑαυ-
τοῖς τὴν̣ στή-
λην καὶ μηδενὶ
8 ἐξὸν εἶναι προσ-
τεθῆναι̣ χωρὶς
{ρις} εἰ μὴ τέκνου·
εἰ δέ τις πιράσι,
12 ὑποκείσεται τῷ
ἔθι τῷ πρὸς [τ]ὸν
vacat Δία vacat

1. καὶ ΙΟΙ --, L.-B. ‖ 2. ΣΑΙ = ΗΣΙ, L.-B.; σύ̣[νβιος] or σύ̣[βιος], S., who supposes that the name of the woman ended in [....]|σαις (indigenous) or ---σαΐς (Greek) ‖ 3. αὐτοὶ ζῶντες, L.-B.

1170: 38 no. 6. **Epitaph of Antonius, Roman Imperial period.** Moulded marble block broken on all sides; from Ballihisar and now in the Archaeological Museum in Pessinus; mentioned by S., *art.cit.* (cf. *SEG* XXXIV 1285) 225 no. 49.

[- -]ς Ἀντωνίῳ πατρὶ[- -]

1171: 38/39 no. 7 (ph.). **Epitaph of Eustathios and Hesychios, Roman Imperial period.** White marble lion lying on a base and holding an animal head between his paws; from Ballihisar and now in the Archaeological Museum in Pessinus; inscription on the right side of the lion (LL. 1-4) and on the base (L. 5); mentioned by S., *art.cit.* (cf. *SEG* XXXIV 1285) 229 no. 68.

Εὐσταιθίου | κὲ Ἡσυχίου || μνήμη̣ς χάριν

S. comments on lions as grave markers and on the meaning of lions in a funerary context (guardian; symbol of bravery; merciless power of death) [1. for Εὐστάθιος cf. T.Drew-Bear, *ANRW* II 7, 2 (1980) 947/948, Herrmann].

1172: 39 no. 8 (ph.). **Epitaph, undated.** White marble block broken on all sides; faint guidelines; from Ballihisar; mentioned by S., *art.cit.* (cf. *SEG* XXXIV 1285) 236 no. 106: [--ο]υ θυγάτηρ Πρωτ̣[--] | [----]ῃ καὶ ἑαυτῇ τ̣ο̣[---] - - -

1. Perhaps Πρωτ̣[-- (gen.) δὲ γυνή], S. || 2. initio perhaps either [θυγατρὶ -name-]ῃ or something like [--γλυκυτάτ]ῃ; in fine e.g. τὸ̣[ν βωμὸν or τὸ̣ [μνημεῖον ἀνέστησεν, S.

1173: 39/40 no. 9 (ph.). **Epitaph, Roman Imperial period.** White marble slab broken on all sides; remains of a relief decoration (mirror ?); previously in the school of Ballihisar, now lost; mentioned by S., *art.cit.* (cf. *SEG* XXXIV 1285) 237 no. 10.

r
⌣ —— e
\OI —— l —— ι
μν —— i — ήμ[η]-
ς κ —— e — [ά]ρ̣[ιν]
f

4. κάριν for χάριν: common phenomenon, S.

1174: 40 no. 10. **Epitaph, Roman Imperial period.** White marble block broken on all sides; on lower part of the front a moulding; from Ballihisar, now in the Archaeological Museum in Pessinus; mentioned by S., *art.cit.* (cf. *SEG* XXXIV 1285) 238 no. 114.

A: on the flat surface: [- - - κατεσκε]ύασε[ν - - -]
B: on the moulding: [- - -]λλῃ κα[ὶ - - -]

1. Female name like Κυρί]λλῃ or Ἀπρί]λλῃ, S.

1175: 40/41 no. 11 (ph.). **Epitaph of Eros, Roman Imperial period.** I.W.Macpherson, *New Evidence* (cf. beginning of this composite lemma) 88 no. 11; mentioned by S., *art.cit.* (cf. *SEG* XXXIV 1285) 228/229 no. 67. White marble column found in Sivrihisar and now lost.

Φοῦσκος δη-
μόσιος καὶ Λού-
κιος Ἔρωτι τῷ ἐ-
4 αυτῶν πατρὶ χρησ-
τῷ μνείας vacat
vacat χάριν vacat

1-2. Fuscus was a public slave, S. || 5. μνήμης, M.

1176: 41/42 no. 12 (ph.). **Epitaph of Perikles and others, Roman Imperial period.** I.W.Macpherson, *New Evidence* (cf. beginning of this composite lemma)

87 no. 8; mentioned by S., *art.cit.* (cf. *SEG* XXXIV 1285) 232 no. 88. Fragment of a white marble stele or bomos broken above and below and probably complete at the sides; found in Ballihisar and now lost; faint guidelines.

----- |⏑ ı ı ı ΛG ı | καὶ Περικλ̣ῇ | Γαίου κ[- -

1. Part of an earlier inscription, M.; the letters are indeed broader than those of LL. 2/3 but the latter were not engraved carelessly and are between guidelines (as L. 1), S., who suggests that LL. 2-3 were added later; possibly Ε̣ὐ̣τ̣ύ̣χου̣, S.

1177: 42 no. 13 (ph.). **Epitaph of Politike, undated.** I.W.Macpherson, *New Evidence* (cf. beginning of this composite lemma) 87 no. 6, mentioned by S., *art.cit.* (cf. *SEG* XXXIV 1285) 233 no. 90. Lower part of a white marble stele broken above; on either side a slightly raised border or pilaster; found in Ballihisar and now in the Archaeological Museum in Pessinus; inscription in a recessed field.

---- |[.]ο̣υ̣ θυγατρὶ | Πολιτικῇ vacat | μνήμης χά|ριν vacat

1. Initio not read by M.; perhaps [--- τῇ ἑαυ|τ]ο̣ῦ̣

1178: 42/43 no. 14 (ph.). **Epitaph, ca. 175-200 A.D.** I.W.Macpherson, *New Evidence* (cf. beginning of this composite lemma) 87 no. 7; mentioned by S., *art.cit.* (cf. *SEG* XXXIV 1285) 236/237 no. 107. Upper part of a white limestone (?) doorstone; in the upper panels a knocker and a keyplate; between the two doors a vine-tendril and a bunch of grapes in relief; above the door a broad moulded border; inscription on that border. Type G of Waelkens' classification; from Ballihisar, now lost.

[-------]ρ̣ι καὶ τὰ τέκνα Κοΐντος καὶ Διονύσι[ος]
[--- ἀνέστ]η̣σαν vacat μνήμη⟦ς χάριν⟧ vacat

1. Perhaps [τῷ ἑαυτῆς ἀνδ]ρ̣ὶ, S. || 2. ἀνέστ]η̣σαν or ἐποί]η̣σαν, S.

1179: 43 no. 15. **Epitaph of [Theo?]dotos, late Roman/early Byzantine period.** I.W.Macpherson, *New Evidence* (cf. beginning of this composite lemma) 92 no. 21; mentioned by S., *art.cit.* (cf. *SEG* XXXIV 1285) 242 no. 145. Reddish limestone (?) slab found in Dinek, ca. 9 km East/Northeast of Ballihisar and now lost.

Ἐνθάδε κ̣[ατε]τέθ[η] (?)
Κ(ύριε) β̣(οήθει) ὁ δοῦλος τοῦ Θεοῦ
vacat [Θεό?]δοτος

1. Ἐνθάδε μετάθεσις ?, M.; S. sees on the photo initio ΙΘΣ_Є ([ἐ]ν̣θ⟨ά⟩δ̣ε ?), followed by |Λ (= M or A or K) ... Θ with TЄ written above the line.

1180. Vacat.

1181-1183. Pessinus. Epitaphs. J.Devreker, *EA* 19 (1992) 26-29 nos. 2-5 (ph.), publishes the following texts.

1181: 26/27 no. 3. **Fragmentary epitaph, ca. 200 A.D.** Gray marble door-stele with moulding and crowning member; the latter broken off; in the door-panels a knocker and a lock; two empty panels; inscription above the moulding.

- -
[--] καὶ αὐτὸς ἑαυτῷ [ζῶ]ν φρον[ῶν κατεσκεύασεν]

1182: 27 no. 4. **Epitaph of Ka(l)limorphos, early Byzantine period.** White marble block broken on all sides and now in the Museum in Ballihisar.

† Μνῆμα Κλαλιμόρφλου ἡλοκόπλου διαφέρολντα

[1-3. For Καλλίμορφος cf. A.Rizakis, *BCH* 108 (1984) 541, Herrmann] ll 3-4. ἡλοκόπος: 'nailsmith'.

1183: 27/28 no. 5. **Epitaph of Eleutherios, early Byzantine period.** Gray-white marble block found in Koçaş Köyü and now in the Museum in Ballihisar.

† Ἔνθα γ[α]ῖα κατέχι Ἐλλευθέριον φίλλον Ἰο̣ύστο̣υ πλινυτο̣ῦ κὲ ἐσθλῆς μητρὸς Θλεοφίλης, ὅστις | τριέτης μὲν ἦλν κὲ ζωῆς ἠμέλλρθη κὲ γόον κλατέλιπε νέλοις τοκεῦσι μέλγιστον

4-5. Πλινύτο̣υ (proper name), ed.pr.; corr. Pleket [cf. T.Drew-Bear, *EA* 1 (1983) 99, Herrmann]. On 26 no. 2 D. mentions a fragment of a white marble stele with representation of a fruit-basket in a laurel-wreath; above the wreath three letters: Υ Ι Φ (below the upsilon); Roman Imperial period.

1184. Pessinus (area of: Ballihisar). Inscribed lamp, 1st cent. B.C./1st cent. A.D. Terracotta lamp found in a tomb; inscription on the back. Ed.pr. J.Devreker, *EA* 19 (1992) 29 no. 6 (ph.): Χαρά

Either the name of a woman or a wish [for the latter cf. P.Perdrizet, *REG* 27 (1914) 272-280, Herrmann].

PHRYGIA

1185-1188. Aizanoi. Documents concerning M.Ulpius Appuleius Eurykles and his family, after 160-170 A.D. Four gray marble blocks from the Eastern analemma wall of the stadion; inscriptions on smoothed fields. The fragments belong to one dossier commemorating members of the same elite family. Ed.pr. M.Wörrle, *Chiron* 22 (1992) 349-368 (ph.).

1185: 350/351 no. 1. **Heading.** Orthostate; inscription in large letters within a tabula ansata.

[--] γένους | [--]υς ΤΑΔΕΙ[--]ερα καὶ | [--]ιου ΔΙΑΙ[--]ΣΠΑΡΕΙ[--]ται

1. γένους: probably indicates the character of the dossier: a family chronicle. There is no precise parallel, but ed.pr. points to other dossiers containing personal records which serve the purpose of public representation: *I.Eph.* 27 (*SEG* XLI 974); *IGR* III 500; 704-706; *TAM* II 905. For publication in a conspicuous place cf. the archive wall in Aphrodisias: J.Reynolds, *Aphrodisias and Rome* (London 1982) 33-37.

1186: 351 no. 2. **Fragment.** Orthostate; inscription in three columns.

	a	b	c
	[--τῶν ἐν τῇ]	καὶ ἀγωνοθέ-	ὃς ἐνείκα ἄπτως,
	[μητρ]οπ[όλει]	του κοινῶν	ἀνέφεδρος, ἀ-
	τῆς Ἀσίας Τ[ρ]α-	Ἀσίας Αὐγουστεί-	μεσολάβητος
4	ιανείων, ὃς	ων ὑπὸ τὰ αὐτὸν	Ὀλυμπιάδι σιη′,
	καὶ τῇ πατρί-	καὶ τῆς πατρίδος	τῆς μητρὸς
	δι φιλοτειμεῖ-	ἄρξαντος, ᾧ συν-	τῶν Εὐρυκλέ-
	ται	αρχιερᾶται τῆς Α-	ους παίδων
8		[σ]ίας καὶ ἡ γυνὴ Σε-	μητροπάτωρ
		βηρεῖνα, ἀρχιερᾶ-	
		ται δὲ καὶ ἡ ἀδελφὴ	
		ἡ Εὐρυκλέους Ἰου-	
12		λία ναῶν τῶν ἐν	
		Περγάμῳ σὺν τῷ ἀν-	
		[δρ]ὶ Ἀσκληπι[άδ]ῃ	

Each column was probably dedicated to a prominent member of the family: **a.** unidentified person; **b.** M.Ulpius Appuleius Eurykles; in his wake his wife and sister are mentioned; **c.** the maternal grandfather of Eurykles' mother, Antonius Asklepiades (cf. our lemma no. 1188 **e**), ed.pr. || **a.** the lost part contained a reference to the agonothesia of the Τραιάνεια; ed.pr. considers Ti.Claudius Pardalas (cf. below sub **b**), but stresses that it is unclear whether he belonged to the family of Eury-

kles; φιλοτιμεῖσθαι: either financial grants in general, or gladiatorial combats in the context of the imperial cult, ed.pr. || **b.** the κοινὰ Ἀσίας Αὐγούστεια are the old Ῥωμαῖα Σεβαστά of Pergamon, under their later name attested from the 2nd half of the 2nd cent. A.D.; their agonothesia must have been fulfilled by a high-priest of the neokoria temples at Pergamon; the latter function must have been mentioned in the lost part above; for the combination archiereus/asiarch-agonothetes cf. e.g. *I.Eph.* 671, ed.pr., who prefers Eurykles to his grandfather Appuleius (cf. our lemma no. 1187 LL. 11-14) and to two other possible candidates: Ti.Claudius Pardalas (*MAMA* IX 18/19; on 363 ed.pr. gives further references) and M.Aurelius Severus (*MAMA* IX P 40). Consequently Severina is his wife rather than his grandmother. Her father was probably L.Claudius Severinus (*MAMA* IX 10; cf. our lemma no. 1189). Her marriage with Eurykles implied a connection of the Aizanitan Ulpii and Claudii; the archineokoros Ἰού(λιος) Οὔλπι(ος) Σευηρεῖνος, who issued a coin under Gallienus, was probably a descendant of the family. Iulia's husband Asklepiades possibly belonged to the family of Antonius Asklepiades (cf. below sub **c**); perhaps he was the latter's son, ed.pr. || 4-6. 'sprachlich kaum korrekte[n] Formulierung', referring to the contemporaneity of the local (probably (πρῶτος) ἄρχων) and the provincial office, ed.pr. || **c** 4. 218th Olympiad = 93 A.D., when Antonius Asklepiades was ca. 15 years old (παῖς; cf. our lemma no. 1188 **e**), ed.pr.

1187: 351/352 no. 3. **Fragment.** Orthostate.

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    ---------------
    τῆς Ἀσίας ναῶν
    τῶν ἐν Σμύρνῃ
    ἀγωνοθεσίας ἐν
4   Σάρδεσιν κοινῶν
    τῆς Ἀσίας ϟ ἀγωνο-
    θεσίας Εὐρυκλέους
    Δείων ϟ ἀγωνοθεσί-
8   ας Ἀππουλειανοῦ
    Δείων βουλαρχιῶν
    πλειόνων τοῦ οἴκου
    ἐπρέσβευσεν καὶ
12  εἰς Ῥώμην Ἀππου-
    λήιος ὁ Εὐρυκλέ-
    ους πάππος vacat
    Ἐπὶ Ὀλ[υμπ]ιάδο[ς]
16  [----------]ΟΓ[--]
```

ϟ: separation mark || a number of magistracies, held by several members of the family, in genitives of unclear construction (LL. 1-10), followed by a final phrase concerning an embassy to Rome of Eurykles' paternal grandfather M.Ulpius Appuleius Flavianus (LL. 11-14); the date in LL. 15/16 probably refers to an event commemorated in the lost lines, ed.pr. || 1-5. probably refer to Eurykles rather than to L.Claudius Lepidus (*IGR* IV 586; *SEG* XXVI 1352: praenomen Λ. rather than A., correctly recognized in *MAMA* IX 22; cf. our lemma no. 1189); ἀρχιερωσύνη and ἀγωνοθεσία are different offices, ed.pr. || 5-9. Eurykles followed in his father's footsteps: the ἀγωνοθεσία Δείων of M.Ulpius Appuleianus Flavianus is on record in *SEG* XXXV 1365 LL. 7/8, where πρῶτον διατεθέντα means that he celebrated ('durchführen') the Deia for the first time rather than founded them, ed.pr. || 11-14. for Eurykles' grandfather cf. our lemma no. 1188 **b**, **c** and g; perhaps his embassy was connected with the conflict over the χώρα ἱερά of Zeus (see U.Laffi, *Athenaeum* 49, 1971, 3-53); he may well have been enfranchised by Trajan as a reward for his pro-Roman stance, ed.pr.

1188: 352/353 no. 4. **Inscriptions within wreaths and diademes.** Oblong block with three wreaths and four diademes surrounded by small busts; inscriptions in recessed fields.

a Πρυταlνείας 'Απlπουληιαlνοῦ ἐννεllάκις
b 'Ιεραιωlσύνης Διolνύσου 'Απlπουληίllου
c 'Αππουληlίου ἀρχιερέλως 'Ασίας ναῶν l τῶν ἐν Περllγάμῳ
d Εὐρυκλέους l ἀρχιερέως τῆς l 'Ασίας ναῶν l τῶν ἐν Περllγάμῳ
e 'Αντωνίλου 'Ασκληπιλάδου νικήσανlτος τὰ ἐν Πείσῃ ll 'Ολύμπια παίlδων πάlλην
f Εὐρυκλέους l Πανελληlνίου τοῦ 'Αlθήνηllσιν
g Στεφανηlφορίας 'Απlπουληίλου

For a similar monument cf. *IG* II^2 3206 (*SEG* XXXIX 211; 4th cent. B.C.; architrave with seventeen wreaths), though the inscriptions record honors awarded by various political bodies rather than public magistracies or agonistic victories, ed.pr. ‖ **a.** (wreath); the prytaneia of Eurykles' father M. Ulpius Appuleianus Flavianus is also on record in *SEG* XXXV 1365 L. 16; the symbol of the prytaneia (wreath) differs from that of the stephanephoria (**g**: diadem with nine busts), so that we have two different magistracies; the precise relationship between πρῶτος ἄρχων, πρύτανις and στεφανηφόρος in Phrygian cities is unclear, ed.pr. ‖ **b.** (wreath; ivy) Eurykles' paternal grandfather M.Ulpius Appuleius Flavianus; cf. our lemma no. 1187 LL. 11-14 and below sub **c** and **g**, ed.pr., who adds that Eurykles himself also was priest of Dionysos ‖ **c.** (diadem with nine busts); the high-priesthood of Eurykles' grandfather Appuleius (cf. also **b** and **g**) is also on record in *SEG* XXXV 1365 LL. 2-4; he cannot have held this function before 114 A.D. Both **c** and **g** have a diadem with nine busts, which points to the relationship between stephanephoria and imperial cult, ed.pr. with further references to the combination of ἀρχιερεύς and στεφανηφόρος ‖ **d.** (diadem with ten busts); Eurykles' first high-priesthood should be dated ca. 160-170 A.D. (cf. *MAMA* IX P 18): the most recent event in the extant fragments of our chronicle, which provides a terminus post quem for the whole dossier; a second priesthood in Smyrna under Commodus was already known: *OGIS* 509 (J. Reynolds, *Aphrodisias and Rome*, London 1982, no. 57), ed.pr. ‖ **e.** (wreath; wild olive); maternal grandfather of Eurykles' mother; cf. our lemma no. 1186 **c** ‖ **f.** (diadem with two busts, possibly representing Hadrian and Antoninus Pius); for Eurykles' activities at the Panhellenion in Athens from 153 to 157 A.D. see our lemma no. 1191 ‖ **g.** (diadem with nine busts); cf. sub **b** and **c** ‖ *MAMA* IX 31 is another inscribed wreath (diadem with eight busts) probably coming from the stadium wall, commemorating some office (another stephanephoria in Aizanoi ?) held by Eurykles, ed.pr.

1189. Aizanoi (area of: Hadjiköy). Honorary inscription for L.Claudius Lepidus ?, before 214 A.D. *IGR* IV 541 (*MAMA* IX P 51; *CIG* 3851). M.Wörrle, *Chiron* 22 (1992) 361-363, points out that the honorand is a high-priest of Asia holding office in Smyrna before that city received its third neokoria under Caracalla (ca. 214 A.D.). He is probably to be

identified with L.Claudius Lepidus from Aizanoi (cf. our lemma no. 1187 app.crit. ad LL. 1-5), and was a grandson of L.Claudius Severinus (*MAMA* IX 10; cf. our lemma no. 1186 **b**, app. crit.). W. restores in LL. 6-8 ἔ[κγον]ον Λουκίου [- ι -] Κλαυδίου ι [Σεουηρ]είνου ([--]ον Λουκίου [- ι -] Κλαυδίου [- ι -]ειvου, *CIG*, *IGR*). L.Claudius Pardalas (*MAMA* IX P 46; IX 54, with *SEG* XL 1226 app.crit. ad L. 5) belongs to the same family; the same is true for Cl(audius) Severinus and Berenike, on record on a sarcophagus recently found near Aizanoi and now in the Museum of Kütahya (ca. 150-175 A.D.), and possibly the parents of Severina, Eurykles' wife (cf. our lemma no. 1186 **b** app.crit.).

1190. Aizanoi. Edict of the governor Fulvius Asticus promulgating the Price Edict of Diocletian, 301 A.D. *SEG* XXVI 1353. Republished by N.Lewis, *Hellenika* 42 (1991/1992) 15-20, with commentary and translation. L. argues that the Greek text is a translation made in Asticus's office from his own Latin original. L. rejects all readings of J.H.Oliver (cf. *SEG* XXVI app.crit.), accepting the text of M.H.Crawford - J.Reynolds, and presents the following new readings and observations [those concerning LL. 4/5 are superseded by the new readings in LL. 4-6 proposed by Reynolds after re-examination of the stone (see *SEG* XXVI) and apparently unknown to L.; for a better understanding we give L.'s version of LL. 4-6, based on C.-R.'s original text: καὶ Καισάρων εὐχέρειαν βίου· ἵνα τῶν ὠνίων [- ca. 5 -]ρίας καὶ ταστάσης ἐν τειμαῖς δι[κ]αίαις κα[ὶ] ῥηταῖς [- ca. 7 -]αις τὸ αὐτὸ ᾖ ἀνθρώποις ἅπασιν καὶ δι' ὑπερβάλλουσαν ὁρμὴν καὶ φιλαργυρίαν, Tybout]:

L. 2: λέγον τῶν instead of λεγόντων ⟨τῶν⟩; λέγον modifies τοῦτο: τοῦτο τῆς θείας προμηθείας λέγον = hoc sacrae provisionis legens, 'this (is) an indication of the divine forethought'

L. 4: εὐχέρειαν: the object of the imperial προμήθεια; understand ⟨περὶ⟩ εὐχέρειαν or εὐχερεία⟨ς⟩ (εὐχέρεια = facultas, 'that which is necessary', rather than 'a plentiful livelihood')

LL. 4-7: ἵνα -- μηδένα: two-part purpose clause, the first part expressed by ἵνα with subjunctive ᾖ (L. 5), the second part by an infinitive, ἀπορεῖν (L. 7)

L. 5: probably [καὶ κοιν]αῖς

LL. 8/9: ὡρισμένην: 'fixed', in the sense of 'limited' rather than 'immovable'.

1191. Aizanoi. Dedication to Antoninus, the deified Hadrian, the Eleusinian Gods, Athena Polias, Poseidon and Amphitrite, September 157 A.D. Rectangular base with mouldings above and below; found in 1990 near the northernmost of the Penkalas bridges. Ed.pr. M.Wörrle, *Chiron* 22 (1992) 337-349 (ph.).

Αὐτοκράτορι Καίσαρ[ι]
Τ. Αἰλίωι Ἀδριανῶι Ἀντωνείνωι Σεβαστῶι
Εὐσεβεῖ καὶ Θεῶι Ἀδριανῶι Πανελληνίωι
καὶ θεαῖς Ἐλευσεινίαις καὶ Ἀθηνᾶι Πολιάδι καὶ Ποσειδῶνι καὶ
Ἀμφιτρείτηι ~ Εὐρυκλῆς ~ ἐπὶ ~ τῆς ~ σλδ′ ~ Ὀλυμπιάδος ~ Πανελληνιάδι ~ ς′

~ : punctuation mark (simple curvilinear line sloping from left to right); separate horizontal strokes above the numerals in LL. 10 and 12 || 9-10. Eurykles = M.Ulpius Appuleius Eurykles; see *SEG* XXXV 1365 LL. 24/25 and app.crit. for further references; cf. also *SEG* XXXVII 1097 and our lemmata 1185-1188. He was member of the Panhellenion for Aizanoi from 153 to 157 A.D.: cf. the documents on the Northern exterior wall of the Zeus temple: *OGIS* 506 (*LBW* 866; *CIG* 3834; cf. *MAMA* IX P 9); *OGIS* 507 (*LBW* 867; *CIG* 3833; cf. *MAMA* IX P 8); *OGIS* 505 (*LBW* 868; *CIG* 3831; cf. *MAMA* IX P 6); *OGIS* 504 (*LBW* 869; *CIG* 3832; cf. *MAMA* IX P 7), ed.pr. || 10-12. 234th Olympiad = July/August 157-July/August 161 A.D.; the Panhellenic date probably indicates the precise moment within this period: the beginning of the 6th Panhellenias should be dated to September 157 A.D. The new συνεδρεία was presided over by the archon Ti.Claudius Iason Magnus (*OGIS* 507) who succeeded T.Flavius Kyllos, archon during Eurykles' term of office (September 153-September 157 A.D.; *OGIS* 504). The first Panhellenia were probably celebrated in September 137 A.D.: cf. *IvO* 237 (our lemma no. 389), some years after the foundation of the Panhellenion in 131/132 A.D. (*IG* IV^2 1 384). Aizanoi was a member of the Panhellenion from the first synedreia: cf. *MAMA* IX P 16. The pompous dating formula testifies to Eurykles' παιδεία, explicitly praised in the documents on the Zeus temple (*OGIS* 504/505), ed.pr. || the dedication was probably erected by Eurykles on the occasion of his return from Athens (cf. also our lemma no. 1188 **f**). The selection of the gods reflects Eurykles' stay in Athens; the presence of Poseidon probably alludes to his safe homecoming: a relief block representing marine animals and a ship, and *SEG* XXXV 1365 were found nearby. The Ulpii may well have contributed to the reconstruction of the riverside, ed.pr.

1192. Aizanoi. Acclamations, undated. M.Ricl, *EA* 20 (1992) 100 note 16, briefly mentions an unpublished text from Aizanoi: Ἷς Θεὸς | ἐν οὐρανῷ ·| Μέγα ⟨τὸ⟩ Ὅσιον |, Μέγα τὸ Δίκεον; cf. C.Brixhe - A.Panayotou, *BE* (1994) no. 559 in fine, who prefer ⟨τὸν⟩ Ὅσιον and argue that τὸ in L. 4 stands for τὸν, the nu having been eliminated before consonant delta.

1193. Amorion. Building inscription ?, 5th cent. A.D. ? Marble column-plinth found in the nave of the church excavated in the lower town; originally square, now roughly recut to an octagon. Ed.pr. M.Ballance, *AS* 42 (1992) 211 (ph.); cf. also the photo in *Kazi Sonuçlari Toplantisi* 14.2 (Ankara 1993) 253.

[Ἐν ὀνό]ματι τοῦ Κ(υρίο)υ κὲ [υἱοῦ]
[Ἰησο]ῦ Χριστοῦ τὸ [....]
[....]α τοῦ ἁγίου κὲ ἐ[νδ(όξου) μά]-
[ρτυρ]ος Κόνωνος ἐπὶ τοῦ
[....]τά{τα}του ἡμῶ[ν ἐπι]-
[σκ(όπου) Μά]ρκου τοῦ ὁσιω[τ(άτου) πρε]-
[σβυτ]έρου κὲ ἡγουμ[ένου]·
[Χριστ]όφορος ὑπὲ[ρ σω]-
[τηρ]ίας τῶν καρποφ[ορο]-
[ύντω]ν εἰσπουδέω̣ν [μη(νὸς) Μ]-
[αρτί]ου, ἐνδ(ικτίωνος) ι΄· [ἀμήν]

'The lettering looks early, perhaps fifth-century', ed.pr. || many details of the restoration are uncertain, ed.pr., who points out that it is virtually impossible to fit in a main verb meaning 'was built' vel sim. in LL. 1-7 || 6-7. if Markos was a bishop of Amorion, as would be expected, it is odd that he should also be described as presbyter and abbott; however, there is no 'and' after his name and no space for a further name, ed.pr. [cf. Y.E.Meimaris, *Sacred Names* (cf. *SEG* XXXVI 1319) 185, for a presbyter called hegoumenos as superior of a monastery, and 239 for the title hegoumenos given to a bishop; D.Feissel, *BE* (1993) no. 769, distinguishes an anonymous bishop from the presbyteros-hcgoumenos Markos, Pleket] || 10. εἰσπουδέων = σπουδαίων: members of an association of pious laymen, of which [Christ]ophoros may have been the organiser, C.Mango apud ed.pr [cf. *BE* (1978) no. 441, Herrmann].

1194. Apameia. Epitaphs of Lucius and Aphphia (Greek) and of Cassia (Latin), 170/171 A.D. and later. *MAMA* VI 191 (*CIG* 3965; *CIL* III 367; *IGR* IV 803). Republished by T.Corsten, T.Drew-Bear, *EA* 20 (1992) 138-142 (photo of the left side of the Greek text). Originally there was a series of five blocks in situ belonging to a heroon; the Greek and Latin texts were on two joining blocks but some letters were lost; the join is indicated by a vertical stroke.

A.
Λούκιος Πρ[ίμ]ιου καὶ
Αφφια Διδύ[μο]ιυ ζῶν-
τες ἑαυτοῖ[ς] | ἐποίησαν
τὸν βωμὸν κ[αὶ] | τὴν κατὰ
αὐτοῦ σορὸ[ν ε]ἰς ἣν ἕτε-
ρος οὐ τεθῇ · [ἐ]ὰν δέ τις ἑ-
⟦πιτηδεύσει⟧ |, θήσει ἰς ⟦--⟧
⟦- - - - - -⟧ |
⟦ - - - - ἔτ⟧ει σνε΄

7-9. θήσει ἰς ⟦[τὸν]⟧ | ⟦[φίσκον δηνάρια]⟧ | ⟦[πεντακόσια · ἔτ]⟧ει σνε΄, *MAMA*; in the right part of L. 8 there are no traces of letters or of a rasura, C. and D.-B., who suggest that δηνάρια may have to be replaced by * and πεντακόσια by a figure (ν΄); τὸ ταμεῖον (*CIG*) is another possibility || 9. initio perhaps ἐγένετο, C. and D.-B. || the rasura was ordered by Cassia's husband (see text B), who re-used the heroon; C. and D.-B. argue that Loukios and Aphphia had no heirs and that according to Seleukid and Roman law intestate goods fall to the state, i.e. the monarch. Apamcia was a Seleukid colony; the Roman state probably sold the grave to the centurion Valerius Iulianus (text B), who piously did not erase the names of the deceased but only the penalty-regulation in LL. 7-9.

B .
D(is) M(anibus)
Cassia M(arci) <f(ilia)> Quartina v[ixi]-
t annos XXV · Valeriu[s . f(ilius)]
Iul<i>anus (centurio) leg(ionis) VII Cl(audiae) coiu[gi]
b(ene) m(erenti) · h(ic) s(ita) e(st)

2. f forgotten by the mason || 4. the i forgotten by the mason; Ƈ = centurio || another centurio of Legio VII Claudia buried his son in Apameia, before his departure to Viminacium in Moesia Superior (*CIL* III 366 and *Suppl.* 7055), C. and D.-B. [For other soldiers and officers of this legion stationed at Apameia on official business cf. S. Mitchell in E.Dabrowa (ed.), *The Roman and Byzantine Army in the East* (Krakow 1994) 141/142; cf. our lemma no. 1196; see now also M.Christol, T.Drew-Bear in Y. Le Bohec (ed.), *La hiérarchie (Rangordnung) de l'Armée Romaine* (Paris 1995) 84-87, Pleket].

1195. Çavdarli (17 km East of Afyon). Dedications. T.Drew-Bear, *X. Araştirma Sonuçlari Toplantisi* (1992) [1993] 147-152, reports on a find of 81 statuettes (plus 90 fragments), found during the building of a road. From the photos we decipher the following texts:

1 Ἀλέξανδρος Μυρτάλου μισθωτὴς | τὸν Δία κὲ τὸν ὑπ' αὐτῷ βωμὸν κὲ τὸν | ἐν τῷ {τῷ} βωμῷ Ἀπόλλωνα ἀνέθη|κεν κὲ καθιέρωσεν θεοῖς ἐπηκόοις

2 Νέαρχος Σέξκτου Λαμνεανὸς | Ἀπόλλωνι τὸν Ἀσκληπιὸν v v | καθιερώσας ἀνέθηκεν v v v

Cursive epsilon and sigma; ⍓; pi with equal legs; Roman Imperial period.

1196. Dereköy. Dedication to Zeus Kikidiassenos, 183/184 or 237/238 A.D. Blue-gray limestone column re-used as votive dedication. Found in a modern cemetery in Dereköy (ca. 19 km Southwest of Kütahya) which almost certainly is set on top of the Roman road from Aizanoi to Kotiaion. Ed.pr. D.French in H.Otten - E.Akurgal - H.Ertem - A.Süel (edd.), *Hittite and other Anatolian and Near Eastern studies in honour of Sedat Alp* (Ankara 1992) 193-197 (dr.; map of Roman roads in the region of Kütahya).

Μ̣ᾶ̣ρκος Α̣ὐρήλις
Ἀ̣σ̣κληπι̣ά̣δης
σ̣τ̣ρ̣α̣τι̣ώ̣της
λεγυ̣ῶ̣νος ἑβδόμης
Κλ⟨α⟩υδ̣ίας Διὶ Κικιδιασσηνῷ
ὑπὲ̣ρ̣ [ἑ]αυτ̣οῦ̣ καὶ τῆς
πατρί[δος --] κ̣ώ̣μ̣ης
εὐχή[ν· ἔτους] σ̣ξ̣η̣΄

1. Αὐρήλις = Αὐρήλιος || 2-3. the dedicant was probably a veteran; Legio VII Claudia was stationed at Viminacium in Upper Moesia (ca. 56/57 - 4th cent. A.D.); it included a small number of soldiers from Asia Minor, ed.pr. [but cf. S.Mitchell in *op. cit.* (cf. our lemma no. 1194 app.crit. ad B) 141/142, who argues that the dedicant served in a detachment of the Legio VII Claudia which saw service in Phrygia; cf. the texts from Apameia, our lemma no. 1194), Pleket] || 5. ΚΑΥΔ, lapis; Κικιδιασσηνός: unattested so far; the epithet conceals an Hittite or post-Hittite toponym (Kikidiassos in Hellenized form; -ass- is in origin a Hittite genitive meaning 'of' or 'belonging to'), ed.pr. || 6-7. the dedicant is probably a native from a village on or close to the Roman road from Aizanoi to Kotiaion; the inscription records the vow on behalf of this village, ed.pr. || 8. year 268 = either 183/184 A.D. (Sullan era) or 237/238 A.D. (Actian era); the latter is preferable if one assumes that the dedicant took his Roman

names from the emperors, ed.pr. [but S.Mitchell, *loc.cit.*, prefers the former, which was in use in villages immediately to the South of Dereköy].

1197. Dorylaion. Epichoric names in Greek inscriptions of the 2nd and 3rd cent. A.D. P.Frei, in *op. cit.* (cf. our lemma no. 1196) 181-192 (map), collects 70 epichoric names (in a total of ca. 670) on record in inscriptions from Dorylaion and its territory. Most of them (51) are 'Lallnamen', already attested in old-Phrygian texts; of the other names only Ξευνα testifies to the indigenous Phrygian language. Some names may tell us something about the population (Βοισαγαρος: Galatian name; Μουκασιος, Ζουρζας and possibly Πατης: Thracian names), but F. also reckons with the possibility that these names are due to the neighborhood of the 'Thracoid' areas in West Asia Minor and of the Galatians in the East, rather than to immigration of individuals. Cf. C.Brixhe - A.Panayotou, *BE* (1994) no. 561, who argue that Ἰα is probably another 'Lallname' rather than a Luwian theophoric name.

1198-1199. Dorylaion (area of: Kıravdan). Dedications to Zeus Melenos, 2nd/3rd cent. A.D. Two gray marble stelai with pediment and corner akroteria; found in the Kaynarca area North of Kıravdan; now in the Museum of Eskişehir (map of the area of Dorylaion). Ed.pr. P.Frei, *X Araştirma Sonuçlari Toplantisi* (1992) [1993] 143/144.

1198: 144 no. 1. **Dedication to Zeus Melenos, 2nd/3rd cent. A.D.** Krater above the pediment: Πρόσοδος | περὶ τέκνlου Διὶ Μελληνῷ εὐllχήν

Ligatures || Zeus Melenos is known from Trajanic coins of Dorylaion: H. von Aulock, *Münzen und Städte Phrygiens* (*MDAI(I)* Beiheft 27; Tübingen 1987) 64/65 nos. 186-191, ed.pr., who infers that there must have been a sanctuary of the god at Kıravdan [Cf. *SEG* XXVIII 1194; XL 606].

1199: 144 no. 2. **Dedication to Zeus Melenos, 3rd cent. A.D.**

Αὐρ(ήλιος) Στlρατόνlικος Διὶ Μελη||lνῷ εὐlχήν

1200. Eumeneia. Epitaphs for Aur.Doulion, his wife and their children, 229-230 A.D. *MAMA* IV 338 **A** and **B**. Limestone funerary altar. Republished by T.Corsten, T.Drew-Bear, *EA* 20 (1992) 135-137.

A. On the front: *MAMA* IV 338 A.
⟨Ἔ⟩τους ⟨τ⟩ιδ΄ · | Αὐρ(ήλιος) Διονύlσιος β΄ τοῦ | Νίγερος Μαρ||κελλείνο⟨υ⟩ ἐlκατεσκ⟨ε⟩ύασεν | τὸ ἡρῷον Αὐρ(ηλίῳ) Δουlλίωνι καὶ Ξαν vacat | vacat || τέκνοις αὐ⟨τ⟩ῶν · | εἰ δέ τις ἕτερον | ἐπεχειρ vacat

1. Ⲥ v TOYⲤⲤIΔ, lapis (copy); C. and D.-B. suppose that the mason remodelled letters by painting; initial Ⲥ may have been turned into an epsilon by adding a painted horizontal stroke; a date σιδ' (= year 214 = 129/130 A.D. (Sullan era)) would be incompatible with the nomen Αὐρήλιος || 5. MAPIKEΛΛEINO[.]E; in the rasura a square letter like Ⲥ was visible; the *MAMA*-edd. thought that the mason engraved two wrong letters: an (erased) Σ and an E instead of Y; C. and D.-B. suggest that the mason replaced the erased sigma by a painted upsilon; the epsilon is the augment of the following verb; a double augment is not unattested || 6. ⲤKPYA, lapis (copy) || 7-10. in the uninscribed space in LL. 8/9 the letters θίππῃ καὶ τοῖς will have been painted, *MAMA*, C. and D.-B.; Aur.Doulion married Xanthippe, daughter of Aur.Dionysios (L. 2; cf. also inscription B); in L. 10 the stone has AYIΩN || 12. the end of the curse will have been in painted letters [C. and D.-B. do not try to explain the relation between the two texts; the hypothesis concerning the painted letters in A seems to imply that both Aur.Dionysios and his daughter, in a sort of joint effort, had the heroon built].

B. On the left side: *MAMA* IV 338 B.

Ξανθίππη Διονυσίου Δουλίωνι ἀνδρὶ | ἰδίῳ τὸ ἡρῷον κατεσ|κεύασεν καὶ ἑαυτῇ || καὶ τοῖς τέκνοις, ἑ|τέρῳ δὲ οὐδενὶ ἐ|ξέσται τεθῆναι · ὃς | δὲ ἂν ἐπιχειρήσει, θήσει ἰς τὸν φίσκον ✠ βφ΄

1201. Hierapolis. Epitaph of Aberkios, ca. 200 A.D. *SEG* XXX 1479; cf. XXXVII 1166. R.A.Kearsley in *New Documents* 6 (1992) 177-181, provides a summary of Wischmeyer's contribution (cf. *SEG*) and some comment of her own. In the text of the epitaph she removes the full stop at the end of L. 11 and substitutes a full stop for the comma at the end of L. 17. She suggests interpreting Πίστις (L. 12) as 'confidence, pledge of good faith', i.e. as an allusion to letters of recommendation, which is appropriate in the context of the travel topos.

1202. Sebaste. Honorary inscription for the Roman veteran Aurelius Attikos, Severan period (after 212 A.D.). *SEG* XXX 1489. S.R.Llewellyn in *New Documents* 6 (1992) 152-155, reflects on the social status of ordinary legionaries, as seen by the people of Sebastē and by Aurelius Attikos himself, who, in spite of the fact that he belonged to a local elite family, entered upon a military career. Brief discussion of the problem of status dissonance (higher local but lower Roman status).

1203. Sebaste (area of: Dioskome). Dedication of a statue of Philippus Arabus, 245/246 A.D. *IGR* IV 635 (cf. *SEG* XL 1222). P.J.Sijpesteijn, *ZPE* 91 (1992) 99/100, argues that Philippus Arabus never officially bore the title Germanicus. He suggests restoring the beginning of the inscription, which cannot be used as evidence for a campaign against and a victory over tribes in the lower Danube region by the Emperor in 244/245 A.D., as follows:

Αὐτοκράτορι [Καίσαρι]
[Μάρκῳ Ἰουλίῳ Φιλίππῳ]
[Εὐσ(εβεῖ) Εὐτ(υχεῖ) Σεβ(αστῷ) καὶ τῷ σύμ]-
παντι οἴκῳ

3. [Γερμανικῷ, *IGR.*

PISIDIA

1204. Pisidia. Economy and society. Cf. our lemma no. 1224.

1205. Pisidia. In *Forschungen in Pisidien* (Asia Minor Studien Band 6; Bonn 1992) various articles are devoted to Pisidian cities (Ariassos; Sagalassos; Etenna), to Pisidian coins and roads, and to the Hellenization of Pisidia. The emphasis lies on city-plans, public buildings and temples; inscriptions are occasionally adduced; no new readings or comments. J.Nollé's article on Etenna (61-141) is the exception: cf. our lemma no. 1209 [for the cities Kretopolis, Kodrula ? and Panemoteichos cf. now S.Mitchell, *AS* 44 (1994) 129-148].

S.Mitchell (1-27) underlines the Hellenization of various Pisidian cities in the Hellenistic period, as evident from the urbanistic layout, public architecture and political institutions: they were true poleis and not just centers of warlike tribes [cf., however, the remarks by P.Weiß, *ibidem* 149, on the non-monetarization and therefore the economic primitiveness of most Pisidian cities in the Hellenistic period and their dependence on Pamphylia; H.Brandt, *op.cit.* (cf. our lemma no. 1224) 34-37, argues that Pisidian cities already struck coins in the 4th century B.C. and therefore were centers of Greek polis-civilization; but his evidence mainly pertains to cities close to Pamphylia rather than to those in the mountainous interior, Pleket].

1206. Pisidia. Honorary inscriptions for Terentius Marcianus, after 278/279 A.D. *SEG* XXXIX 1383. For the Latin dedication to Probus, mentioned in this lemma and providing a clue for the date of the honorary Greek inscriptions for Marcianus and for *SEG* XXVIII 1214, cf. H.Brandt, 'Probus, pacator Pamphyliae et Isauriae', *op.cit.* (cf. our lemma no. 1288) 83-92.

1207. Akören. Dedication to an unknown god and the Demos of the Makropedeitai, 125/126 or 126/127 A.D. *SEG* XIX 796; *CMRDM* I 126. In the wake of W.M.Ramsay, W.Leschhorn, *Chiron* 22 (1992) 327-329 (cf. our lemma no. 1161), interprets the date above the dedication (ἔτους BPPN) as a double one: βρ′, ρν′ = 150, 102, viz. the era of Kibyra followed by the provincial era of Galatia, which at the time of the creation of the province included Pisidia. Ramsay: provincial era of Lycia-Pamphylia followed by the era of Kibyra (rejected by L., who points out that a Lycian-Pamphylian era does not exist). Since the Kibyran era started 24/25 or 25/26 A.D. (numismatic evidence), the epochal year of Galatia is either 25/24 or 24/23 B.C. L. prefers 25/24 B.C., which is also on record as epochal year in an inscription from Ankyra: cf. our lemma no. 1163.

1208. Baladiz. Epitaph of the imperial slave Felix, undated. *SEG* XXXI 1282. H.Brandt, *op.cit.* (cf. our lemma no. 1224) 123 note 1077, points out that this text, which mentions a δοῦλος τῶν κυρίων αὐτοκρατόρων, comes from Baladiz near Lake Burdur and is to be related to large estates near Sagalassos (*SEG* XXXI: area of Antiochia). As a result the text cannot be used to show that the estates of the temple of the Xenoi Tekmoreioi, near Antiochia, were appropriated by the crown.

1209. Etenna. Corpusculum. J.Nollé in *op.cit.* (cf. our lemma no. 1205) 61-141, presents a study of this Pisidian city, followed by the corpusculum of Greek inscriptions of the city. In a detailed introduction he describes the site of Etenna (Sirt(köy)), gives a survey of earlier scholarship on this site, reflects on Etenna's emblem represented on its coins (a sort of curved sword ('Sickelmesser'), not a pruning knife), its political status (already in the early Hellenistic period a polis rather than the center of a tribe; cf. our lemma no. 1205), its territory, history, political institutions and economy: the city connected the flourishing harbor-cities of Side and Aspendos with the mountainous and pastoral area of the Taurus; its territory produced timber, herbs and olive-oil. N. found remains of farmhouses and oil-presses; the mountainous part offered pasture to goats, which also appear on the city's coins. N. estimates the population of city and territory at ca. 20,000; grain was important, witness the cult of Demeter [N. apparently assumes that the city depended on the grain produced on urban territory in a two-crop rotation; possibly the city exchanged oil against imported grain, Pleket]. Quite a few Etennians are on record as mercenaries [which, incidentally, does not point to a general prosperity of the population, Pleket]. Agonistic life was poorly developed, probably due to the fact that the city's location did not allow the Etennians to further the logistics of passing Roman armies and thereby to earn the imperial privilege of an ἱερὸς ἀγών. N. infers from the representation of apples on some Apollo-coins that the city may have housed a local θέμις (89/90). For a similar view about the predominance of local agones and the almost total absence of (imperial δωρεαί of) ἱεροὶ ἀγῶνες in Pisidian cities cf. P.Weiß, *ibidem* 154 [on 159 W. interprets sacred contests as an imperial reward for involvement of the cities in the annona for troops on their way to and at the Syrian front. This implies that he shares N.'s view on the unimportance of the Pisidian cities for Roman logistics; but at the same time W. (160-163) regards the prestigious title of φίλη σύμμαχος Ῥωμαίων, in combination with the representation of an ear of corn, on Sagalassian coins as evidence for Pisidian involvement in the imperial annona. This is hardly consistent. Perhaps it is wiser to relate the ear of corn to Demeter (cf. N. 87/88 for this relation) and to interpret Sagalassos' ager uber fertilisque omni genere frugum (Livy 38.15.9) primarily as the subsistence base of the city rather than as a source of grain for Roman troops. Transport of Sagalassian grain to the Pamphylian-Cilician plains through which the troops made their way to Syria, may have been very unattractive, Pleket].

A special § (78-97) deals with the cults of the city and the related problem of the interpretation of representations of deities on coins, both in Etenna and other cities of Asia Minor. N. rejects the thesis of H.Brandt, who in the wake of K.Kraft argued that the representations of deities on urban emissions betray the taste and decisions of specialized die-makers rather than the actual cults of the city concerned (cf. *SEG* XXXVIII 1330).

After a list of testimonia, literary and epigraphical, which mention the city or its citizens, a Corpus of the inscriptions found in Etenna concludes this study. We give a comparatio numerorum.

Nollé	
1	cf. our lemma no. 1216
2 (ph.)	*SEG* XLI 1246
3	*SEG* XLI 1247
4	cf. our lemma no. 1212
5	cf. our lemma no. 1211
6 (ph.)	cf. our lemma no. 1210
7 (ph.)	G.E.Bean, *Klio* 52 (1970) 16 no. 2
8 (ph.;	G.E.Bean, *Klio* 52 (1970) 16 no. 4 -- ἐκ καμάτων δὲ πατρὸς π̣[όλεως ?: building inscription referring to the efforts of the builder, a πατὴρ τῆς πόλεως)
9	cf. our lemma no. 1218
10 (ph.)	*SEG* XXXIV 1304
11	cf. our lemma no. 1215
12	cf. our lemma no. 1214
13	cf. our lemma no. 1217
14 (ph.)	*SEG* XXXIV 1303
15	cf. our lemma no. 1213
16 (ph.)	*SEG* XXXIV 1302
17	K.von Lanckoronski, *Städte Pamphyliens und Pisidiens* Band II (1892) 235 no. 260
18	Bean-Mitford, *Journeys in Rough Cilicia in 1962 and 1963* (Denkschr. Österr.Akad.Wiss., Ph.-Hist.Kl. 85; Vienna 1965) 7 no. 2.

1210. Etenna. Honorary inscription for an anonymous archon of Etenna, Roman Imperial period (Principate). Limestone statue base with moulding built into a Byzantine building. Ed.pr. G.E.Bean, *Klio* 52 (1970) 16 no. 3. Republished by J.Nollé in *op. cit.* (cf. our lemma no. 1209) 117/118 no. 3.6 (ph.).

[[- - - - - - - - - - - - - - - -]]
[[- - - - - - - - - - - - - - - -]]
[-]ον . . . [- - - - - - - - -]
ἄρχοντα, Ὀβριμιαν[ὸς]
[[- - - - - - - - - - - - - - - -]]
[- - -]ους Τρεβημ[- - -]
[[- - - - - - - - - - - - - - - -]]
[ο]ἱ συνάρξαντε[ς]

Ed.pr. saw only six lines and read only LL. 6 (ΥΣΤΡΕΒΙ) and 8 || 6. --ους: either the genitive of a Greek name ending in -ης or the nominative of an indigenous name, N.

1211. Etenna. Honorary inscription for Aurelia Tuesiana Kinana and her son Quirinius Quadratus, ca. 150-250 A.D. Limestone block built into a Byzantine building. Ed.pr. J.Nollé in *op.cit.* (cf. our lemma no. 1209) 115-117 no. 3.5 (ph. of text B).

A: Αὐρηλ(ίαν) Τουησιανὴν Κιναναν,
τὴν φιλανδροτάτην καὶ φιλοτε-
κνοτάτην· ἱερεὺς διὰ βίου Θεᾶς
'Ρώμης, Μαικία Κυρείνιος Λολλι-
ανὸς ὁ υἱὸς στοργῆς χάριν
καὶ τῆς εἰς αὐτὴν εὐνοίας καὶ
Οὐολουσσία Κυρεινία Πάτρα
ἡ νύμφη αὐτῆς, ἡ γυνὴ τοῦ
Λολλιανοῦ

4. Μαικία: cf. our lemma no. 1212 LL. 5/6 || 7. Οὐολουσσία: Volussia; the name can be related to a senatorial family (cf. B LL. 2/3 where her brother-in-law is said to be a relative of senatorial and consular men), ed.pr., who refers to Volussia Laodice, wife of the consul Q.Tineius Sacerdos (cf. *SEG* XXXV 1428), Aurelia Volussia Quirinia Atossa γένους συνκλητικοῦ καὶ ὑπατικοῦ (*I.Selge* 20 LL. 11/12) and Quirinia Patra θυγάτηρ καὶ ἐγγόνη ὑπατικῶν || 8. νύμφη: 'daughter-in-law', ed.pr.

B: Κυρίνιον Κοδρᾶ[τον],
κόσμιον νεανία̣[ν, συν]-
κλητικῶν καὶ ὑπα[τικῶν]
συνγενῆ · Αὐρηλία̣ [Του]-
ησιανὴ Κινανα ἱέρ[εια]
διὰ βίου θεᾶς Δήμη[τρος],
τὸν γλυκύτατον [υ]ἱὸν
μνήμης χάριν ❦

Ed.pr. reconstructs the stemma of the family: Kinana probably was married to a certain Κυρίνιος Λόλλιος ? (cf. the cognomen Λολλιανός of her son in inscription A).

1212. Etenna. Honorary inscription for Aurelia Septimiana Nana, late 2nd/3rd cent. A.D. K.von Lanckoronski, *Städte Pamphyliens und Pisidiens* Band 2 (1892) 235 no. 259; G.E.Bean, *Klio* 52 (1970) 16 no. 1. Republished by J.Nollé in *op.cit.* (cf. our lemma no. 1209) 112-115 no. 3.4, with some new readings and commentary.

[B]ουλῆς καὶ δήμου δόγματι·
[A]ὐ(ρηλίαν) Σεπτιμιανὴν Ναναν ἱέρειαν διὰ βίου θεοῦ Δήμητρος τῆς
4 κατὰ πόλιν, ἐν ταῖς δωρεα[ῖς]
γυμνασίαρχον, γυναῖκα [δὲ] Μαικία Τουησιανοῦ νέου τοῦ ἀξιολογωτάτο[υ ἀνδρὸς γυμνα]-
8 σιαρχήσαντος δίς· Αὐρ(ηλία) Κιλλαραμωτιανὴ ..... . ἡ μήτηρ τὴν
γλυκυτάτην θυγατέρα τειμῆς
καὶ φιλοστοργίας χάριν

2. .ΤΣΕΝΙΙΙνιανήν, L.; [A]ὐ. Ξενιππιανήν, B. ‖ 4-5. cf. expressions like γυμνασιαρχήσαντα οἴκοθεν ὀλκείοις or γυμνασιαρχία ἑλκυστή, ed.pr., who adds that Nana was gymnasiarch in her own right, not as wife of her husband who had been gymnasiarch twice before (LL. 7/8); the δωρεαί are visualized by several vessels (δρακτοί or δρακτά: cf. *SEG* XXXVI 640; 'Henkelkrüge') represented on the stone below the inscription ‖ 5-6. Μαικία: 'Maecia (tribu)'; cf. our lemma no. 1211 L. 4 ‖ 8-9. Κίλλαρα | ˇΛΙΓΓ[ανη ΓΙΙΙC, L.; the second name could be Πανις, ed.pr. (cf. *SEG* XXXIV 1302 (a) 3).

1213. Etenna (area of: nekropolis at Delikli Ören). Sarcophagus of Philargyros and his son Toues, late 1st/2nd cent. A.D. Limestone sarcophagus; inscriptions on the narrow side, on which there is also a representation of a two-panelled door flanked by two Erotes; the inscriptions are on both sides of the door above the Erotes. Ed.pr. J.Nollé in *op.cit.* (cf. our lemma no. 1209) 128/129 no. 3.15 (ph.).

	A:	B:		{ους}	
	Φιλαρ-	Του-			ἡ σορὸ-
	γύρου	της Φι-			ς καὶ τ-
	Τουε-	λαργῦ·		8	οῖς δια-
4	ους	ἐστὶν			δόχ-
					οις

B 2-3. Φιλαργῦ: genitive of the hypokoristikon Φιλαργῦς, ed.pr.

1214. Etenna (area of: nekropolis at Delikli Ören). Fragment of a honorary epitaph, 1st half of the 2nd cent. A.D. (cf. L. 7). Cylindrical limestone statue base built into a Byzantine building. Ed.pr. J.Nollé in *op.cit.* (cf. our lemma no. 1209) 125/126 no. 3.12 (ph.).

[- - - - - - - - - - - - - - - - - -] θὸν [- - - - -] καὶ δε[κά]-
[- - - - - - - - - - - - - - - - - -] πρωτον, ἀρχιερασάμε-
[- - - - - - - - - - - - - - - - - -] 4 [ν]ον καὶ ἄρξαντα ἐπιστημό[νως]
[- - - - - ἄνδρα] καλὸν κἀγα- [κ]αὶ γυμνασιαρχήσαντα κ[αὶ]

[πρ]εσβεύσαντα πρὸς θε[ὸν]
Τραιανὸν [- - - - - -]αναρ[- -]
[- - - - -]ο[- - - - - -] δεδωκό-
τα ὅλῳ τῷ πλήθει τῆς χώ[ρας·]
τὸν δὲ ἀνδριάντα ἀνέστη-
σεν Λας ἡ γυνὴ αὐτοῦ φι[λαν]-
δρίας καὶ φιλοστοργί[ας]
[χάριν]

3. Between ἀρχιερ and ασαμε a small gap due to a fault in the stone, ed.pr. || 4. in fine ἐπ̣ι̣στημό[νως] or ἐπ̣ι̣στήμω̣[ς], ed.pr., who for ἐπιστήμως refers to *IGR* III 208 || 11. Λας: here the nominative of a woman's name; the same form occurs also as a man's name, ed.pr. (cf. *SEG* XXXVII 1212).

1215. Etenna (area of: nekropolis at Delikli Ören). Funerary honors for Bryon, Roman Imperial period (Principate). Gray limestone statue base with moulding; a wreath on the right side. Ed.pr. J.Nollé in *op.cit.* (cf. our lemma no. 1209) 122-125 no. 3.11 (ph.).

- - - - - - - - - - - - - - - - -
ἐτείμησεν Βρύονα Ιανγβει
νέον, ἄνδρα γένει καὶ ἀξίᾳ ἐν
τοῖς πρώτοις καταριθμηθέν-
τα καὶ ἐν τῇ ἐπαρχείᾳ διάση-
μον γεγονότα, ἀγορανομή-
σαντα πιστῶς καὶ ἀρχιερασά-
μενον τοῖς Σεβαστοῖς εὐσε-
βῶς καὶ γυμνασιαρχήσαντα
ἀφειδῶς καὶ ἄρξαντα ἐνδό-
ξως καὶ εἰρηναρχήσαντα ἀ-
γνῶς ἔν τε ἐγδικίαις καὶ πρεσ-
βείαις καὶ ἐν ταῖς λοιπαῖς τῆς
πόλεως χρείαις εὔχρηστον
γεγονότα· τὸν δὲ ἀνδριάντα
ἀνέστησεν Ουως Βρύωνος
ἡ μήτηρ μνήμης καὶ φιλο-
στοργίας χάριν

[The missing line(s) probably stood on the moulding or on a plinth of the stone, Pleket] || 1. for Ιανγβεις cf. our lemma no. 1216; Bryon was named after his maternal grandfather (L. 15), ed.pr., who points out that both his parents carried indigenous names (Ιανγβεις and Ουως) || 11. ἐγδικίαι: trials in which the city was involved and Bryon acted as ἔκδικος, ed.pr. || 15. Ουως: nominative of a woman's name here; in other inscriptions the form Ουω occurs which now is to be interpreted as the genitive of masculine Ουως rather than as an undeclined name Ουω, ed.pr.

1216. Etenna. Erection of a statue of himself by Phaseis, Roman imperial period (Principate). Part of the marble base of a statuette; part of a foot is extant. Ed.pr. J.Nollé in *op.cit.* (cf. our lemma no. 1209) 110 no. 3.1: Φασεις Ιανγβει

For the name Ιανγβεις cf. our lemma no. 1215 || [ed.pr. considers this a 'Statuettenweihung (?)'; whatever he may have meant, it seems that Phaseis set up himself as statue: cf. *SEG* XXXIV 1304: ἑατὸν ἀνέστησεν ἀνδριάντα (from Etenna); if so, we have an epitaph, Pleket].

1217. Etenna (area of: nekropolis at Delikli Ören). Construction of a tomb for Trokondas and others, undated. Fragment of a fluted marble column; LL. 1-5 of the

inscription in a framed tabula, LL. 6-11 in the flutes of the column. Ed.pr. J.Nollé in *op.cit.* (cf. our lemma no. 1209) 126-128 no. 3.13 (ph.).

Τροκονδας
'Ροιζου ὁ ἐπι-
λεγόμενος
Παπασους
ἀνέστησεν
τῷ ἰδίῳ δεσ-
πότῃ 'Αετῷ
καὶ ἑαυτῷ,
Κονᾶ καὶ Ο[ἰν]-
[ά]νθῃ κα[ὶ ..]
[..]..[....]

2. 'Ροιζου: for the name 'Ροιζας cf. ed.pr. on 107/108 ll 4. Παπασους: unattested before; indigenous name, ed.pr. ll 6-7. δεσπότης: Aetos probably was an estate-owner and Trokondas a freeborn estate-steward, ed.pr. [for freeborn vilici in the Western part of the empire cf. W.Scheidel, *CQ* (1990) 591-593, Pleket] ll 9. Κονᾶς: variant of Κοννᾶς, ed.pr. ll 9-10. Οἰνάνθη: may refer to the cultivation of grapes in Etenna's territory, ed.pr.

1218. Etenna. Christian graffito, 6th cent. A.D. or later. Graffito incised on a threshold. Ed.pr. J.Nollé in *op.cit.* (cf. our lemma no. 1209) 120 no. 3.9 (ph.).

☧ ☧
Κ(ύρι)ε

Under this graffito two further letters: the first probably a M, the second a B; no abbreviation-line above these letters, ed.pr.

1219. Kremna. For an inscription possibly coming from Kremna see our lemma no. 1223.

1220. Kremna. Honorary epigram for Chrysippos, early 2nd cent. A.D. *SEG* XXXVII 1175. G.H.R.Horsley, *AS* 42 (1992) 132-134, argues that the naos built by Chrysippos was not the building dedicated to Artemis Ephesia by the family of Trokondas (our lemma no. 1223 LL. 4/5); rather it was dedicated to some other Artemis, possibly the Pergaian one. K. Clinton apud H. points out that παναγής in L. 1 is a priest's epithet functioning almost as a title, rather than a nickname which had become formally attached as part of Chrysippos' name: it is used of one of the cultic officials (called παναγής, κῆρυξ παναγής or ἱερεὺς παναγής) of the Eleusinian mysteries (*IG* II^2 3198; 3664; 3669-3671; 5048; K.Clinton, *The sacred officials of the Eleusinian mysteries*, Philadelphia 1974, 50-52 LL. 12/13). H. suggests that Chrysippos held a priesthood of Artemis involving mysteries (for mysteries in the Artemis cult see our lemma no. 1223 app.crit. ad LL. 7/8). For the writing of hymns in honor of Artemis (L. 14) he adduces *I.Eph.* 4328 as a parallel: τὴν γένεσιν δὲ θεᾶς ποιήματι πλείο[ν'] | ἔτυξα (cf. also Macrob., *Sat.* 5.22.4).

1221. Moatra (Bereket). Dedication to Artemis. *SEG* XIX 802. Republished by G.H.R.Horsley, *AS* 42 (1992) 127 (cf. also 131/132; ph.).

'Αρτέμιδι | ἐπηκόῳ | 'Ρόδων 'Αρτεμειισειάδος ἰε||ρόδουλος | ἀνέθηκεν | ❦ εὐχήν ❦

3-4. 'Αρτεμειισειάδος, G.Petzl apud H.; 'Αρτεμει | Εἰάδος, G.E. Bean (cf. *SEG* XIX); 'Αρτεμειι⟨σ⟩ιάδος, M.N.Tod (cf. *SEG* XIX).

1222. Sagalassos. Inscriptions on a mosaic, 350-375 A.D. Mosaic in a public building excavated in 1991; elaborate border with geometrical motives and garlands framing a central panel destroyed for the greater part and representing a woman (Thetis ?) and two male figures, all clad in cloaks; inscriptions above their heads (**a**) and in the lower left corner (**b**). Mentioned by M.Waelkens, *AS* 42 (1992) 86 (ph.) and *op.cit.* (cf. our lemma no. 1205) 58 (ph.).

a 'Αχιλλεύς Φοῖνιξ
b Διόσ|κορος | ἐψηφο|θέτει

b. Signature of the mosaicist, W. [however, ψηφοθετεῖν always indicates the donor of the mosaic: see M.Donderer, *Die Mosaizisten der Antike* (Erlangen 1989; cf. *SEG* XXXIX 1805) 21, Tybout].

1223. Unknown provenance. Honorary inscription for Trokondas, priest of Artemis Ephesia, and his daughter Arteme(i)s, 1st half of the 1st cent. A.D. White limestone pedimental stele with top and corner akroteria; acanthus leaf and palmette decoration on the akroteria and within the tympanon; under the pediment a relief framed by two Corinthian columns and representing at left a priest clad in chiton and himation and wearing a wreath with a rosette in the middle; he holds a patera in his right hand above a cylindrical, banded altar in the center, on top of which appears to be a flame, and a fillet in his left hand; at the left side of the altar stands a bull (adult zebu); above it and to the left a veiled female figure clad in chiton and himation and seated on a throne; inscription under the relief; uneven lines painted in red, still visible except in L. 15 where only traces remain; now in the Museum of Burdur. Ed.pr. G.H.R.Horsley, *AS* 42 (1992) 119-150 (ph.; dr. of letter forms; ample commentary; parallels for most words and expressions); cf. also M.Sève, *BE* (1993) no. 95.

Τροκονδαν Οσαειτος τοῦ 'Ερμαίου
τὸν παρειληφότα κατὰ διαδοχὴν ἱε-
ρέα 'Αρτέμιδος 'Εφεσίας διὰ γένους,
οἵτινες κατεσκεύασαν τόν τε να-
ὸν καὶ τὸ ἄγαλμα, τετηρηκότα ἁγ-
νῶς καὶ θεοπρεπῶς τὰ εὑρεθέντα
καὶ παραδοθέντα ἱεροτελῆ μυστή-
ρια τῆς θ⟨ε⟩οῦ καὶ εἰς αὔξησιν πλείονα

ἀγειωχότα, καὶ Ἄρτεμειν Τροκονδου
τὴν ἑαυτοῦ θυγατέρα τὴν καὶ αὐτὴν
παραλαμβάνο ν υσαν τὴν ἱερατείαν
καὶ ὁμοίως εὐσ ν εβοῦσαν· ν Ἀσύριος καὶ
Οσαεις καὶ Τροκονδας καὶ Πία καὶ Ἑρμαστα
οἱ Ερπιου τὸν ἑαυτῶν πάπον καὶ τὴν ἑαυ-
τῶν μητέρα εὐσεβείας καὶ τειμῆς ἕνεκεν

Date: 1st half of the 1st cent. A.D. on the basis of the letter forms and the style of the relief, ed.pr. || Trokondas retired from his office of priest of Artemis Ephesia (cf. the perfect participles in LL. 2, 5 and 9) probably before his death in order to ensure the succession of his daughter Artemis (present participles in LL. 11/12). The stele was erected by Artemis' children (LL. 12-15), probably in the naos provided by the family (LL. 4/5). Artemis' husband Herpias (L. 14) must be presumed dead, since he is not among the dedicators. The hereditary aspect of the priesthood, and thereby the legitimacy of Artemis' succession, are stressed throughout the text; ed.pr. collects examples of hereditary priesthoods of Artemis (*TAM* III 17; *I.Eph.* 3825; J. and L.Robert, *Fouilles d'Amyzon en Carie*, Paris 1983 (cf. *SEG* XXXIII 851), nos. 2 and 18) and other gods. Hermaios (fl. mid-late 1st cent. B.C.) was probably not only the first priest, but also the founder of the cult who instituted the mysteries. The building of a naos by him or his son Osaeis could well have been a later development. Ed.pr. points to the cult of Artemis Ephesia in Kremna known from coins of the mid-later 3rd cent. A.D. and argues that provenance of our stone from that city is plausible; Sève stresses the hypothetical character of this assumption. For another naos (and mysteries?) of Artemis in Kremna see our lemma no. 1220. The seated figure in the relief is Artem(e)is daughter of Trokondas rather than Artemis Ephesia; in the latter case we would have a partial assimilation to Kybele: an incomprehensible departure from the well-known Ephesia-type; ed.pr. collects examples of assimilation and association of Artemis and Kybele at various times and places (e.g. *TAM* V 1 244; ph.), and discusses the spread of the cult of Artemis Ephesia || 4. οἵτινες: collective plural for ὅ τι, referring to γένους, ed.pr. || 6. εὑρεθέντα: allusion to some tangible items rather than to 'invention' of the mysteries by the family, ed.pr., with reference to the 'Himmelsbrief' tradition (cf. e.g. *IG* X 2 1 255) || 7. παραδοθέντα: reference to the transmission of the arrheta from one generation to the next within the same family, ed.pr., who adduces *LSAG* 65 LL. 11-13 as a parallel; ἱεροτελής: 'solemn'; not attested before, ed.pr. || 7-8. μυστήρια: ed.pr. collects the evidence for the mysteries of Artemis at Ephesos; our relief is the first testimony to the goddess' mysteries outside that city. He shows that mystery activities were not a major part of Artemis' cultic ritual in general; cf. also our lemma no. 1027 || 8. ΘΟΥ, lapis || 8-9. 'having celebrated them (the mysteries) for the goddess' greater magnification', or 'having brought about their further increase', ed.pr.; or 'having performed them more often, for their augmentation' (πλείονα as a neuter plural), J.Nollé apud ed.pr.; Sève prefers 'il y a célébré souvent (les mystères)' || 11-12. a circular indentation in the middle of these lines interrupts the lettering || 12. Ἀσύριος = Ἀσσύριος || 12-14 (and 1, 9). ed.pr. comments on the names and their distribution: Τροκονδας and Οσαεις: indigenous names mainly occurring in Pisidia, Lycia and South Phrygia; Ἑρμαῖος is widely attested, with a high frequency in Pisidia; Ἄρτεμ(ε)ις (cf. *SEG* XXXVI 1544) is a popular name, also because of the existence of indigenous names such as Artemas; particularly well documented in the Kibyratis and Pisidia, and in centers of the Artemis cult (Ephesos; Amyzon; cf. also our lemma no. 1221 LL. 3/4); Ἀσ(σ)ύριος: very rare as a name; cf. *IG* II^2 1951 C L. 17 [cf. C.Naour, *ZPE* 29 (1978) 104 note 36, Herrmann]; Πία = Latin Pia (few examples in Asia Minor), but our inscription is the only one where Pia is not a Roman citizen; possibly we have the indigenous name Piia attested in Lycia in the Hellenistic period, in the process of being assimilated to Greek and Latin roots; Ἑρμαστα:

female epichoric name, on record mainly in Pisidia and Lycia; Ερπιας: epichoric name (Lycia and adjacent regions). The onomastical data fit in with a Pisidian provenance which can be assumed on the basis of the stone's presence in the Burdur Museum. The retention of epichoric names by a thoroughly Hellenized family may reflect pride in their local origins || 14. πάπον = πάππον.

PAMPHYLIA

1224. Pamphylia. Economy and society. H.Brandt, *Gesellschaft und Wirtschaft Pamphyliens und Pisidiens im Altertum* (Asia Minor Studien Band 7; Bonn 1992), presents a detailed study, based on much epigraphical evidence, of Pamphylian and Pisidian society and economy. The arrangement is chronological and within each period thematic.

Among the many themes discussed by B. we note the following: the development of πόλεις and the early Hellenization of Pisidia (cf. our lemma no. 1205; B. admits on 78 that the athletic culture of the gymnasion was less developed in Pisidian cities !); continuity with the urbanization in the Roman period; temple-, imperial- and private estates through the centuries, with special reference to the temple of Ἄρτεμις Περγαία and of Μήν in Antiochia; no evidence that imperial estates prevailed and annexed temple estates (120-129): discussion of *IGR* IV 887-890, 893, *SEG* XIV 804 and XXXI 1285 (δῆμος Ὀρμελέων), *IGR* IV 894, *MAMA* VIII 341 (= *IGR* III 243) and 364, *IGR* III 409 (*SEG* XIX 835: the τοπικὰ δικαστήρια are law-courts of self-governing villages); different types of villages (on temple land; on private estates; on urban territory); provincial organization (under Vespasian creation of Lycia-Pamphylia; under Hadrian or Antoninus Pius addition of most of Pisidia to this province); piracy; Pamphylians and Pisidians as mercenaries (on 88/89 updating of M.Launey's list); agriculture (products: grain, wine, oil, goats, sheep; few slaves; small freeholders and tenants never disappeared); most cities depended on grain from their own territory; σιτῶναι and τροφεῖς active in times of shortage (131/132); non-agrarian occupations (137-139); local, regional and interregional trade (Roman negotiatores; export of Dokimeion's sarcophagi via Pamphylian harbors; Pamphylians and Pisidians abroad as evidence for interregional contacts and trade [however, emigration is not necessarily a sign of interregional trade; in fact B. admits that contacts with Greece and Italy were weak and that interregional connections were largely restricted to Asia Minor, witness the homonoia-coins which occasionally have economic implications, Pleket]); survey of Pisidian-Pamphylian doctors, philosophers, teachers and athletes; lists of foreigners in the area and of Pisidians/Pamphylians abroad (147); discussion of urban elites, of senators and equites recruited in the area and of the stratification under the elite (152/153 and 193; *IGR* III 801, *SEG* XIX 835, *I.Selge* 17 L. 20; ἐκκλησιαστής-πολίτης: the former 'Vollbürger', the latter free citizens without voting-rights and mostly farmers, traders and artisans; on 193 B. identifies the humiliores with the entire plebs urbana and rustica, whereas the honestiores comprised the elites of curiales, senators and intellectuals [However, not all craftsmen were second-rate citizens; the 'better' craftsmen, like gold- and silversmiths, may well have been ἐκκλησιασταί; on the other hand the majority of doctors and teachers probably belonged to that same upper-middle class ('plebs media'); for the stratification of the demos under the elite cf. also Quass, *op.cit.* (cf. our

lemma no. 1796) 355-365, Pleket]); the significance of the Roman army for the region: negative (plunder; annona obligations) and positive (settlements of veterans and purchasing power of (passing) soldiers); in the later Roman Empire no sign of crisis; no evidence for an increasing gap between city and countryside or for 'feudalizing' tendencies of estate-owners who patronized (and dominated) their peasant-clients. For a review cf. B.M.Levick, *CR* (1995) 114-116 and B.Tenger, *MBAH* 13, 1 (1994) 102-113.

1225. Aspendos. Dedication to Zeus, Hera and the Aphroditai Kastniētides, Roman Imperial period. *SEG* XVII 641; L.Robert, *Hellenica* XI-XII 177-188. J.Nollé in *op.cit.* (cf. our lemma no. 1209) 86/87 with note 202, suggests that Zeus and Hera are the Argive deities and refer to Aspendos as an Argive colony (cf. *SEG* XXXIV 282), whereas the Ἀφροδεῖται Καστνιήτιδες are to be interpreted as the deities who patronized the first foundation by Mopsos.

1226. Aspendos. Dedication to the truthful and authentic god, 1st/2nd cent. A.D. *SEG* XXXVIII 1335. P.W. van der Horst, *Journal of Jewish Studies* 43 (1992) 32-37, focuses on the expression θεὸς ἀψευδὴς καὶ ἀχειροποίητος. The latter adjective ('not made by hands') is used in the *New Testament* of heavenly, incorruptible, spiritual matters, not of God. In the *Septuagint* the term χειροποίητος indicates a pseudo-god; consequently ἀχειροποίητος means 'the only true (God)'. Its use in the *NT* and our inscription was determined by Jewish polemics against idolatry. Since the object dedicated (an altar) rules out the possibility of a Christian or Jewish provenance, v.d.H. prefers to look for the dedicator in the circles of pagan judaizers, the θεοσεβεῖς (cf. *SEG* XLI 918 and 1840) who could freely determine their degree of Jewishness. As a parallel he adduces the clearly Jewish expression θεὸς κύριος ὁ ὢν εἰς ἀεί on an altar from Pergamon (*SEG* XVI 741; cf. *SEG* XLI 1840 in fine), which was also held to be erected by a Godfearer. However, the possibility that our altar was dedicated to Sarapis should not be totally excluded, since both ἀψευδής (see *SEG* XXXVIII 1335 app.crit.) and ἀχειροποίητος (Clem., *Protr.* 4.48.1) are attested for this god.

1227. Attaleia. Honorary inscription for M.Petronius Umbrinus, after 81 A.D. *SEG* XVII 569; *L'Année Épigraphique* (1972) no. 615. A.R.Birley - W.Eck, *EA* 21 (1993) 45-48, suggest restoring LL. 7/8 as follows: πρεσβευ[τὴν καὶ ἀντιστράτηγον | Κιλικίας] instead of [-- Λυκίας καὶ Παμφυλίας]. For Umbrinus' praetorian governorship of Cilicia cf. our lemmata nos. 1291 and 1293. The new restoration removes the most unusual case, at least before M.Aurelius' reign, of a senator who fulfills two praetorian governorships before he reaches the consulate. Another question is why Attaleia honored Petronius, governor of another province: did he originate and own land in Attaleia (Eck's conjecture; cf. *SEG* XLI 1322 in fine) or did he stay in this city in his youth (Birley), when his father Q.Petronius Umbrinus was governor of Galatia-Pamphylia or Lycia-Pamphylia (cf. *SEG* XIX 765 near Sagalassos; cf. also

SEG XLI 1244 for the problem of the administrative status of Pamphylia) ? Birley suggests an Italian origin of the Petronii.

1228. Lyrbe (area of). Honorary inscription for M.Aur.Rhododianos Demetrios, Roman Imperial period. H.Swoboda, J.Keil, F.Knoll, *Denkmäler aus Lykaonien, Pamphylien und Isaurien* (Brünn/Prague 1935) 52 no. 109 Col. I L. 5. J.Nollé in *op.cit.* (cf. our lemma no. 1209) 64, 69/70 and 76 with note 123, briefly comments on this text, found in the ruins of Gölcük Ören. Contrary to the ed.pr. he suggests identifying Gölcük with Orokenda mentioned in the text (ἱερασάμενον θεῷ Διεὶ Νεικάτορι ἐν Ὀροκένδοις) and assigning it to the territory of Lyrbe.

The [---]νεῖς who erected the text, may have been the [Ἐτεν]νεῖς but they are not the inhabitants of Gölcük; in fact Etenna is now firmly located in Sirtköy. The cult of Ζεὺς Νεικάτωρ may go back to the Hellenistic period in which a cult of Σέλευκος Ζεὺς Νικάτωρ existed; if so, the text testifies to Seleukid influence in the region prior to the peace of Apamea.

Cf. H.Brandt, *op.cit.* (cf. our lemma no. 1224) 106/107, who suggests identifying Gölcük with Sennea; on 59/60 B. discusses *MAMA* IV 226, mentioning a cult of [Θεὸς] (or [Ζεὺς]) Νεικάτωρ in Apollonia, a Seleukid colony. The cult may have been established in honor of Seleukos I Nikator.

1229. Perge. Cults. Cf. our lemma no. 1805.

1230. Perge. Honorary inscription for P.Vigellius Saturninus, ca. 159-162 A.D. ? Limestone base with mouldings found in the theatre. Ed.pr. S.Şahin *EA* 20 (1992) 78-81 no. 1 a (ph.).

Ἡ βουλὴ καὶ ὁ δῆμος
ἐτείμησεν
Π.Οὐιγέλλιον Σατουρ-
νεῖνον πρεσβευτὴν
καὶ ἀντιστράτηγον τοῦ Σε-
βαστοῦ Παμφυλίας καὶ Λυ-
κίας τὸν διασημότατον
ἡγεμόνα ἐπί τε ταῖς ἄλλα[ις]
εὐεργεσίαις [ταῖ]ς εἰς τὴ̣[ν πό]-
[λ]ιν καὶ τῇ περὶ τὸ ἔργο[ν σπου]-
[δ]ῇ τὸν πάτρωνα κα[ὶ εὐερ]-
γέτην τῆς πόλ[εως]

For the complete name of the governor cf. our lemma no. 1232 LL. 1-5 ‖ 3-7. the honorand was governor of Lycia/Pamphylia under one emperor (Antoninus Pius: τοῦ Σεβαστοῦ in LL. 5/6), ed.pr., who suggests dating this governorship to ca. 159-162 A.D., followed immediately by the consulate ca. 162/163-165 A.D.; since ca.

162 A.D. Pamphylia/Lycia became senatorial, our honorand probably was the last legatus Augusti of this province, ed.pr.; earlier scholars, who did not know the Perge-text, tended to regard Vigellius as the first governor of senatorial Lycia/Pamphylia under M.Aurelius and L.Verus (ca. 162-165 A.D.); ed.pr. suggests assigning Tib.Iulius Frugi (*SEG* XXXIV 1309/1310) to 162/163 A.D. and considering him the first governor of senatorial Lycia/Pamphylia. The change of status of Bithynia/Pontos (imperial from ca. 162 A.D.) is probably to be related to the beginning of the Parthian War of Verus. For the problem of *SEG* XXXV 1318 (implying that Pontos-Bithynia was already imperial in 159 A.D.) cf. our lemma no. 1130 and especially the bracketed passage at the end [but cf. now C.Marek, *EA* 23 (1994) 83-86, Herrmann].

1231. Perge. Dedication of a statue of Herakles, 2nd cent. A.D. Lower half of a statue of Herakles (Farnese type); inscription on the front of the circular base: Κλαύδιος Πείσων ἀνέθηκεν; found in a portico in the Southern baths in Perge as one of 38 pieces of sculpture, eleven of which were dedicated by Klaudios Peison. Ed.pr.J.Inan in O.Brehm - S.Klie (edd.), *ΜΟΥΣΙΚΟΣ ΑΝΗΡ. Festschrift für Max Wegner zum 90. Geburtstag* (Antiquitas Reihe 3 vol. 32; Bonn 1992) 223-232 (ph.), who shows that the upper half of the statue, which must have been stolen during the excavations in 1980, has been in the Museum of Fine Arts in Boston since 1981: C.C.Vermeule III - M.B.Combstock, *Sculpture in stone and bronze in the Museum of Fine Arts* (Boston 1988; cf. *SEG* XLI 1785) 34 no. 22 (said to come from a private collection in Western Germany).

1232. Side. Honorary inscription for P.Vigellius Saturninus, ca. 159-162 A.D. ? G.E.Bean, *Side Kitabeleri* (= *The Inscriptions of Side*) (Ankara 1965) nos. 115, 124 and 176 (*L'Année Épigraphique* 1966 no. 470). The editors of *L'Année* already saw that nos. 115 and 176 belong to the same stone; S.Şahin shows that no. 124 is a third fragment of that stone and publishes the three fragments as follows in *EA* 20 (1992) 79-81 no. 1 b. Underlined letters are on fragment no. 124.

[Πό]πλιον [Οὐι]γέλλιον
[Ῥ]άιον Π[λάρι]ον Σατορ-
[νε]ῖνον Ἀτίλ[ι]ον Βραδου-
[αν]ὸν Καυ[κίδιο]ν Τέρτ[υλ]-
[λον πρεσβευτὴν καὶ ἀντι]-
[στράτηγον τοῦ Αὐτοκρά]-
[τορος Καίσαρος Ἀντωνεί]-
[νου Σεβαστοῦ ἐπαρ]χεί-
[ας Παμφυλίας κ]αὶ Λυκί-
[ας ἡ βουλὴ καὶ ὁ] δῆμος
[τὸν ἑαυτῶν εὐεργέτη]ν καὶ
[πάτρωνα τῆς πόλεως - -]

For the honorand cf. our lemma no. 1230 ‖ 5-8. Ş. considers an alternative reading ([λον πρεσβευτὴν καὶ ἀντιστράτηγον τοῦ Σεβαστοῦ ἐπαρ]χεί[ας Παμφυλίας κ]αὶ Λυκί[ας - -) but points out that such a restoration would make LL. 5/6 considerably longer than the other lines and therefore the restoration given in the text is preferable; for the restoration of Antoninus Pius cf. our lemma no. 1230 app.crit. ‖ 10-12. or ![ας ἐτείμησεν ὁ] δῆμος ! [τὸν ἑαυτοῦ εὐεργέτη]ν καὶ ![πάτρωνα etc., Ş.

1233. Side. Honorary inscription for the ab epistulis Graecis P.Aelius Apollonides, reign of M.Aurelius and L.Verus (before 167 A.D.). *I.Side* 62. Reprinted by W.Eck, *ZPE* 91 (1992) 236-242, with ample commentary. E. argues that Apollonides is to be identified with Ap.Apollonides (*PIR*^{2} A 924), the addressee of a letter written by Fronto (*Ad Amicos* I 2; ed. van den Hout). He considers ΑΠ.ΑΠΟΛΛΩΝΙΔΗΙ in the letter an error for ΑΙΛ.ΑΠΟΛΛΩΝΙΔΗΙ. E. points out that the emperor L.Verus very probably visited Side and that his ab epistulis Graecis most probably accompanied him. E. further argues that in the early years of the co-regency of the two emperors there was already a division of actual functions between the ab epistulis Graecis and the ab epistulis Latinis but that there were not yet two distinct official titles. Apollonides preferred to specify his actual function.

1234. Side. Inscriptions on an agonistic bema, 249-252 A.D. *SEG* XXXVIII 1436*. W.Leschhorn, *Chiron* 22 (1992) 318 note 18, strongly doubts whether the letters ΤΝΘ and ΣΟΔ above the epigrams are dates. Consequently the inscriptions do not bear on the question of when the era of the province of Galatia began; σοδ, if a date, would yield 24/23 or 23/22 B.C. (cf. *SEG* XXXI 1288 on p. 331), which is very close to the years considered as the epochal year of Galatia; cf. our lemma no. 1161.

LYCIA

1235. Lycia. Cities, territories and ports. M.Zimmermann, *Untersuchungen zur historischen Landeskunde Zentrallykiens* (Antiquitas Reihe 1: Abhandlungen zur alten Geschichte Band 42; Bonn 1992), uses many inscriptions, both published and unpublished (the latter indicated by *I.Wien*), in his description of the sites and territories of Kandyba, Phellos, Kyaneai and Myra in the Hellenistic and Roman period, with an introductory chapter on the various settlements in the period of the Lycian dynasts and the relations between the latter and the later Greek poleis. Z. argues that already in the Hellenistic period the urban territories comprised various subordinated communities, each with its own dēmos and a restricted, politico-administrative independence but in fact villages in the territory of the polis (cf. 89 with note 145 for dēmos referring to a village-community). In the Imperial period there is evidence for συμπολιτεία between such dēmoi and a predominant polis (Myra, Arneai, Aperlai). Z. (121 note 100) rejects L.Robert's view that in the Hellenistic period the dēmoi were independent poleis, only to be subordinated in a sympoliteia to the larger poleis in Imperial times [However, one wonders why a sympoliteia was necessary and above all what was new in it, if the participating members were already incorporated in the territory of the predominant polis in the preceding period, Pleket]. In addition to village-sites, farmsteads were found in urban territories, some with towers (πύργοι) which provided security to the rural workers in emergencies rather than testify to feudal relationships between landowners and the urban authorities.

Detailed discussion (142-167) of funerary fines in epitaphs from central Lycia as evidence for the extent of urban territories; local laws concerning τυμβωρυχία and imperial/proconsular διατάξεις.

In a final chapter Z. discusses the functions of minor harbors (fishing; local transport) and of the major ports of Antiphellos, Aperlai, Teimiusa and Andriake, their reciprocal relations and relations with the corresponding neighboring poleis in the interior (Phellos, Apollonia, Kyaneai and Myra respectively). Contacts between these ports are reflected by double citizenship; the interregional importance of Myra's harbor appears from the many citizens of other leading Mediterranean ports buried there (Nikomedeia, Caesarea, Askalon, Puteoli, Selge). For the Lycian harbors cf. also our lemma no. 1237. In an appendix (252-270) Z. discusses the magistracies held by and the honors awarded to Iason, son of Nikostratos, citizen of Kyaneai (*IGR* III 704-706; cf. further below), with special reference to the chronology and the relation between these three texts; special attention to Moles' accusation against Iason and Antoninus Pius' decision in favor of Iason, and to Iason's λογιστεία 'Αρυκανδέων (= curator rei publicae); discussion of the provincial high priests between 129 and 139 A.D. (with Marcus Iulius Heliodorus in 134 A.D. rather than in 141 A.D., when Gaius Iulius Heliodorus held the priesthood).

The following details are worthy of note: περιπόλια in urban territories (81/82; with a note on the ὀροφύλακες/ὀροφύλακες and the ambiguity inherent to these terms, the mountains often being the frontiers of territories; for peripolia cf. now also J.Bousquet - P.Gauthier, *REG* 107, 1994, 339-343); *SEG* XXXV 1429 is late-Hellenistic rather than from Roman Imperial times (110 note 44); comment on *SEG* II 848, from Egyptian Alexandria, especially on the πολίτευμα Λυκίων and the μνηματοφυλακία, cf. the φυλακία in *TAM* II 843 and possibly the μνημόδουλος in *TAM* II 794 (159-162); *TAM* V 2 1081 (epitaph of a citizen of Thyateira, found in the territory of Apollonis; funerary fine to be paid to Thyateira; rather than considering it a 'pierre errante' Z. suggests that the deceased mentioned Thyateira because it was the center of a conventus iuridicus and thus the city where jurisdiction concerning the tomb would take place and documents concerning the tomb would be filed in the archives; same suggestion concerning *TAM* V 2 1044; 164/165 with note 105); discussion of ἀστικός and ἀστή in *IGR* III 687 (193-197; for these terms cf. now also J.Bousquet - P.Gauthier, *REG* 107, 1994, 326/327); comment on *OGIS* 572 (cf. *SEG* XXVI 1435; ferry-service Myra-Limyra; 233/234).

For *IGR* III 704 and the rock-cut funerary monument to which it belongs cf. now L.Berling in F.Kolb (ed.), *Lykische Studien* I: *Die Siedlungskammer von Kyaneai* (Asia Minor Studien Band 9, Bonn 1993) 25-37. A new building inscription from Kyaneai sheds light on the political career of Iason: cf. M.Zimmermann, *EA* 21 (1993) 107-120. Z. (261) mentions another unpublished inscription, engraved on two blocks and containing the text of *IGR* III 704 § III C; this means that Iason's achievements were engraved on at least two different places and monuments. Z. interprets *IGR* III 702 as a second version of 704 § III C/D. In L. 9 he restores for the emperor's trib. potestas [η΄] instead of [ς΄], as in 704.

Cf. now also C.Foss, *'The Lycian Coast in the Byzantine Age'*, *DOP* 48 (1994) 1-52.

1236. Lycia. Cities and Elite. Cf. J.R.Patterson in *op.cit.* (cf. our lemma no. 1108) 159-165, for a brief analysis of the 'dramatic growth in the extent and scale of public building' in

Oinoanda, Balboura and Patara, as shown by archaeological and epigraphical evidence, the ensuing recruitment of Lycians as senators, the concomitant increase in estate-sizes, and the migration of country-dwellers to the cities to the detriment of the villages in urban territories.

1237. Lycia. Lycian harbors and sea-borne commerce. Starting from *PMich* I 10, M.Zimmermann, *ZPE* 92 (1992) 201-217, asks whether the Lycian harbors, especially Patara, were involved in sea-borne trade in the Eastern Mediterranean, especially with Egypt (for Lycian ναύκληροι in Sicily and North Africa cf. *IG* XIV 404; *ILAlg*. II 561). He uses inscriptions mainly from the Hellenistic and Imperial periods. Z. argues that there were several routes from Egypt (Alexandria) to South Asia Minor (Lycia): via Cyprus or via Crete, Karpathos, Rhodes or directly via Rhodes. The choice depended on nautical conditions but also on economic factors and trade opportunities. He adduces several literary and papyrological sources from the Classical to the late Imperial period which prove the existence of a direct trade route from Lycia/ Rhodes to Alexandria; it was a regular and important route; there are indications that it was followed even in winter time (also vice versa). He connects the building of horrea under Hadrian in Patara and Myra with the direct import of grain from Egypt for the army in the East. Later this trade shifted to Side (cf. *SEG* XLI 1335). Z. studies several points of detail; on 204/205 he uses inscriptions in a study of the simultaneous use of the old city name and ethnic Πάταρα, Παταρεύς and the new one Ἀρσινόη, Ἀρσινοείτης in the 3rd/2nd cent. B.C. On 211/212 note 55, he discusses the ethnics of Lycians outside Lycia. On 211/212, he clarifies the role of Patara in the trade along the Anatolian South coast and the importance of the harbor for the Ptolemies. Cf. also our lemma no. 1235.

1238. Lycia. Cults of heroes, rulers and emperors. In a survey article on this subject largely based on archaeological sources J.Borchhardt, B.Borchhardt-Birbaumer, *AW* 23 (1992) 99-116, on 102/103 briefly discuss mainly Lycian and some Greek inscriptions.

1239. Kibyra. A leading family. *SEG* XXXVIII 1454; 1973. P.Herz, *Tyche* 7 (1992) 95-100, presents an enlarged and improved stemma of the interrelated Flavii of Akmonia and Claudii of Kibyra (based on inter alia *IGR* IV 883; 906-909; 1696; cf. *SEG* XXXVIII 1454) which supersedes that of R.A.Kearsley (*AS* 38, 1988, 49). He shows that K.'s basic assumption that Ti.Cl.Celsus Orestianus' and Flavia Lycia's terms of office as archiereis of Asia should be dated ca. 114 A.D. is erroneous: from ἀρχιεραlτεύσαντας τῆς Ἀσίας τῶν ἐν τῇ πρώτῃ | καὶ δὶς νεωκόρῳ Περγάμῳ ναῶν (*IGR* IV 908 LL. 7-9) K. concluded that Orestianus held office in the first neokorate and his wife in the second (awarded in 114 A.D.). However, the Greek means 'in Pergamon, the first city (of the province) and twice neokoros', so that we have 215 A.D. (third neokoria of Pergamon) as a terminus ante quem. The couple's term of office is rather to be assigned to the late 2nd or early 3rd cent. A.D., when more cities of Asia were 'twice neokoros'. Consequently the five generations of the family move ca. 80 years upwards. H. also shows that K.'s stemma is at variance with conventions in Roman nomenclature (e.g. Flavius

Crateros ca. 5 B.C.). Another consequence is that *IGR* IV 908 provides no evidence for women acting as archiereia of Asia in their own right; H.'s main argument contra K.'s views is summarized in *SEG* XL 1197. Cf. also our lemmata nos. 1067 and 1856.

1240. Myra (area of: Andriake). Inscription concerning the use of measures and weights in the horrea of Myra and Arneai, 388-392 A.D. *IGC* 290; M.Wörrle in J.Borchhardt (ed.), *Myra. Eine lykische Metropole in antiker und byzantinischer Zeit* (Berlin 1975) 70/71. Republished by G.Manganaro, *ZPE* 94 (1992) 283-286, without changes. We give the text since it never appeared in *SEG*. M. studies the meaning of φραγέλλια σιδαρᾶ in L. 4 and ξέσται χάλκεοι β΄ ἔχοντες | τρία αὐγούστια in LL. 4/5. Αὐγούστια (sc. σταθμά) are aequipondia, counter-weights for the balance, decorated with the bust of the emperor. The ξέσται contained each three αὐγούστια, certainly of different weight. They are not sextarii, a unit of measure. A φραγέλλιον is neither a weight nor a measure; it is a whip, transcription of the Latin flagellum. Late Roman sources tell that the praetorian prefect had the control over the measures used in the markets and by collegia (corpora) in the provinces. Transgressors were beaten with sticks or with the whip. Two iron whips were made after prototypes sent under the prefect Fl.Eutolmius (Tatianos, see *SEG* XLI 919).

Ἐπὶ τοῦ κυρίου μου καὶ τὰ πάντα θαυμασιωτάτου
τοῦ λαμ(προτάτου) καὶ μεγαλοπρεπεστάτου Φλ(αβίου) ⟦Εὐτολμίου⟧
⟦ἐπάρχου⟧ τῶν ἱερῶν πραιτωρίων κατεσκευάσθη κατὰ τὰ
ἀποσταλέντα φραγέλλια σιδαρᾶ β΄ καὶ ξέσται χάλκεοι β΄ ἔχοντες
τρία αὐγούστια καὶ μόδιοι τρῖς κατὰ τὴν ποιότητα τῶν ἀποσ-
ταλέντων παρὰ τῆς μεγίστης ἐξουσίας, ἀφ' ὧν ἓν μὲν φρα-
γέλλιον δέδοτε τῇ Μυρέων μητροπόλι, τὸ δὲ ἕτερον τῇ Ἀρναι-
ατῶν ὁμοίως δὲ καὶ ξέστης εἷς Μυρέων καὶ ὁ ἕ[τερο]ς τῇ Ἀρναια-
τῶν, καὶ τῶν μοδίων δύο μὲν Μυρεῦσιν καὶ ἡμιμόδια δύο, ἓν δὲ
Ἀρναιάτες, καὶ ἡμιμόδιον ἕν, ἐπὶ τῷ φροντίδι τῶν κατὰ καιρὸν
πρεποσίτων φυλάττεσθαι τά τε μέτρα καὶ τὰ σταθμὰ
ἀνεπιβούλευτα τοῖς ὀρρίοις

1241. Oinoanda. The Diogenes inscription. *SEG* XL 1283*. L.Canfora, *RFIC* 120 (1992) 39-66, argues that the inscription was engraved in the Augustan period rather than ca. 200 A.D. (the date generally accepted since H.Usener, *Epicurea*, 1887; cf. also *RhM* 47, 1892, 416) or some date in between (M.F.Smith: Hadrianic; but cf. now id., *Diogenes of Oinoanda. The Epicurean inscription*, Naples 1993: late 1st cent. A.D.). C. shows that there are no characteristics in spelling and language from which a late date can be inferred; neither are Diogenes' 'cosmopolitism' (Fr. 25 Chilton Col. II 1-11) or the reference to Aristotle in Fr. 4 Chilton incompatible with an early imperial date. The reference to recent disasters of the 2nd cent. A.D. in NF 54 (*SEG* XXIX 1449) is dubious: the restorations [φθορᾶς] and νό̣[σων] in LL. 7/8 are not compelling (in L. 8 C. reads Π̣ rather than Ν̣; in L. 9 [γῇ] instead of [γενεᾷ] could be

restored); these lines rather refer to events long ago. The main argument for an early date is the identification of ὁ θαυμάσιος Κᾶρος in the Letter of Diogenes Fr. 51 Chilton Col. II LL. 8/9 with the Roman author T.Lucretius Carus (θαυμάσιος + name always expresses intellectual esteem for philosophers, authors vel sim.; Κᾶρος = Carus; it cannot be shown that this name was used by non-Romans [but cf. *SEG* XLI 963 L. 4, Tybout]). Fr. 51 testifies to a 'Bildungsreise' of Lucretius to Rhodes, where an Epicurean school is attested for the late Republican period. C. assumes that the stoa on which Diogenes had his text inscribed was built in Diogenes' old age or shortly after his death (his floruit should be assigned to the 2nd half of the 1st cent. B.C.). The two hands which can be distinguished probably reveal that the inscription was partially restored after gradual deterioration in the 1st/2nd cent. A.D. [sceptical C.Brixhe - A.Panayotou, *BE* (1993) no. 540: 'c'est une simple conjecture']. Consequently the comparison with the lettering of the 'Demostheneia inscription' (*SEG* XXXVIII 1462) by M.F.Smith has no value for the date of the original engraving.

1242. Telmessos. Cults. Cf. our lemma no. 1805.

1243. Tlos. Cults. Cf. our lemma no. 1805.

1244. Xanthos. Dynastic tombs. A.G.Keen, *AS* 42 (1992) 53-63, tries to relate the five Pillar Tombs, the 'Harpy Tomb' and the 'Nereid Monument' to six known and one anonymous dynast of Xanthos (table on 63). Occasional use of Lycian and Greek inscriptions, especially the Greek epigram on the 'Inscribed Pillar' (*TAM* I 44 C LL. 20-31; *SEG* XXXVII 1231*): from L. 21 ([ο]ὐδείς πω Λυκίων στήλην τοιάνδε ἀνέθηκ⟨ε⟩ν) it appears that Building G facing the Inscribed Pillar is not a tomb; K. suggests that it was the Sarpedoneion (55); in L. 31 Κα[σ]ίκα rather than Κα[ρ]ίκα should be restored (cf. J.Bousquet, *REG* 100, 1987, 127: ξ or σ; K. prefers σ; cf. also H.Eichner in G.Dobesch - G.Rehrenböck (edd.), *Hundert Jahre Kleinasiatische Kommission der Österreichischen Akademie der Wissenschaften. Akten des Symposiums vom23.-25. Oktober 1990* (Denkschriften Österr. Akad. der Wiss., Ph.-Hist. Klasse, Band 236; Vienna 1993) 138 note 116), the Greek equivalent of the Lycian name Kheziga, who founded his dynasty during the later half of the 6th cent. B.C. (58 with note 25). On 56 note 20 and 61 note 36 brief references to the inscriptions in honor of Arbinas (*CEG* 888/889; *SEG* XXXIX 1414*).

1245. Xanthos. Inscriptions in honor of the Lycian dynast Arbinas, early 4th cent. B.C. *SEG* XXXIX 1414 (*CEG* 888); XXVIII 1245 A (*CEG* 889). J.Bousquet in H. Metzger (ed.), *Fouilles de Xanthos* IX (Paris 1992) 155-159 (ph.; translation), republishes the texts as given by *CEG*; 156/157 A = *CEG* 888 I (cf. *SEG* XXXIX 1414); 157-159 B = *CEG* 888 II (cf. *SEG* XXXIX 1414). Both texts were inscribed on a statue base rather than on a pillar, as was originally thought. In A L. 4 B. now restores initio [Ὃς Λυκίοις ἄρ]ξας; in L. 17 he gives κεχαρι⟨σ⟩μένα; but cf. *BE* (1993) no. 528, where κεχαριμμένα (lapis) is

correctly interpreted as a phonetic rendering; 159 C = *CEG* 889 = *SEG* XXVIII 1245 A; in L. 4 after Λυκίων B. reads . . ΚΛ[⏑ -⏑ -]; in L. 5 after καλλίστων he gives ἐπιδ[ει⏑ -⏑ --]; in L. 6 in fine [π]ρῶτος [⏑ -⏑ -].

On 159/160 D he republishes the Greek epigram published by him in *CRAI* (1975) 138-150 (= *CEG* 177). Since the text was never included in *SEG*, we give it here.

[Ἐ]ξ οὗ τ' Εὐρώπην [Ἀ]σίας δίχα πόν[τ]ος ἔνεμ[ε]ν,
[ο]ὐδές πω Λυκίων στήλην τοιάνδε ἀνέθηκ⟨ε⟩ν
[δ]ώδεκα θεοῖς ἀγορᾶς ἐν καθαρῶι τεμένει,
[ἔρ]γων καὶ πολέμου μνῆμα τόδε ἀθάν⟨α⟩τον·
[Γέ]ρ[γ]ις ὅδε Ἀρπάγῡ υἱὸς ἀριστεύσας τὰ ἅπαντα
[χε]ρσὶ πάλην Λυκίων τῶν τότ' ἐν ἡλικίαι,
[πο]λλὰς δὲ ἀκροπόλεις σὺν Ἀθηναίαι πτολιπόρθωι
[π]έρσας, συνγενέσιν δῶκε μέρος βασιλέας·
Ὧν χάριν ἀθάνατοί οἱ ἀπεμν⟨ή⟩σαντο δικαίαν·
ἑπτὰ δὲ ὁπλίτας κτεῖνεν ἐν ἡμέραι Ἀρκάδας ἄνδρας,
Ζηνὶ δὲ π⟨λ⟩ἔστα τρόπαια β⟨ρ⟩οτῶν ἔ[στ]ησεν ἀπάν⟨τ⟩ων,
καλλίστοις δ' ἔργοις Κα[.]ίκα γένος ἐστεφάνωσεν

On 161-165 some reflections on the Greek poets who produced the epigrams, and their language; for the latter cf. *BE* (1993) no. 528, where C.Brixhe - A.Panayotou argue for more 'ambiance attique' than B. allows; on 166/167 comment on Arbinas' consultation of the Apollo oracle of Delphi rather than that of Pinara; on 167-180 an attempt to establish a stemma of the dynastic family (Kuprlii, Harpagos, Gergis, Arbinas) and comment on the history of the dynasty [in an addendum (180/181) B. draws attention to an article by C.Herrenschmidt (cf. *SEG* XXXVI 1215); a reference to I.Savalli's important article (*SEG* XXXVIII 1475) is to be added, Pleket].

1246. Xanthos. Bilingual dedication to Artemis, 4th cent. B.C. G.Neumann, *Neufunde lykischer Inschriften seit 1901* (Vienna 1979) no. 312; cf. *Fouilles de Xanthos* VI 78 with note 7. Republished by J.Bousquet, *op.cit.* (cf. our lemma no. 1245) 189-191 (ph.). Limestone statue base with Greek and Lycian text.

Δημοκλ[εί]δης Θειβεσιος
Λιμυρεὺς ἀγαθῆι τύχηι
Ἀρτέμιδι ἀνέθηκεν

The Lycian text runs: Ntemuchlida Kbiejeh | Zemuris Ertemi | chruwata || the statue base was found near the dedication of Arbinas to Artemis (p. 159 C; cf. our lemma no. 1245) || 1. Ξ[ε]βεσιος, earlier editions || 2. ἀγ. τύχηι: should have been placed at the beginning of the text, B. || for the equation Θειβεσιος (patronymic) and Kbiejeh cf. *BE* (1993) no. 528 in fine || on 191-196 presentation of Lycian texts; in an appendix (201-203; ph.)

presentation of an Aramaic-Greek fragment by A.Lemaire: two Aramaic lines (erection of a statue) and one Greek line with --]AMIA[; perhaps τ]αμία[ς; 4th cent. B.C.

LYKAONIA

1247. Lykaonia. Corpus. G.Laminger-Pascher, *Die kaiserzeitlichen Inschriften Lykaoniens*. Faszikel I: *Der Süden* (Österr.Akad.Wiss., Ph.-Hist.Kl., Denkschriften Band 232; Ergänzungsbände zu den *Tituli Asiae Minoris* no. 15; Vienna 1992), presents a Corpus of 434 (nos. 257 and 257* included) inscriptions from Southern Lykaonia, in a geographical arrangement. The following cities are covered: Dalisandos, Ilistra, Laranda, Derbe, Barata, Hyde; Sidamaria, Thebasa, Karapinar, Lystra and its territory. Each section begins with the testimonia concerning the city. There are thirty-two Latin texts; the rest are Greek. Epitaphs, mostly brief and monotonous, predominate (many with ἐκόσμησε + acc. of the deceased), with a fairly large number of Christian texts. New are nos. 157-160 (small Christian fragments) and 276 (from Akviran in the vicinity of Lystra: Μαλαμας | καὶ Δακκα | Οὐανισκᾳ | τῇ θυγατρὶ α(ὐτ)ῶν || μῆς χάριν). Worthy of note are nos. 45 and 326 (for doctors), 150 and 189 (Μῆνας τὸν οὐράνιον καὶ τοὺς καταχθονίους; Μῆνα ἄνωθεν καὶ κάτωθεν; cf. E.Lane, *CMRDM* I 154 and 156), 155 (epitaph for a widow: ὁσία χήρα), 170 (ἱερὸς θίασος), 236 (ἀρχεδεκανός; too readily defined as Christian by L.-P.; for the problem of Christian texts cf. D.Feissel, below), 256 (οἱ [κ]οπιάσ[αν]τες βοῦς), 293 (a woman styled παρθένος κὲ κατὰ γένος ἱέρεια τῆς θεοῦ κὲ τῶν ἁγίων ἐκ τῶν ἰδίων ἀνέλαβεν κὲ ἐκεράμωσεν τὸν ναόν), 294 (a ἱερεὺς Διονύσου κὲ Πανθέου), 306 and 406 (epigrams), 308 (γυναικάδελφος), 368 (ὁμολογητής), 407 (οἱ ἑορταζόμενοι ἐν τοῖς Γούλλου γάμοις ἀνέθεντο νείκην αὐτῷ), 432 (ἀνδράδελφος).

For some comment on the Christian texts, alleged or otherwise, cf. D.Feissel, *BE* (1993) no. 771: nos. 408 (Φίλτατος ὁ μακάριος πάπας; not necessarily Christian (πάπας may indicate a pagan priest) and from the 1st cent. A.D. (so L.-P.)), 409/410 (2nd/3rd rather than 1st/2nd cent. A.D.), 10 (epitaph of a μάρτυς; certainly pre-Constantinian), 85 (Μουσιανὸς ὠ πωλὰς πλιγὰς ὑπωμίνας: not necessarily a 'victim of one of the large persecutions', so L.-P.), 188 (with κοιμητήριον: a Christian term; 3rd cent.A.D.; the term ἀδελφοί followed by the X of X(ριστιανοῖς) also points to Christians according to F.; contra L.-P.: 2nd cent. A.D. and pagan), 62 (epitaph of bishop Καλλ[ι]πό[δι]ς, so L.-P.; F. wonders whether Καλλ[ί]πο[νο]ς could be restored) and 70 (εὐχή of a priest who for reasons of health gave up divine service; bishop Leon is not necessarily the homonymous bishop of 787 A.D.); onomastic comment on no. 75 (Κιλδινικίλος; cf. *SEG* XXXVII 1237: the name does not exist); for no. 66 (ἀπὸ Κονίου | ὁγδοὴ ν΄ | νη΄ εἰς Γαλειανοῦ ||||| γ΄) F. refers to a study by J.Noret on Gaianopolis (cf. *BE*, 1972, no. 483). Medieval are nos. 92 and 106.

We present a comparatio numerorum:

Laminger-Pascher	*MAMA* VIII	Laminger-Pascher	*MAMA* VIII
1-4	192-195	8-10	200-202
5-7	197-199	11-12	204-205

Laminger-Pascher	*MAMA* VIII
14	196
15	203
16	175
18-19	176-177
20	182
21-22	178-179
23-25	183-185
28-29	180-181
31	170
33-34	173-174
35	178
36	172
41	207
43	206
45	208
47	210
49	209
67 (for the name Γουνδιανή cf. *SEG* XXXVII 1237)	308
161	311
169-170	3-4
187	28
188	43
190	32
191	48
193	29
195	37
197	39
201	30
202	33
203	38
204	45
205	44
206	49
207	51
212	31
215	50
220	34
222-224	40-42
227-228	1-2
232	36
234	35
236	46
237	52
240	55
241	53
243	54
245-251	59-65
254-256	56-58
257	67
258	77
259	72
261/262	68/69
263	71
264-267	73-76
268-274	78-84
275	87
278	70
279	93
280-282	88-90
284/285	85/86
286/287	91/92
288-292	94-98
303-306	129-132
307	104
314	107
316/317	116/117
318	120
319	103
320	106
321	108
322	110
324	109
325	127
326	118
328	119
330	111
331	122
332/333	125/126
334	128
335	123
336	121
337	112
339	114
341	105
342	113
344	115
345	124
351	99
354/355	100/101
370	138
373	140
375	146

Laminger-Pascher	*MAMA* VIII
379	158
381	151
382	159
383	153
384	134
385	154
387	144
388/389	135/136
391	137
392	155
393	148
395	156
396	142
399	149
400	165
402	166
403	139
408	162
409	161
411/412	163/164
413	168
417	145
418	147
420	152
422	150
423	141
430	169
431	143
432	167
433	160

Laminger-Pascher	*SEG* VI
31	465
214	456
253	469
288	446
295/296	524/525
298	523
306	488
311	479
312	484
313-315	485-487
323	481
327	480
329	482
343	483
347	478
350	468

Laminger-Pascher	*SEG* VI
352	474
353	476
357	475
358	477
365	490
367	489
409	466

Laminger-Pascher	*SEG* XVI
59	758

Laminger-Pascher	*SEG* XXIX
59	1522

Laminger-Pascher	*SEG* XXX
68	1542
406	1538

Laminger-Pascher	*SEG* XXXIV
61	1319 on pp. 368/369 ad no. 155
75	1319 on p. 367 ad no. 114
113	1370
155	1351

Laminger-Pascher	*IGR* III
16/17	268/269
38/39	271/272
40	270
42	270 (b)
61	294
137	273

Laminger-Pascher	*CIG*
44	4009 (c)
53	4009 (b)
73 (c)	4009 (d)
135	4009 (e)
148	4009 (f)
153	4009 c^2 (Add. p. 1108)
154	4009 c^3 (Add. p. 1108)

Laminger-Pascher	Peek, *GV*
82	2037
242	1208
305	569
406	1732

Laminger-Pascher	*CIL* III
186	14400 (d)

1248. Akarköy (Zosta). Epitaph of Lucius and his family. *MAMA* VIII 207. Now in the Museum of Karaman. Republished by H.Engelmann - A.B.Üner, *AAWW* 129 (1992) [1993] 20/21 no. 32 (ph.).

[Λ]ούκιος ἀνέστησε Τήλεφον καὶ Μᾶρκον καὶ Σέξτο[ν]
[κ]αὶ ἑαυτὸν ἀετὸν καὶ Αμμουκιν Βαβοου ❦ τὸν π[α]-
[τέρα] ἀετὸν τειμῆς χάριν

For the expression ἀνιστάναι τινὰ ἀετόν see our lemma no. 1266 app.crit.

1249. Bardasköy. Epitaph of the son of Mammis. Rectangular limestone block with relief in a recessed field representing five standing figures clad in cloaks; the man at right stands on a separate pedestal; inscription above the relief; now in the Museum of Karaman. Edd.pr. H.Engelmann - A.B.Üner, *AAWW* 129 (1992) [1993] 12 no. 15 (ph.).

Ὑὼν μνήμας (sic) χάριν· | Μαμμις Βαβοου ἀνέστησεν των

Undated by edd.pr. || 1. ὑών = ὑόν || Μαμμις and Βαβοας: names typical for Isauria and Lykaonia; των = τόν = αὐτόν, edd.pr. [or should we read τὼν ὑών = τὸν ὑόν ?, Pleket; or perhaps rather τῶν ὑῶν in view of the three male persons on the relief ?, Tybout; the text seems to run from L. 2 to L. 1, Herrmann].

1250. Bayır. Epitaph of Cassius. Rectangular limestone statue base with mouldings above and below; under the inscription two incised crescents; now in the Museum of Karaman. Edd.pr. H.Engelmann - A.B.Üner, *AAWW* 129 (1992) [1993] 10 no. 11 (ph.).

Κασαρα Νουννου | Κάσσιον Κασσίου | τὸν ἄνδρα αὐτ(ῆς) | μνήμης χάριν

Undated by edd.pr. || 1. Κασαρα: not attested so far, edd.pr., who reject reading Κασ(σία) Αρα.

1251. Bozkir (Yazdamı Köy). Epitaph of Aur(elia) Marciana. Re-used capital with relief representing an arch supported by two pilasters; in the center of the arch a circular ornament divided into six sections by incised lines, at left and right a spiral rosette; inscription on two fasciae above the relief; now in the Museum of Karaman. Edd.pr. H.Engelmann - A.B. Üner, *AAWW* 129 (1992) [1993] 14 no. 19 (ph.).

Αὐρ. Μαρκιανὴν | Ἰσαυρικοῦ μν(ήμης) χ(ά)ρ(ιν)

Undated by edd.pr. [end 2nd/3rd cent. A.D., Pleket].

1252. Derbe. Dedication to the Theoi Patrioi. Cylindrical limestone base with mouldings above and below; inscription on the shaft under the upper moulding; now in the Museum of Karaman. Edd.pr. H.Engelmann - A.B.Üner, *AAWW* 129 (1992) [1993] 2 no. 1 (ph.): Θεοῖς | πατρίοις

Undated by edd.pr.

1253-1256. Derbe. Four epitaphs. Four epitaphs on limestone in the Museum of Karaman. (Re)published by (edd.pr.) H.Engelmann - A.B.Üner, *AAWW* 129 (1992) [1993] 5, 11, 19-22 nos. 5, 12, 31, 35, who give no dates.

1253: 5 no. 5 (ph.). **Epitaph.** Reclining lion; on the small sides between the legs part of the roof of a tomb in relief; inscription on the right side between the fore- and hind-leg: Ị[.....]ωρ κελεύlω τὰ λείψονα βλη|θῆναι

2. λείψονα = λείψανα, edd.pr., who refer to studies on the motive of the funereal lion in Lykaonia (cf. also our lemma no. 1266).

1254: 11 no. 12 (ph.). **Epitaph of --ate.** Bluish cylindrical limestone base with mouldings above and below; inscription on the shaft.

M. Οὔλπιος Υ[-- φιλο]-
σέβαστος [---- ἀ]-
πελ(εύθερος) Κ. Οὐλ-
[πίου --]
4 νω ταβλά[ριος ---]-
άτῃ Νεικαρέ[του]
γυναικὶ [μνήμης]
χάριν

3-4. Perhaps Κ. Οὐλ[πίου Ιλ]νω, --Κ]νω, --Ιν]νω, --Κιν]νω, edd.pr. [4. for ταβ(ου)λάριος cf. T.Drew-Bear, *Nouvelles inscriptions de Phrygie* (1978) 10/11, Herrmann].

1255: 19/20 no. 31 (ph.). **Epitaph of Tiberia Claudia Eunoia.** J.R.S.Sterrett, *Papers of the American School of Classical Studies at Athens* 3 (1884/1885) no. 14; H.S. Cronin, *JHS* 22 (1902) 358 no. 117.

Τιβέριος Κλα[ύ]-
διος Διονύσι[ος]
Τιβερίᾳ Κλαυ[δί]-
4 ᾳ Εὐνοίᾳ συν-
βίῳ μνήμη[ς]
ἕνεκεν ❦

Text of S. and C.; somewhat less legible nowadays, E. - Ü.

1256: 21/22 no. 35. **Epitaph of Bishop Michael.** M.Ballance, *AS* 14 (1964) 139-141 (ph.; dr.).

Ἰνδ(ικτίωνος) δι΄· ἐκυ-
μίθι ὁ θεοφιλέ-
στατος Μιχαὶλ
4 ἐπίσκοπος Δ-
ἔρβις, ἡμέρ-
α η΄
Ἰουνί-
8 {ι}ων

7-8. At right above.

1257. Gevne Deresi. Epitaph of Gaius. Statue of Gaius clad in a cloak with rich drapery, seated on a chair with back and pillow and holding a bunch of grapes in his left hand; on his left knee an object (chest ?); inscription on the cloak (LL. 1-7) and on the base (L. 8); now in the Museum of Karaman. Edd.pr. H.Engelmann - A.B.Üner, *AAWW* 129 (1992) [1993] 4 no. 4 (ph.).

Αὐρ. Νέσ-
τωρ καὶ
Οὐαλέριος
4 καὶ Ιμμας καὶ
Ιννεις ἀνέστησαν
Γάϊον τὸν πατέρα
μνήμης χάριν ❦
8 Παπίας Παπίου ἐποίησεν

Undated by edd.pr. ‖ 6. the diaeresis (¨) is on the stone ‖ 7. Ιννεις: either the daughter or another son of Gaius, edd.pr.

1258-1259. Habillerköy. Two epitaphs. Two epitaphs now in the Museum of Karaman. Edd.pr. H.Engelmann - A.B.Üner, *AAWW* 129 (1992) [1993] 13 nos. 16/17 (ph.), who give no dates.

1258: 13 no. 16. **Epitaph of Iulia Domitia.** Rectangular limestone block with relief representing a mother and a child clad in cloaks and with veiled heads standing on a protruding band; inscription above and at left of the figures.

Ἰούλιος Δομιτιανοῦ | ἀνέστησεν Ἰουλίαν Δομετίαν

1259: 13 no. 17. **Epitaph of Tataeis and the soldier Au(relius) Marcus Maximus.** Rectangular limestone block with a relief in a recessed field framed by two flat pilasters representing a soldier on horseback moving to right and holding a whip in his right hand, two children and two adults clad in cloaks; inscription above the relief.

[Αὐ.] Σβηνωμις ἀνέστησεν Τατα-
εἰν τὸν πατέρα καὶ - Αὐ. - Μᾶρκον
Μάξιμον τὸν ἀδελφὸν στρατι-
4 ώτην

[End 2nd/3rd cent. A.D. in view of the Aurelius-nomen, Pleket] || 1. Σβηνωμις is only attested in Isauria so far, edd.pr. || 1-2. Τατ̣α|σ̣ιν, Ταυ̣α|ε̣ιν or Ταυ̣α|σ̣ιν are also possible, edd.pr. || the name Au(relius) is marked by two horizontal strokes.

1260. Iconium. Epitaph of the son of Tatis. Rectangular pedimental stele with relief in a recessed field representing a man clad in a chiton and a woman wearing chiton and himation; in the tympanon an eagle with wide wings; inscription on the fascia above the relief (L. 1) and under the male figure (L. 2); now in the Musuem of Karaman. Edd.pr. H.Engelmann - A.B. Üner, *AAWW* 129 (1992) [1993] 13 no. 18 (ph.).

Τ̣α̣τ̣ι̣[ς ...]λ̣ι̣φόρου ἀνέστησεν
ὑὸ̣ς̣ αὐτῆς

Undated by edd.pr.

1261. Ilistra. Statue base for Trajan, 102-117 A.D. T.Callander apud W.M.Ramsay, *Studies in the history and art of the eastern provinces of the Roman empire* (Aberdeen 1906) 177 no. 72 (ph.). Republished by H.Engelmann - A.B.Üner, *AAWW* 129 (1992) [1993] 22 no. 36 (ph.).

Αὐτοκράτορα Καί-
σαρα Νέρουαν
Τραιανὸν Σεβασ-
4 τὸν Γερμανικὸν
Δακικόν, ἀρχιερέα
μέγιστον, δημαρ-
χικῆς ἐξουσίας,
8 πατέρα πατρίδος,
σωτῆρα τῆς οἰκου-
μένης Ἰλιστρέων
ὁ δῆμος
vacat

1262. Karacaören. Epitaph. Fragment of the upper part of a sarcophagus decorated with garlands; now in the Museum of Karaman. Edd.pr. H.Engelmann - A.B.Üner, *AAWW* 129 (1992) [1993] 19 no. 30.

[Ἐνορκίζω ---- κατα]χ̣θονίους θεοὺς καὶ Μῆνα μη̣[----]
[---- ἑτέρῳ δὲ] μηδενὶ ἐξὸν ἔσται ἔνπροσθε
ταφῆναι vacat

Undated by edd.pr.

1263. Kuzören. Epitaph of Nestor and Teimotheos. Rectangular limestone block with reliefs on all sides; on the back and the front two arches supported by Corinthian capitals on columns and pilasters of various types; figured decorations in the arches: a) front: two standing

couples: in the left arch two men clad in a chiton, both with a shouldered rake; in the right arch a woman and a man clad in chiton and himation; **b)** back: two gorgons; **c)** left side damaged; **d)** right side: a family with child; inscription in the left arch of (**a**) above the two figures; now in the Museum of Karaman. Edd.pr. H.Engelmann - A.B.Üner, *AAWW* 129 (1992) [1993] 15 no. 22 (ph. of sides **a/b**): Νέστωρ, | Τειμόθεος.

1264-1273. Laranda. Ten epitaphs. Ten epitaphs now in the Museum of Karaman. Edd.pr. H.Engelmann - A.B.Üner, *AAWW* 129 (1992) [1993] 3/4, 6-12, 17/18, 21 nos. 3, 6-8, 10, 14, 27/28, 33/34; no dates are given by edd.pr.

1264: 3/4 no. 3 (ph.). **Epitaph of the protector Maximus.** Upper part of a pilaster with protruding mouldings at top and left; inscription in the recessed field between them.

Μάξιμος κεντη-
νάρις - πρωτή-
κτωρ μυσιατικὸς
ἀπὸ ληγεῶνος
πρώτης Ἰταλικῆς
μ(νήμης) χ(άριν)

1-2. κεντηνάρις = centenarius (cf. Veget., *De re militari* 2.8), edd.pr. || 2. the separation mark (-) is on the stone || 2-3. πρωτήκτωρ μυσιατικός: the protector from Moesia (Μυσία = Moesia); Maximus returned to his native town as a veteran, edd.pr. || 4. the lenis of ἀπὸ is engraved after the omikron: \; for ἀπὸ ληγεῶνος see M.A.Speidel, *ZPE* 95 (1993) 190-196, edd.pr.

1265: 6/7 no. 6 (ph.). **Epitaph of Doukkos and manumission of his slave Serarapion.** Reclining lion; on the small sides between the legs part of the roof of a tomb in relief; inscriptions on the right side between the fore- and hind-leg (**a**) and under the hind-leg (**b**).

a Σεραραπιων δοῦλος γενό-
μενος Δουκκου Ινδου εὔχρηστος
καὶ ὑπήκοος ἀνέβαλε τὸν δεσπότην αὐ-
τοῦ ἐκ τῶν ἰδίων λυπῶν, δαπάναις δὲ τοῦ
Δουκκου μνήμης καὶ τειμῆς χάριν
κατὰ ἔνγραφα καὶ τὰς ἐντολὰς τοῦ
δεσπότου· δεδώκει αὐτῷ τὴν
ἐλευθερίαν ἀπὸ τῆς σήμερον ἡ-
μέρας, δουλεύσει δὲ αὐτῷ ὅλ̣ης ζο-
ῆς χρόνου· μετὰ δὲ τὴν τελευτὴν
τοῦ Δουκκου εἶναι τὸν Σ̣ε̣ρ̣α̣ραπιονα
ἐλεύθερον

b Ἡ | διατέκε τοῦ Νέστολρος Νέστορος

a. 1 and 11. Σεραραπιων: new indigenous name (possibly Hittite *šer-* + a name comparable to Αραπειας, G.Neumann apud edd.pr.); possibly Σεραπιων in the Isaurian-Lykaonian area is a variant of Σεραραπιων rather than a theophoric name derived from Serapis, the more so if combined with another indigenous name, edd.pr. || 2, 5 and 11. Δουκκος: attested only in Isauria so far, edd.pr. || **b.** διατέκε = διαθήκη; probably Nestor was the lawyer who drew up Doukkos' last will, edd.pr. || for the type of monument cf. our lemma no. 1253.

1266: 7/8 no. 7 (ph.). **Epitaph of Ka--.** Gray limestone pedimental stele with relief in a recessed field representing two standing figures: a man clad in chiton and a woman clad in chiton and himation; in the tympanon a lion; inscription on a band between the tympanon and the main relief.

Ιμμας Νιννι ἀνέστ[ησεν] | ἄνδρα αὐτῆς Κ̣α.[--]ιτη μνήμη[ς χάριν]

1-2. ἀνιστάναι τινά: 'jemanden bestatten' (cf. also our lemmata nos. 1257,1258/1259 and 1275-1276); also with object in the accusative: λέοντα, ἀετόν (cf. our lemma no. 1248), στήλην (cf. our lemma no. 1267): 'jmd. ein Grab errichten, das mit einem Löwen (oder einem Adler) geschmückt ist', edd.pr. [but see *SEG* XXXIX 1415; cf. also XLI 1400 and J.Nollé, *op.cit.* (cf. our lemma no. 1209) 122] || 2. perhaps Κ̣α[μα]τη, attested only as a female name so far (cf. Καματα in our lemma no. 1283), edd.pr.

1267: 8/9 no. 8 (ph.). **Epitaph of --don.** Lower part of a rectangular plaque; inscription in a recessed field framed by spirals and braids in relief.

[- -]
[--]δων πα̣[τέ]ρ̣α γενόμεν(ον)
[Α]ὐ̣. Μεννέας ὁ πατροπυη-
τὸς αὐτοῦ σὺν τῇ μητρὶ αὐ-
4 τοῦ Δόμνῃ ἀνέστησαν ἰστή-
λην μνήμης χάριν

1. Perhaps [Αν]δων; πα̣[τέ]ρ̣α: there is space for one letter only: tau and epsilon were probably written in ligature, edd.pr. || 2-3. πατροπυητός = πατροποιητός (cf. *MAMA* VII 58; 330, 351): 'der von einem (juristisch greifbaren) Vater gemachte', 'der von einem Vater anerkannte': Menneas had adopted the deceased as a legitimate child, edd.pr.

1268: 10 no. 10 (ph.). **Epitaph of ----, Antiochos and Leon.** Rectangular limestone block; traces of red paint.

[- ἀ ν έ σ τ]-
ησαν Δ.[.....]α̣ννα̣ καὶ Ἀντίοχο̣[ν καὶ]
[Λ]έωνα υἱοὺς αὐτοῦ· ἐπεὶ ἐν ἀ̣εὶ μηρί' ἄφθ[ονα]
4 [κ]αὶ σεῖτον ἐκ τῶν ἰδίων ἐπιδαπανησ[...]

[...]σεν πάντας χαρισάμενος τοὺς το[...]
[----------]υ̣ σ̣ [--]

3. ἐν ἀεί = εἰς ἀεί || 3-6. the expenses were possibly intended for commemorative celebrations, edd.pr.

1269: 11/12 no. 14 (ph.). **Epitaph for Kilamoueis and Ba(s).** Limestone block with top roughly modelled in the form of a pediment; relief in a recessed field representing a veiled woman clad in chiton and himation holding a child (?) clad in chiton by her left hand; inscription on the 'pediment' (LL. 1-4) and in the recessed field above the figures (LL. 5-7).

Μωνεις Θαλλιος Κιλαμουειν | καὶ Βαν ἀνέθηκεlν || μνήμης | χάριlν

1. Μωνεις: attested only in Lykaonia, edd.pr.|| 1-2. Θαλλις: cf. Θαλις (Bean-Mitford, *Journeys -- Rough Cilicia, 1964-1968* no. 191) and Θαλαις; Κιλαμουεις: unattested so far, edd.pr. || 3. Βαν: accusative of a male or female name, edd.pr.

1270: 17/18 no. 27 (ph.). **Epitaph.** Dark gray limestone plaque with three recessed fields with moulded frames: large field at left with relief representation of a gorgon; small oblong field above larger rectangular field at right; inscriptions on the continuous fascia at top (**a**), and in the upper (**b**) and lower (**c**) fields at right (**b**).

a [----]αλως ἀκούειν εὖτε λαβε[ῖν ----]
b θανὼν ε[----]
c Π. Αἴλιο[ς --] | της ζῶ[ν καὶ φρονῶν --] | καὶ Ενα[--] | πων[--] || σο[ρ--] | τε[κν--] | επ[--] | χη[--]

1271: 18 no. 28 (ph.). **Epitaph of the presbyter N--.** Rectangular limestone plaque; at top a series of incised arches (two are preserved) within an incised frame; inscription within an incised tabula ansata below.

† Μνήμη Ν̣[---- Παυ]|λίνου πρε[σβυτέρου ----]

1272: 21 no. 33 (ph.). **Epitaph.** Rectangular stele with a relief representing a male bust with the right hand protruding from the richly draped garment; inscription above (L. 1) and at left and right of the bust; crescent under the inscription.

[--]ΔΕ[...]ΙΑΙ[.....]
[--]Α[..] ΠΗΝ̣Ο
[--]Σ ΤΟΣ̣ΤΕ
4 [--] 'Ορέσ-
τ̣ης

1273: 21 no. 34. **Epitaph of Rogas.** Limestone stele; in a recessed field within an aedicula a relief representing a man and a veiled woman; in the tympanon a flower; inscription on a fascia under the relief: Οι̣λ̣λ̣α ἀνέστη Ῥ̣ογ̣α̣ν

Οι̣δ̣δ̣α, Πι̣λ̣λ̣α or Πι̣δ̣δ̣α are also possible, edd.pr.

1274. Mastad. Epitaph. Rectangular block with upper moulding decorated with vine leaves; below three reliefs in recessed fields framed by four elaborate spiral columns; in the central field a nude Dionysos surrounded by vine leaves, holding a thyrsos in his raised left and an animal (panther ?) in his right hand; in the other two fields a kantharos from which rich vine grapes spring; inscription on the fascia above the moulding. Edd.pr. H.Engelmann - A.B.Üner, *AAWW* 129 (1992) [1993] 15/16 no. 23 (ph.).

[----]Δ̣ΟΤ[....]Α̣ ἀ[ν]δρὸς [...] σειμ̣ι̣α μνήμη[ς χάριν]

Undated by edd. pr., who briefly comment on the viticulture West of Karaman and on the 'Jenseitsbezug' of the Dionysos cult.

1275-1279. Muratdede. Five epitaphs. Five epitaphs now in the Museum of Karaman. Edd.pr. H.Engelmann - A.B.Üner, *AAWW* 129 (1992) [1993] 9, 11, 14/15, 17 nos. 9, 13, 21, 25 and 26 (ph.); no dates are given by edd.pr.

1275: 9 no. 9. **Epitaph of Inna and Matrona.** Rectangular limestone block; inscription in a recessed field with moulded frame.

Ιννα Πα θυγάτηρ ἀνέσ-
τησεν ἑαυτὴν ζῶσαν
καὶ Ματρῶναν θυγατέρα
αὐτῆς προμοίρως ἐν νυμ-
φῶνι ἀποθανοῦσαν μνή-
μης χάριν
vacat

4-5. ἐν νυμφῶνι: 'in the nuptial chamber'; the name of the bridegroom is missing, edd.pr., who wonder whether Matrona (and perhaps also her mother) were legally unmarried.

1276: 11 no. 13. **Epitaph of Kottoneis, Ia and Kottoneis.** Rectangular limestone stele with relief representing an aedicula with pilasters and tympanon; in the tympanon a head with bonnet (gorgon ?); in the recessed field between the pilasters three standing figures: a woman clad in chiton and himation, and two men (father and son) clad in chiton; inscription on the architrave (LL. 1/2) and above the figures in the recessed field (LL. 3/4).

Κοττο ν νεις Ὀρ[έσ]του ἑαυτὸν καὶ Ἰαν
γυναῖκα αὐτοῦ καὶ Κοττονειν υἱ-
ὸν αὐτοῦ ἀνέστησεν μνή-
μης χάριν

1-2. Κοττονεις is attested only in Isaurian Artanada so far; in L. 2 there is space for one letter between KOTTO and NEIN; probably the mason faced a flaw in the stone, edd.pr.

1277: 14/15 no. 21. **Epitaph of Aur(elia) Tattis and Ilathyia.** Rectangular limestone block with a relief representing a symmetrical building consisting of four pilasters and an architrave; the central intercolumniation is topped by a tympanon, the lateral intercolumniations by arched vaults with konchai; in the recessed fields between the pilasters at left and right a rosette; inscription above the gables and in the tympanon (LL. 1-6) and in the central intercolumniation below (LL. 7-11).

[Αὐρ.] Νεστοριανὸς Ἀθήνις
Αὐ. Ταττιν Θεοφίλου τὴ(ν) καὶ Αιμ[.]
θε[..]ον καὶ Ἰλαθυίαν θυγατέρ[α]
φίλανδρον
καὶ σ-
ύμβιον
αὐτῶ-
ν, τειμῆ-
ς καὶ μν-
ήμης χ-
άριν

1. Different script (larger and deeper letters).

1278: 17 no. 25. **Epitaph of Aur(elius) Gaius Oresteines.** Rectangular limestone block; inscription within a tabula ansata in relief, supported by a pilaster decorated with vine leaves.

Αὐρ. Ματρῶνα Λου-
κίου θυγάτηρ ἀνέσ-
τησεν Αὐρ. Γάϊον Ὀ-
ρεστείνης τὸν ἑαυ-
τῆς ἄνδρα μνῆς χά-
ριν

3-4. Ὀρεστείνης (patronymic form derived from Orestes): nominative instead of accusative, edd.pr.

1279: 17 no. 26. **Epitaph of Orestes.** Rectangular limestone block; inscription in a recessed field; under the inscription a wreath in relief.

'Ωκυμόρῳ 'Ορέσιτῃ τέκνῳ Γάϊος | ἀνέθηκεν

'Mißglückter Vers', edd.pr.

1280. Sidamaria. Epitaph of Neikanor and Tattis. T.Callander apud W.M.Ramsay, *op. cit.* (cf. our lemma no. 1261) 164 no. 23; *CMRDM* I 98 no. 156. Text in two columns. Republished by H.Engelmann - A.B.Üner, *AAWW* 129 (1992) [1993] 18/19 no. 29 (ph. of Col. I).

I
'Αθήνα[ιος καὶ Νει]-
κομήδης υἱοὶ Νεικά-
νορος Νεικάνορα
'Αθηναίου τὸν ἑαυτῶν
πατέρα καὶ Ταττιν Τα-
τεου ἐγ Νεικομήδους
τὴν μητέρα αὐτῶν
οἰκτίσαντες, τὸν τά-
φ[ον] εὐνοίας ἕνεκεν

II
ἐνορκίζω δὲ Μῆ-
νας τόν τε οὐράνι-
ον καὶ τοὺς κατα-
χθονίους· μὴ ἐξῖ-
ναί τινι πωλῆσαι
τὸ περίβολον τοῦ
τάφου μήτε ἀγορά-
ζειν ἐκτὸς του[--].γου

I. 5-6. Ταἰτεου[ς] γ', C. || **II.** 7. the phi was added later.

1281. Unknown provenance. Dedication for Diocletian and Maximian, 286-293 A.D. Inscription on a plaque; now in the Museum of Karaman. Edd.pr. H.Engelmann - A.B.Üner, *AAWW* 129 (1992) [1993] 22/23 no. 37.

'Υπὲρ νείκης κα[ὶ αἰωνίας]
διαμονῆς τῶ[ν Αὐτοκρα]-
τόρων ν Γαίου Ο[ὐαλερίου]
Διοκλητιανοῦ [εὐσεβοῦς]
εὐτυχοῦς Σεβ. ν [καὶ Αὐτοκρ.]
Μ. Αὐρ. Οὐαλερίο[υ Μαξιμιανοῦ]
εὐσεβοῦς εὐτυχ[οῦς Σεβαστοῦ]
ἐπὶ ἡγεμονεί[ας τοῦ διαση]-
μοτάτου ν Γα[----]
Μαξίμου ν Αὐ[ρ. διαση]-
μότατος πρ[----]
[.]αιιπρασι[----]

1282. Unknown provenance. Dedication to Dieias. Rectangular altar with mouldings above and below; inscription under the upper moulding; now in the Museum of Karaman. Edd.pr. H.Engelmann - A.B.Üner, *AAWW* 129 (1992) [1993] 2/3 no. 2 (ph.).

Ταυρίσκοις Μιννᾶ | τῷ Διείᾳ | εὐχήν || vacat

Undated by edd.pr. || 3. Διείας (= Διίας): either an indigenous variant of Zeus or a Titan (cf. *Etym. Magn.* s.v. Δίας), edd.pr.

1283-1284. Unknown provenance. Two epitaphs. Two epitaphs now in the Museum of Karaman. Edd.pr. H.Engelmann - A.B.Üner, *AAWW* 129 (1992) [1993] 14, 16 nos. 20 and 24 (ph.), who give no dates.

1283: 14 no. 20. **Epitaph of Aur(elia) Kamata.** Limestone architrave with mouldings and two relief busts: a veiled woman and a man, both clad in cloaks; inscription on two fasciae.

1 [-- κ]αὶ τῇ γυναικὶ αὐτοῦ Α[ὐρ.] Καμ̣ατα Γαίου κατ̣ανέστησα̣[ν--]
2 [-- ἀνέστη]σεν Ιββας Τ̣οου busts Νιννις̣ ἀνθέσ[τησεν --]

1. Καματα: attested only in Isauria so far, edd.pr.; cf. our lemma no. 1266 || Ιββας (two dots on either side of the I): probably a new name; Νιννις̣ or Νιννης̣ (with a ligature), edd.pr.

1284: 16 no. 24. **Epitaph of Kindos.** Rectangular limestone stele with an aedicula with pediment and pilasters in relief; in the tympanon a vine with bunches of grapes; on either side of the tympanon a small figure standing in an arch: a man clad in chiton at right and a woman clad in chiton and himation at left; the main relief between the pilasters represents the deceased reclining on a couch; at right a veiled woman with a child in front; the woman holds the man's left hand with her right; inscription under the couch.

Ο[--]εττις Κασσίου ἀνέσ-
τησεν μνημόσυνον Κινδου
[το]ῦ Παππᾶ τοῦ ἀνδρὸς αὐτῆς
4 φιλοστοργίας χάριν

1. Ο[--]εττις (dot between the two tau's, possibly caused by damage of the stone): after Ο the stone is damaged; perhaps Ου[--]εττις, edd.pr.

CILICIA

1285. Arsinoe (exact provenance unknown). Letter of Thraseas to the city of Arsinoe including a copy of the decree of the city of Nagidos concerning the relations between the two cities, some time after 238 B.C. *SEG* XXXIX 1426. J.Hengstl, *ZRG* 109 (1992) 486-500 (text; German translation), discusses legal aspects of this

text, with special attention to the relation between local and central (i.e. Ptolemaic) power. The detailed regulations of the Ptolemaic governors Thraseas and Aetos show that both Arsinoe and Nagidos are fully obedient to the king's orders and that a local constitution (cf. L. 28) exists in appearance only. H. argues that our text clearly shows that before Roman rule there is no consciousness of local 'Regelungsspielraum' granted by the central power on the basis of political calculations. Detailed comment on various terms and clausulae (cf. also 490/491 note 16 for parallels in the vocabulary), inter alia on **1)** παραχωρεῖν/δίδοναι of land by the Nagidians (LL. 26/29, the latter implying full and definitive renouncement including taxes (LL. 32/33); **2)** φόρος ἐκ τῶν ἰδίων ἀνηλωμάτων (L. 33) means taxes paid (to the king) from the urban budget (against ἀνήλωμα in L. 54 in its usual sense of 'cost'); **3)** ἰσοπολιτεία (LL. 34-37): in force only after active 'Inanspruchnahme', i.e. after enrollment of a citizen of one city in a phyle of the other; cultic celebrations, however, are open to everyone from the outset (LL. 37-40); **4)** the principle of lex fori on record in LL. 44-49; cf. *OGIS* 437 LL. 62/63; **5)** δίκην γράφειν ἢ ἐγκαλεῖν (L. 51; public versus private charge ?).

The reasons for the foundation of Arsinoe may have been: the inability of the Nagidians to defend their former territory (LL. 23/24); new inhabitants (of unknown provenance) who had to be settled (L. 22); a policy stimulating economic development (LL. 6-12; 25). Arsinoe and Nagidos have normal Greek polis constitutions, but little civic liberty. The Nagidians yielded to the orders of the Ptolemaic governors unwillingly (cf. LL. 5/6; 25/26; 41-43). The isopoliteia-relation imposed by the central government was in favor of both cities, creating a balance between the two cities, the one (Arsinoe) recently founded at the expense of the other (Nagidos). The fictive relation apoikia/mother-city (LL. 31/32) probably meant to offer compensation for the Nagidians. For this text cf. now also A.Chaniotis, *EA* 21 (1993) 33-42.

1286. Hierapolis-Kastabala. New readings. In a review of M.Sayar - P.Siewert - H.Taeuber, *Inschriften aus Hierapolis-Kastabala* (cf. *SEG* XXXIX 1497-1516; XLI 1404) A. Martin, *Latomus* 51 (1992) 431/432, suggests restoring in **1498** L. 8 a form of ἐπιμελέομαι, e.g. [ἐπιμεληθέντ]ων Ὀκταυίας . [-- καὶ --]; for earlier, partly similar, suggestions see *SEG* XLI; in **1506** (= *SEG* XXXVII 1306) he reads in L. 3 ἀρτιτόκω rather than ἀρτιτόκῳ, and in L. 4 νώνυμν[ον ⏑⏑ - οὔ]νομα λᾶας ἔχει; similar but more complete restoration by K.Hallof (cf. *SEG* XLI).

1287. Korykos. The Jewish community. M.H.Williams, *ZPE* 92 (1992) 248-252, argues that *MAMA* III 751 and 684 (early Byzantine period) are Jewish; the former because it is written on the lid of the sarcophagus of the Jew Damianos (*MAMA* III 295; *CIJ* 789) and because of the name Φιλονόμιος, 'lover of the Law' (the epithet φιλόνομος occurs frequently in Jewish sources) [cf. also P.W.van der Horst, *Ancient Jewish Epitaphs* (cf. *SEG* XLI 1839) 66, Strubbe]. As to 684 (Σαμουήλ ... | ἐκγόνων Σαμουλῆ εἰς Θεόδοτον | καὶ Σαμοήν), W. argues that LL. 2-4 are the final part of an earlier epitaph, not completely erased. Σαμο(υ)ής in LL. 2, 4 is a rare form of the name Σαμουήλ, found almost exclusively in specifically Jewish locations: at Korykos (*MAMA* III 679), at Joppa (cf. our lemma no. 1438), at Sardis (*BASOR*

187 (1967) 29, misinterpreted by A.T.Kraabel as a Semitic name Samoe) and at Beth She'arim (B.Lifshitz, *Beth She'arim II. The Greek Inscriptions*, Jerusalem 1974, no. 105); only *IG* III 3450 from Athens may be Christian. Further, the undeclined form Σαμουήλ in L. 1 was a special favourite of the Jews at Korykos, while the Christians there preferred the declined form Σαμουῆλος. W. emphasizes that the Jewish gravestones in no way differred from the Greek monuments and were mixed in with the predominantly Christian memorials [see on this point *SEG* XLI 1840, Strubbe].

1288. Laertes. Honorary inscription for Caracalla, 3rd cent. A.D. *SEG* XX 73. E.Van 't Dack in G.Bonamente - N.Duval (edd.), *Historiae Augustae Colloquium Parisinum* (Macerata 1991) 311-335, suggests on 321 that the name of the emperor, replaced in LL. 2-4 by that of Caracalla, may have been that of Commodus rather than of Geta; cf. *L'Année Épigraphique* (1991) [1994] 10 no. 7.

1289. Mallos. Roman colony. On the basis of numismatic evidence R.Ziegler in *op.cit.* (cf. our lemma no. 998) 181-183, shows that Mallos became a Roman colonia in the final years of Alexander Severus (after fall 229/230 A.D.) in the context of the (preparation for) the campaign against the Sassanids. The era of the city began in the fall of 67 B.C. Possibly Mallos received a deductio of Roman veterans. The emission of coins in Cilician cities should be related to the need for small denominations brought about by the passage of Roman soldiers and emperors. For the latter cf. R.Ziegler, *Kaiser, Heer und städtisches Geld. Untersuchungen zur Münzprägung von Anazarbos und anderer ostkilikischer Städte* (Denkschr.Österr.Akad.Wiss., Ph.-Hist.Kl. Band 234, Vienna 1993).

1290. Mopsuestia. Epitaph of Eutychia, ca. 150-200 A.D. Light-colored cylindrical limestone altar with socle and moulding above. Ed.pr. H.Taeuber, *EA* 19 (1992) 20/21 (ph.).

Εὐτυχίᾳ τῇ κὲ | Μητερείνῃ διαβητρίᾳ Περασίας Λούκι(ο)ς ὁ υἱὸς μνήμης | χάριν ❦

2. Μητερείνη: on record in an epitaph from Mopsuestia (V.Langlois, *Inscriptions grecques -- de la Cilicie*, Paris 1854, 9 no. 21 = *LBW* 1503), refound by M.Sayar in 1990 and republished by T. on 21 (ph.): Ἔτους γις' · | Ἑρμογένης | Ἀθηναίου ὁ καὶ | Μενοίτας καὶ || Μητερείνη Ἑρμογένῃ τῷ υἱῷ | μνήμης χάριν (*LBW* did not have the article ὁ in L. 3; Langlois had year 213 of the local era: 144/145 A.D.) || 3-4. The goddess Perasia, a variant of the Anatolian Mother-Goddess, is on record in Hierapolis-Kastabala, where the priestess used to go barefoot through burning charcoal (Strabo 12.2.7, p. 357: βαδίζειν διὰ; cf. διαβητρία in our text !), ed.pr., with parallels from various cultures for the ceremony of firewalking and firedancing and additional information about the cult of Perasia in Cilicia.

1291. Olba. Bilingual milestone, 1 Jan.-30 June 80 A.D. T.S. and P.A.MacKay, *AS* 19 (1969) 140/141 (*L'Année Épigraphique* 1973 no. 543). M.H.Sayar, *EA* 20 (1992) 59/60, restores the text as follows:

B E T P N in rasura
- - - - - - rasura - - - - - - -
Αὐτ[οκράτωρ Τίτος Καῖσαρ Θεοῦ]
Οὐεσπασ[ια]νοῦ [υἱὸ]ς [Σεβαστὸς]
ἀρχιερεὺ[ς μέγιστος, δημαρ]-
χ[ι]κῆς ἐξου[σ]ίας [τὸ θ΄, αὐτοκρά]-
τωρ τὸ ιε΄, [πα]τ[ὴρ πατρίδος],
τειμητής, ὕπατος τὸ [η΄, ὁδοὺς]
κατεσκεύασεν [διὰ Μ(άρκου) Πετρωνίου Οὐμβρείνου]
σεπτεμουί[ρουμ ἐπουλώνουμ]
πρεσβευ[τ]οῦ κα[ὶ] ἀντισ[τρατήγου],
- -

Restored after the text in our lemma no. 1293 ll 10. Σεπτι[μί]ου (erroneously taken as a governor's name), M. ll the stone stood on the road from Iconium via Olba-Diokaisareia to Seleukeia.

1292. Pompeiopolis. Repair of the fortifications, 5th/6th cent. A.D. *SEG* XXXVII 1321. H.Taeuber, *JÖByz* 42 (1992) 247/248, reads in LL. 3/4 Φλ(αβίου) Ἴλλου | Ἀκύλα (*SEG*: Φλ(αβίου) ΚΛΛΟΥ | Ἀκύλα) and suggests identifying Fl.Illus Aquila with Illus, both κόμης and πατὴρ (τῆς πόλεως), on record as the builder of an aqueduct in Elaioussa-Sebaste in *SEG* XXXVI 1240. The latter is possibly the same as the magister utriusque militiae under and rebel against Zenon (rejected by Dagron-Feissel; see app.crit. in fine). If both identifications are accepted, the 6th indiction in *SEG* XXXVII 1321 (L. 7) would yield 467 A.D. T., however, thinks it possible that we have to do with an otherwise unattested Illus, possibly a relative of the Illus under Zenon. D.Feissel, *BE* (1994) no. 765 accepts T.'s reading, but he rejects the identificaton of the Illi in XXXVII 1321 and XXXVI 1240, arguing that a Fl.Illus Aquila would be called Aquila rather than Illus [On the Isaurian name Ἴλλος cf. now M.Christol, T.Drew-Bear in Y.Le Bohec, *La hiérarchie (Rangordnung) de l'armée romaine* (Paris 1995) 66-68, Pleket].

1293. Seleukeia on the Kalykadnos (Silifke; area of: Yenisu, ca. 25 km from Silifke). Bilingual milestone, between 1 Jan.-30 June 80 A.D. White-yellow milestone broken above and below found in a brook, ca. 3 km from the modern road Silifke-Mut.. Ed.pr. M.H.Sayar, *EA* 20 (1992) 57/58 (ph.).

- -
[- - - - - - - - - -]II[- - - - - - -]
[- - - - - - - -]XVII m(ilia) p(assuum)

vacat
Αὐτο[κράτωρ Τίτος Κ]αῖσαρ Θεοῦ
Οὐεσπα[σιανοῦ υἱὸ]ς Σεβαστὸς
ἀρχιερεὺ[ς μέγ]ιστος, δημαρχικῆς
ἐξουσίας τὸ θ΄, αὐτοκράτωρ τὸ ιε΄,
πατὴρ πατρίδος, τειμητής,
ὕπατος τὸ η΄ ὁδοὺς κατεσκε[ύ]-
ασεν vacat διὰ vacat
Μάρκου Πετρωνίου Οὐμβρείνου
σεπτεμουίρ[ουμ ἐπουλώνουμ]
πρεσβευτ[οῦ καὶ ἀντιστρατήγου]
- - - - - - - - - - - - - - - - - - -

13. Initio perhaps [Κιλικίας] , followed by [μ(είλια) ιζ΄], ed.pr., who convincingly argues that in another milestone from Cilician Olba (*AS* 19, 1969, 140/141 = *L'Année Épigraphique* 1973 no. 543) the same person is on record (cf. our lemma no. 1291). M.Petronius Umbrinus is also honored by Pamphylian Attaleia: *SEG* XVII 569 (*L'Année Épigraphique* 1972 no. 615); for the latter text cf. our lemma no. 1227. Our milestone stood along the road from Iconium through Claudiopolis to Seleukeia || ed.pr. points out that in 72 A.D. under Vespasian Cilicia became an imperial province. A predecessor of Umbrinus, L.Octavius Memor, is known to have built a bridge across the Kalykadnos river in 77 A.D. (*IGR* III 840 + *MAMA* III p. 6, reproduced by ed.pr. on 60).

1294. Syedra. Building history. After an introduction on the natural environment and the development of the landscape in the 100 years since its discovery G.Huber, *AAWW* 129 (1992) [1993] 27-78, gives a survey of the building history of Syedra. Occasional brief references to inscriptions: on 36/37 notes 18/19 he collects some data from inscriptions and coins which can be connected with the gymnasium, notably Bean-Mitford, *Journeys -- Rough Cilicia, 1962-1963* no. 27: αἰώνιος γυμνασίαρχος (cf. also 58 note 68: perhaps this official was responsible for the second building phase of the gymnasium and the large cisterns; if so, the inscription dates these constructions to the first half of the 3rd cent. A.D.); *Journeys -- 1964-1968* no. 206 (gymnasiarch δι' αἰῶνος). On 50 (ph.) H. mentions a statue base with elaborate mouldings found on the Akropolis; inscription under the mouldings: Ἡ βουλὴ καὶ ὁ δῆμος. Cf. *BE* (1994) no. 704.

CYPRUS

1295. Cyprus. Mosaics. A second edition appeared of D.Michaelides, *Cypriot Mosaics* (Dept. of Antiquities, Picture Book no. 7; Nicosia 1992); non vidimus. Cf. O.Masson, *BE* (1994) no. 613; inscriptions in majuscles; for no. 38 cf. our lemma no. 1319.

1296. Cyprus. Cult of Herakles. M.Yon in C.Bonnet, C.Jourdain-Annequin, *Héraclès d'une rive à l'autre de la Méditerranée. Bilan et Perspectives* (Actes Table Ronde de Rome, Academia Belgica-École Française de Rome, 15-16 Septembre 1989; Brussels-Rome 1992) 145-163, studies the evidence for the cult of a Cypriote Herakles; on 157-159 she lists examples of proper names derived from Ἡρακλῆς, especially Ἡρακλείδης.

1297-1308. Amathous. Epitaphs, 2nd/3rd cent. A.D. Ten cylindrical sandstone or limestone cippi with mouldings above and below and horizontal lines incised on the shaft, and two stelai (our lemmata nos. 1299 and 1304); found in the Eastern nekropolis; now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (1992) 257-260 nos. 1-12 (translations).

1297: 257 no. 1 (ph.). **Epitaph of Artemas, 2nd/3rd cent. A.D.**

Ἀρτεμᾶς | Ἀπολλονί[ο]υ | χρησταί, | χαῖρε

1298: 257/258 no. 2 (ph.). **Epitaph of Marcus, 2nd/3rd cent. A.D.**

Μᾶρκε | Κιλιβᾶ | χρηστέ, χαῖρε

2. Κιλιβᾶς: unattested so far, ed.pr., who also considers the possibility that we have a *κιλλιβᾶς, 'maker of κιλλίβαντες' (κιλλίβας = three-legged stand, support) [but cf. O.Masson, *BE* (1994) no. 612, who prefers Κιλι(κ)ᾶ; Κιλικᾶς frequently occurs on Cyprus].

1299: 258 no. 3 (ph.). **Epitaph of Rhodoiches, 2nd/3rd cent. A.D.** Sandstone pedimental stele with top and corner akroteria; inscription in a recessed field.

Ῥοδοίχης | Ἡλιοδώρ̣[ου] | χρ̣[ηστέ, χαῖρε]

1. Ῥοδοίχης: unattested so far, ed.pr.

1300: 258 no. 4 (ph.). **Epitaph of Elpis, 2nd/3rd cent. A.D.**

Ἐλπὶς | χρηστή, | χαῖρε

1301: 258 no. 5. **Epitaph of Kai--, undated:** ΚΑΙ[--] | χ[ρηστέ], | χ[αῖρε]

1302: 258 no. 6 (ph.). **Epitaph of Dion, 2nd cent. A.D.**

Δίω̣[ν] | χρη[στέ], | χέρ̣[ε]

1303: 258/259 no. 7 (ph.). **Epitaph of Chrysopolis, 2nd/3rd cent. A.D.**

Χρυσόπολι | Δημητρίου | χρηστή, χ̣[αῖρε]

1304: 259 no. 8 (ph.). **Epitaph of Epaphroditos, 2nd/3rd cent. A.D.** Limestone pedimental stele with top and corner akroteria; in an arched niche flanked by two pilasters a relief representing a standing man clad in chiton and himation and holding a bird in his right hand; inscriptions on either side of the head.

left: Ἐπαlφρόδιlτε χρηlστέ, χαῖρε
right: Ἐπαφρόlδιτε | χρηστέ, || χαῖρε

1305: 259 no. 9 (ph.). **Epitaph of Demetri(o)s, 2nd/3rd cent. A.D.**

Δημήτρι | χρηστέ, χ̣α̣ῖ̣[ρ]ε

1306: 259 no. 10 (ph.). **Epitaph of Protarchos, 2nd cent. A.D.**

Πρώταρχε | χρηστέ, | χαῖρε

1307: 259 no. 11 (ph.). **Epitaph of Pnytokrates, 2nd cent. A.D.**

Πνυτοκράτη | χρηστέ, | χαῖρε

1308: 259/260 no. 12. **Epitaph of Demetri(o)s ?, 2nd/3rd cent. A.D.**

Δημ̣[ήτρι ?] | χρη[στέ], | χέρ[ε]

1. The name of the deceased may also be Demetrios, Demetra or Demetrou, ed.pr.

1309. Amathous. Letters on pipes of water supply systems, undated. C.Petit - P.-Y.Péchoux, *BCH* 116 (1992) 787 (ph.), found one terracotta tube Northwest of Parekklisha, inscribed EY. A.Aupert - P.Leriche, *ibidem*, 767 (ph.), found two fragments of a canalisation system, also inscribed EY, in the area West of tower A near the North wall.

1310. Amathous. Amphora stamp, undated. Ed.pr. C.Petit - P.-Y.Péchoux, *BCH* 116 (1992) 790 (ph.). Amphora handle, found East of Vikles: ΠΘΕΗΡ.

1311. Kition. Artemis Paralia. *SEG* XXXVI 1250. M.Yon in G.K.Ioannides (ed.), *Studies in honor of V.Karageorgis* (Society of Cypriote Studies; Nicosia 1992) 301-306, suggests interpreting Ἄρτεμις Παραλία on record in three dedications, found near the Salt Lake

in Kition's territory, as the patroness of the saltpans (Paralia = 'beside the Salt Lake') rather than of the sea and navigation in general.

1312. Kition (area of: Troulloi). Dedication of a mask of Dionysos, ca. 250 B.C. Rectangular limestone plaque; now in the Larnaka District Museum. Ed.pr. I.Nicolaou, *RDAC* (1992) 260/261 (ph.; translation).

Ἀγαθῆι Τύχηι·
Θεμίσων Πασιφίλου
εἰς τὸν θίασον τῶν
πρεσβυτέρων ἀνέθη-
κεν τοῦ Διονύσου π[ρό]-
σωπον εὐνοίας [ἕνεκεν]
τῆς εἰς αὐτούς

On the upper and left margins traces of an earlier, erased inscription, ed.pr. ll 3-4. this thiasos is not attested so far; a τάγμα τῶν πρεσβυτέρων ἀφετῶν and a τάγμα τῶν νεωτέρων ἀφετῶν are on record in a probably Paphian honorary decree: W.H.Buckler, *JHS* 55 (1935) 75-78, ed.pr., who wonders whether the thiasos of our inscription consisted of the 'senior artillerists' stationed in this particular part of the territory of Kition, to which the village of Troulloi perhaps belonged ll 5-6. ed.pr. suggests that a figure of Dionysos was a fitting dedication for a thiasos, since 'the thiasos' main concern was not only the propagation of the cult of the Egyptian gods and the cult of the dynasty but also the promotion of loyalty to the Ptolemies among the military settlers' [But cf. M.Sève, *BE* (1994) no. 129, who refers to *SEG* XXXI 1349 for a πρόσωπον Διός and argues that in the case of Dionysos 'mask' is to be preferred to 'head', the latter being κεφάλη; for 'mask' cf. also O.Masson, *ibidem* no. 612, Pleket].

1313. Klerou (District of Nicosia). Epitaph by slaves ?, 1st/2nd cent. A.D. *SEG* XXXI 1350 (cf. O.Masson, *BE*, 1987, no. 721). A.Łajtar, *Eos* 80 (1992) [1993] 77-80, reads in LL. 1/2 Ἐμ{α}φέρονἰτι rather than Ἐ⟨ρ⟩μαφέρονἰτι (*SEG*; Masson: perhaps a sort of hybrid Ἑρμα- plus the element -φέρων). Ἐμφέρων, not attested so far, is derived from ἐμφέρω. Comment on other names in -φέρων preceded either by a preposition (Ἀντιφέρων, Ἀμφέρων, Εὐφέρων, Συμφέρων) or by other elements (Ἀγαθοφέρων, Νειλοφέρων).

1314. Paphos (New). Honorary inscription for Ptolemy VI Philometor, 145 B.C. *SEG* VI 809; XIII 585; XXXII 1379. After study of a photo F.Muccioli, *art.cit.* (cf. our lemma no. 1329) 45/46, cannot confirm the Φ read by T.Mitford in [Φιλάδελ]φος (*SEG* XIII 585), but accepts nevertheless the presence of the three epithets Θεὸς [Νικάτωρ | Φιλάδελ-φ]ος. The latter refers to the love of Demetrios II for his younger brother Antiochos. [The photo clearly shows that there was no fifth line as assumed by Piejko (*SEG* XXXII 1379), Bingen].

1315. Paphos (New; area of: Amargetti). Dedication to Augustus, 2 B.C.-2 A.D. *SEG* XL 1369. Cf. *L'Année Épigraphique* (1991) [1994] 435 no. 1567, where a sug-

gestion of the late L.Moretti, accepted by J.-L.Ferrary, is reported for L. 1: [K]αίσαρ[ι Θεοῦ υἱῶι Σε]βαστῶ[ι] etc. instead of [Αὐτοκράτορι Καίσαρι Σε]βαστῶ[ι] etc. (*SEG*).

1316. Paphos (New). Amphora stamps and inscriptions on vases. Various stamps and inscriptions on fragments of vases found in the area called 'Garrison's Camp' or 'sanctuary of Apollo Hylates at Toumballos'; mentioned by F.Giudice, *RDAC* (1992) 205-250 (ph.; no dates): **1)** XHTX (208; inscription incised on a large vase of achromatic clay); **2)** ΚΑΛ (208; inscription painted in red on a cream colored vase); **3)** Πανάμου (211; amphora handle with rectangular stamp); **4)** NIKAN or NIKAΓ (211; 219 no.2; dr.; amphora handle with rectangular stamp); cf. also F.Giudice in P.Åström (ed.), *Acta Cypria. Acts of an international Congress on Cypriote Archaeology held in Göteborg on 22-24 August 1991*, Part 2 (Studies in Mediterranean Archaeology and Literature 117; Jonsered 1992) 92 (ph.): 3rd/2nd cent. B.C.; **5)** [--]TO[.]ΛEY[.] (216; amphora handle with circular stamp); **6)** ΚΑΛ[--] (217; rectangular stamp on a vase of red clay). G. mentions some more illegible vase inscriptions.

1317. Paphos (New). Inscriptions on terracotta lamps, 4th cent. A.D. J.Mlynarczyk in P.Åström (ed.), *op.cit.* (cf. our lemma no. 1316) 255-271, reports on the more than hundred terracotta lamps found in the Villa of Theseus and the House of Aion. She mentions in passing some inscriptions on these and/or similar lamps, mostly from Cyprus: on 259/260 signatures by the Cypriote lamp-manufacturers Σφυρίδων (cf. *SEG* XXX 1656) and Εὐτύχης (?; EYTYXHTOΣ: either a genitive Εὐτύχητος with D.M.Bailey (*SEG* XXXVIII 1978) 102, or a nominative Εὐτυχῆτος with L.Ferreir Dias et alii (*SEG* XXXVIII 1524)); on 261 ἀνείκητος (Cypriote lamp with bust of Athena; Bailey no. Q 2572) and φόβος (Corinthian lamp with a bear; O.Broneer, *Corinth IV.2: Terracotta Lamps*, Cambridge, Mass. 1930, no. 1251); on 262 a brief discussion of the enigmatic inscriptions mentioned in *SEG* XXXVIII 1524 (ALIEI; ITE ALIC; ALIE; as to 'ENΩN' (dr.), a 'virtually undeciphered inscription' which 'undoubtedly conceals the name of another lampmaker', M. reports but rejects a reading suggested by Z.Borkowski: εὐχρῶ ὑγιένω).

1318. Paphos (Old). Dedication to Aphrodite Paphia, 2nd/1st cent. B.C. Rectangular pinkish local marble statue base found in the Katholike Church in Kouklia; now in the Kouklia Site Museum. Ed.pr. I.Nicolaou, *RDAC* (1992) 262 no. 15 (ph.; translation).

Ἀφροδίτηι Παφίαι | Καλλίμανδρος Σωσιβίου | καὶ
Γλυκέρα Γλύκωνος | τὸν υἱὸν Γλύκωνα | εὐχήν

4. The object of the dedication is a statuette of Glykon, ed.pr.

1319. Tremithus. Mosaic inscription, late 4th cent. A.D. *SEG* XXXIX 1556. Cf. now O.Masson and D.Feissel, *BE* (1994) no. 614, for the complete text.

Ψηφί[δι γρα]πτῇ ποικίλῃ ται τὴν χρόαν
τόπον κ̣ο̣σμῆσαι ἁγίων ἐπισκόπων
Καρταιρίου χερσὶν προσέταξεν ἀγαθ̣ὲς
4 μνήμης Σφυρίδων μεταίχων ἁγίας
ἴσος ὁμοίῳ δυνάμι πνευματικῇ †

1. Ψηφὶ[ς γρα]πτὴ ⟨πε⟩ποίκιλ{η}ται, *SEG*; ται = τε, M.-F. || 3. Καρταίριος = Καρτέριος, M.-F. || 4. Σφυρίδων: variant of Σπυρίδων, M.-F.

KOMMAGENE

1320. Doliche ? Seals. *SEG* XXXII 1384; cf. XXXIX 1586. P.Weiß, *Chiron* 22 (1992) 171-193, publishes 29 imprints of seals on clay of unknown provenance which recently emerged in the antiquities market (nineteen public and ten private seals). One private seal is inscribed (183 no. 26; ph.; oval seal, inscription on either side of a stylized thunderbolt): Θεολφ(--), an abbreviated name. The representations of the official seals are similar to those on seals from six other lots mainly acquired in Gaziantep and Beirut since the twenties of our century, and have generally been assigned to Doliche in view of the inscription Δολιχαίων, ἔτους δ´ on some of them (*IGLS* 1959; 2462; *SEG* XXXII 1384; for a survey of earlier views concerning the date see W. 176/177 note 14; cf. also *SEG* XXXII). W. presents a brief overview of the seven collections containing 320 seals in sum, which together with six separately published examples amount to a total of 326 (table of the 109 official seals on 187). He wonders whether the assumption that all seals come from Doliche is undermined by the publication of a lot of 61 seals by D.O.A.Klose (cf. *SEG* XXXIX 1586), who on the basis of the inscription Νικοπολειτῶν or NIKO-- on eleven of them assigned 'his' lot, which also included seals of Doliche, to Nikopolis. The question of the provenance is further complicated by another inscription read by W. (191) on a seal published by M.Maaskant-Kleibrink, *BABesch* 46 (1971) 31 no. 11: Κυρρ(ηστῶν) δη-μ(όσιον) (in mirror-script; ' "Cyrrhus", ville de l'ancienne Κυρρηστική', M.-K.), so that we now have seals of three neighboring cities. W. argues that all lots which emerged so far have the same provenance and that Doliche remains the most likely candidate. Possibly the seals belonged to the late-Hellenistic and Roman imperial archive of the temple of Zeus Dolichaios, which was probably burned during the first or second raid of Sjahpur in 253 or 260 A.D.: cf. the *Res Gestae Divi Saporis* *SEG* XX 324 (XXXVI 1273*) LL. 11, 16/17. On 186 note 29 W. points out that in Klose no. 19 ΛΙΧ rather than ΑΡΧ should be read: [Δο]λιχ[αίων] rather than ἀρχ(εῖον), ἄρχ(ων) vel sim. (cf. *SEG* XXXIX); the seal is of the same type as M.-K. 33 no. 15 (Δολι-χα[ί]ων), which should be dated to the Roman Imperial rather than to the late Hellenistic period (so M.-K.).

COLCHIS

1321. Colchis. Amphora stamps, Hellenistic period. *SEG* XL 1317. For Colchidian amphoras see now also G.R.Tsetskhladze - S.Y.Vnukov, *ABSA* 87 (1992) 357-386. On 372-374 they comment on stamps and marks, giving more precise dates than those mentioned in *SEG* XL for Διοσίκου (ca. 250 B.C.; dr.) and Τιμάρχου (150-100 B.C.; dr.).

ARMENIA

1322. Areni. Dedication to Ge Meter Olybris, ca. 150-200 A.D. Altar dedicated by a Roman legionary and first published by V.I.Ter-Martirosov in *Istoriko-Philologičeskij Jurnal* (1989) 1, 177-189; republished by J.G.Vinogradov in *East and West* 42, 1 (1992) 13-26. Non vidimus. Cf. J.G.Vinogradov, *BE* (1995) in fine s.v. Armenia: Ἐμίλιος Οὐάλης Γῇ Μετρ[ὶ] Ὀλυβρι θεᾷ δεσποίνᾳ. For the epithet Ὀλυβρις V. refers to parallels from Cilicia, Cappadocia and Galatia; he also offers a new reconstruction of the events in the Near East in the period 161-169 A.D.; Aemilius Valens possibly erected the altar during the campaign of Statius Priscus in 163 A.D. or that of P.Martius Verus in 168 A.D.

BABYLONIA

1323. Ikaros (Failaka). Dedication to Poseidon Asphaleios, 3rd cent. B.C. *SEG* XL 1384. C.Habicht (per ep.) draws our attention to another dedication made by the same man at the same spot, probably dated to the time of Alexander the Great, *SEG* XII 556: Σωτέλ[ης] | Ἀθηναῖο[ς] | καὶ οἱ στρα[τ---] | Δὶ Σωτῆρι || Ποσειδῶνι | Ἀρτέμιδι | Σωτείραι.

MESOPOTAMIA

1324. Nisibis (area of: Mohammed Diyab). Boundary stone ?, 3rd/4th cent. A.D. or later. Rectangular basalt block re-used in an Islamic tomb. Ed.pr. P.-L.Gatier in J.-M.Durand (ed.), *Recherches en Haute Mésopotamie. Tell Mohammed Diyab, campagnes 1990 et 1991* (Mémoires de N.A.B.U. 2; Paris 1992) 91: ΗΛΜΙΔ

Probably a toponym of the type Ηλμιδ(ων), genitive plural of a place name Ηλμιδα or Ιλμιδα (= Mohammed Diyab or a nearby place), ed.pr.

SUSIANA

1325. Susa. Sculptor's signature, ca. 100 B.C.-ca. 45 A.D. White marble female head wearing a crown; inscription across the front of the crown: Ἀντίοχος Δρύαντος | ἐποίει. F.Cumont, *CRAI* (1939) 330-339. Republished after re-examination in the Museum in Teheran by M.A.R.Colledge, *Études et Travaux* 15 (1990) 99-108 (dr.; ph. of head, but inscription invisible), who argues that the head is a standard representation of Tyche rather than a portrait of Queen Musa, wife of the Parthian monarch Phraates V, as suggested by Cumont. The head dates to the period after the Parthian conquest in 140 B.C., when a strong Greek element persisted; it probably antedates the Elymaean seizure of Susa in ca. 45 A.D. after which the influence of Greek culture diminished (no inscriptions dating after ca. 45 A.D. are known). The letter forms point to the first half of the 1st cent. A.D., as comparison with *SEG* VII 13 (dr. of LL. 1/2; 1/2 A.D.) and 685 (dr. of L. 1a; 20 A.D.) shows. By signing on the crown, a position unique in Greek, Roman or Parthian sculpture, the sculptor indicated that the head alone (not the statue) was his work. In view of the Greek style it is likely to have been commissioned both by and for the Greek community at Susa.

BACTRIA

1326. Ai Khanoum. Inscriptions on vases, 150-146 B.C. *SEG* XXXIII 1220-1246; XXXVII 1404*. C.Rapin, *Fouilles d'Aï Khanoum* VIII. *La trésorerie du palais hellénistique d'Aï Khanoum* (Paris 1992; non vidimus; cf. M.Sève, *BE*, 1993, no. 139) 95-114, discusses the inscribed storage vases as evidence for the organization of the financial institutions of Bactria, which probably derive from those of the Seleukid Empire. On 387-392 a bibliography concerning the literary texts and inscriptions from Ai Khanoum and Central Asia.

1327. Kandahar. Edicts of Asoka, 260 B.C. or shortly afterwards. *SEG* XX 326 (XXXIX 1562*); XXXIII 1246 bis. V.-P.Yailenko, *DHA* 16, 1 (1990) 239-256 (French translation of *SEG* XXXIII 1246 bis on 250/251 note 16), argues that the Delphic maxims of the Seven Sages rather than earlier Indian ethical traditions, which left relatively few traces, were a major source in the formation of the moral doctrine ('dhamma', translated as 'εὐσέβεια': *SEG* XX 326 L. 2) of Asoka. Two were found inscribed (ca. 300 B.C.) at Ai-Khanoum in the heroon of Kineas, the legendary founder of the city: see L.Robert, *CRAI* 1968, 416-457 (= *OMS* V 510-551), who identified them as nos. 46/47 of the selection of 140-150 maxims composed by Sosiades and argued that originally the full collection of Sosiades was engraved on three stelai in the heroon. Y. points to similar concepts in both the Greek and Aramaic versions of the edicts on the one hand and in the Delphic maxims on the other, and to similarities in the vocabulary, which

are the more significant since the Greek parts of the edicts are comparatively brief. Below we mention the most striking examples. Discussion of the contacts of Asoka and his father Bindousara with the West and of their interest in Greek philosophy.

***SEG* XX 326 LL.**	**Delphic maxim**
5/6: ἀπέχειν (τοῦ φόνου) τῶν ἐμψύχων	51: φόνου ἀπέχου (cf. also 10: 'be benevolent to animals')
9/10: ἀκρατεῖς πέπαυνται τῆς ἀκρασίας	15: θυμοῦ κράτει (cf. also 13: 'control yourself')
10/11: ἐνήκοοι πατρὶ καὶ μητρὶ καὶ τῶν πρεσβυτέρων	4: 'respect your parents'; no. 127: 'respect the elder' (πρεσβύτερος)
2: εὐσέβεια ἔδειξε (i.e. the 'dhamma', the law to be obeyed)	cf. 5: ἠττῶ ὑπὲρ δικαίου; 2: 'obey the laws'
***SEG* XXXIII 1246 bis LL.**	
2: γλώσσης ἐγκρατής	82: γλῶσσαν ἴσχε; 96: γλώττης ἄρχε
2/3: μὴ ψέγωσιν περὶ μηδενός	24: ψέγε μηδένα
19: φίλους καὶ ἑταίρους ἀγαπᾶν	19: φιλίαν ἀγάπα; 27: φίλοις εὐνόει

SYRIA

1328. Syria. For an inscription possibly coming from Syria cf. our lemma no. 1475.

1329. Syria. Epithets of Demetrius II, king of Syria, 145 B.C. F.Muccioli, *'Gli epiteti di Demetrio II, re di Siria'* in *Simblos. Scritti di Storia Antica* (1992) [1995] 41-56 (ph.), studies the epithets of this king in literary and epigraphical sources, with particular reference to Φιλάδελφος. Cf. our lemma no. 1314.

1330. Syria. Inscriptions mentioning water(works). Cf. J.-P.Rey-Coquais in *L'Eau et les Hommes* 383-395, for a survey of Latin and Greek inscriptions recording rivers, torrents, canals, νυμφαῖα (urban and rural), cisterns (λακκός, λιμνή), baths (βαλανεῖον, λουτρών, θέρμα; τὸ δημόσιον versus τὸ πριβᾶτον) and the building operations connected with them; few references in the inscriptions to irrigation; brief remarks on *SEG* XXXV 1483 LL. 8-17; emperors and local notables take initiatives.

1331. Syria. Inscribed lead weights. P.-L.Gatier, F.Planet, *Bulletin des Musées et Monuments Lyonnais* 2 (1992) 4-7 nos. 2/3 (ph.), publish the following weights acquired long ago by the Musée des Beaux-Arts in Lyon: **1)** square lead weight (ca. 15 gr.) with a Δ,

indicating a weight of four units; possibly from Laodikeia; **2**) square lead weight (ca. 7,2 gr.) with a B, indicating a weight of two units; the weight is about half that of no. 1.

1332. Syria. Inscribed silver objects, Byzantine period. *SEG* XXXVII 1408. A.Effenberger in *Tesserae* (cf. our lemma no. 1580) 241-277, reconsiders Mundell Mango's thesis that the silver objects (nos. 1-56 from her catalogue; cf. *SEG* XXXVII 1408) found in various Syrian treasures (Hama, Stuma, Riha, Antiochia) come from one church, viz. that of St.Sergios in Kaper Koraon (Kurin). On 266-274 a tabular survey of all the data on the objects in the 'Hama' and the 'Riha/Stuma' treasures: object; provenance; stamps (emperor; owner); date; inscriptions (all texts now available in Col. 7 of this survey); the names of the deceased and the recipient of the object. E. concludes that the Hama treasure had been dedicated to St.Sergios in Kaper Koraon but that the Riha/Stuma and Antiochia treasures were separate entities. Cf. D. Feissel, *BE* (1994) no. 726.

1333. Syria. Greek inscriptions in the Islamic period in South Syria. P.-L.Gatier in P.Canivet, J.-P.Rey-Coquais (edd.), *La Syrie de Byzance à l'Islam, VIIe-VIIIe siècles. Actes du Colloque international Lyon-Maison de l'Orient Méditerranéen Paris - Institut du Monde Arabe 11-15 Septembre 1990* (Publ. Inst. Français de Damas vol. 137; Damas 1992) 145-157 (two maps), offers a survey of the Greek inscriptions on stone found in 'South Syria' (defined by G. as the area between Homs and the Sinai) dating to the period after the Islamic conquest (7th/8th cent. A.D., from 635 A.D. onwards). Whereas Greek was superseded by Syriac in North Syria, it remained generally known in the South until 662 A.D. From 662 to 685 A.D. knowledge of Greek diminished, though it remained the liturgical language until ca. 750 A.D. G. points to continuity from the Byzantine to the Islamic period: same dating systems (months' names; eras), use of the Cross and geographical distribution of inscriptions.

He distinguishes the following categories: **1**) dated epitaphs; no epitaphs after 685 A.D.; **2**) dated building inscriptions. All concern reconstructions or decorations rather than new constructions of churches, due either to a prohibition on building by the new authorities, or to economic and demographic causes (few Christians, still fewer who were wealthy), or to the disappearance of fiscal or religious stimuli to euergetism; **3**) other inscriptions; **4**) inscriptions with uncertain or problematic dates; **5**) inscriptions erroneously assigned to the Islamic period.

For new readings see our lemmata nos. 1433, 1472 and 1485. Below we summarize G.'s observations on dates in inscriptions belonging to categories (4) and (5).

Problematic dates:

LBW 2413a (Deyr Eyyub): κε΄ indicates the 25th day of the month rather than an indiction; the year (536) belongs to the Pompeian era used in the Dekapolis rather than the era of Arabia, i.e. 472 or 473 A.D. rather than 641 A.D. [Contra S.M.Moors, *op. cit.* (cf. our lemma no. 1484) 202-208].

LBW 2161 (Sakkaia-Maximianopolis; τὸ στάβλον περίκλινον = 'caravansérail'). Year 568: probably erroneous reading rather than the unparalleled use of the era of Arabia (673/674 A.D.);

the era normally used in the area (287 A.D.) would yield the unacceptable year 855 A.D. [Cf. in the same sense S.M.Moors, *op. cit.* 229-232].
IGLS XXI 2 (cf. *SEG* XXXVI 1354) 131 (*SEG* XXX 1709; Madaba): no correspondance between era and indiction: Seleukid era ? = February 663 A.D., while the 5th year of the indiction runs from September 661 to September 662 A.D.; cf. our lemma no. 1496.
SEG XXXVII 1553 (Kastron Mefaa): the 2nd indiction does not correspond to the year 680 of the era of Arabia. The numeral of the year was erroneously restored in antiquity: either the numeral indicating the hundred remained intact, which yields 718, 733 or 748 A.D., or, more probably, all three numerals suffered damage and the inscription should be assigned to Sergios (L. 1) bishop of Madaba from 575 to 597 A.D. rather than to an otherwise unattested Sergios II.

Inscriptions wrongly assigned to the Islamic period:
R.Dussaud - F.Macler, *Mission dans les régions désertiques de la Syrie moyenne* (Paris 1903) 299 no. 177 (= R.E.Brünnow -A.von Domaszewski, *Die Provincia Arabia*, Strassburg 1904-1909, III 360; from Kenakir): G. rejects the reading [Ἔ]τ[ο]υς | η[λ]φ′ (643 A.D.), since this type of inscription (epitaph of the 3rd/4th cent. A.D.) never starts with a date [Cf. S.M.Moors, *op.cit.* 204/205].
LBW 2028 (Brünnow-v.Domasz. III 303/304, 360; from Melah es-Sarrar); the new reading in *PAES* III A 715 shows that the numerals are dubious; consequently the inscription can no longer be dated to 644 A.D.
PAES III A 27 (from Saneh): the year ΑΦΜ (541, era of Arabia = 646 A.D.) cannot be correct, since the order of the numerals (unities, hundreds, tens) is impossible.
LBW 2431 (Nedjrân): the date, ΥΝΗ = 458 = 563 A.D. (era of Arabia); Dussaud-Macler 166 erroneously assigned this text to 668 A.D. (on the assumption that 563 was the numeral on the stone) [Cf. S.M.Moors, *op. cit.* 345 with note 1, who quotes M.Sartre saying that the lettering points to the 2nd rather than the 6th cent. A.D.].
Brünnow-v.Domasz. I 111/112; III 358-360 (Muhezzek): ΒΦ (502, whether 786 A.D. (era of Diocletian) or 607 A.D. (era of Arabia)), seems to be an erroneous reading.

1334. Abu Hamsa. Epitaph of Sakaini (?) and Hermes, 409 A.D. Gray stone stele. Ed.pr. J.Jarry, *ZPE* 90 (1992) 105 no. 2 (ph.; translation). Cf. D.Feissel, *BE* (1992) no. 193.

Ἔτους κψ′, μηνὸς Πανήμου ζ κ′, μνημεῖον Ἡρακλῆς τὸν
Μυσυκου (?) Σακαιινι ἀδελφὼν καὶ Ἑρμῆ τὸ[ll vacat ν Μυσυκου ?

1. Seleukid era (312 B.C.), ed.pr. ll 3 and 5. ed.pr. interprets Μυσυκου as 'son of Mysykos'; F. suggests reading τὸ ἥμισυ (the rest is obscure): the tomb was divided into two parts ll 3-4. Σακαιινι or Σακλιινι, ed.pr. The tomb was made by Herakles for his brothers Sakaini and Hermes or the tomb was made by Herakles and Hermes for their brother Sakaini, ed.pr.

1335. Abu Hamsa. Inscription of uncertain character, 593-598 A.D. Upper right part of a gray stone stele. In the center remains of a cross in a circle. The letters are in relief. Ed.pr. J.Jarry, *ZPE* 90 (1992) 103/104 no. 1 (ph.; translation).

[---]ων τῶν δεσπ[οτῶν ἡμῶν --]
[--- π]ατριάρχην Ἀνασ[τάσιον -]
[---]νον παντη ἐπίτρ(οπον) τῶ[ν -]
4 vacat τὸν εὐλ[αβέστατον vacat]

1. For example ἐκ τῶν εὐσεβῶν φιλοτιμί]ων; the emperors are Maurice and his son Theodosius, ed.pr. || 3. παντη = παντί, ed.pr. || 4. e.g. τὸν εὐλ[αβέστατον κλῆρον, ed.pr. [However, nothing is required after εὐλαβέστατον; presumably a vacat as in the beginning of the line, Bingen].

1336. Antiochia near Daphne. W.D.Lebek, *ZPE* 90 (1992) 77-83, argues that ἡ ἐπὶ Δάφνῃ is attested as complement to the city name only in the time of Augustus and Tiberius (*IG* XII 2 58; *OGIS* 456; *IGR* IV 39; cf. *SEG* XXX 1855, XXXV 907). C.Habicht, *ZPE* 93 (1992) 50/51, however, collects several instances of the ethnic Ἀντιοχεὺς τῶν πρὸς Δάφνῃ and Ἀντιοχεὺς ἀπὸ Δάφνης in inscriptions from the late 3rd cent. B.C. to the early 1st cent. B.C. At the time of the foundation of Antiochia, Daphne was already a toponym.

1336bis. Antiochia (area of: Hüseyinli). Graffiti on coins, ca. 260-250 B.C. Cf. *SEG* XXXVIII 1489. Edd.pr. A.Davesne - V.Yenisoğanci, *RN* 34 (1992) 23-36 (ph.), publish a coin-hoard consisting of 58 Ptolemaic golden pentadrachms and one Seleukid bronze coin and found in 1986 in Hüseyinli, 9 km west of Antakya (i.e. half-way between ancient Antiochia and its port Seleukia Pieria). Five pentadrachms have Greek graffiti incised: ΚΙΛ (no. 9); ΗΝ | ΚΙΛ (no. 52); ΚΟ (no. 18); Σ (no. 46); Ν (no. 58). The hoard was probably buried ca. 259/258 B.C. during the Second Syrian War and possibly testifies to an invasion of Seleucid territory by the Ptolemaic army unattested elsewhere. The graffiti are owners' marks; those reading ΚΙΛ are incised by the same hand, probably by the Cypriot Κιλικᾶς in Tyre ca. 260-250 B.C.: see *SEG* XXXV 1780 and XXXVIII 1489 for parallels.

1337. Antiochene. Atme. Gnostic inscription? *Mélanges islamologiques de l'Institut du Caire* 9 (1970) 189. Republished by J.Jarry, *ZPE* 90 (1992) 103 note 1 (with translation): Ὧδ' ὃς ἔλθη, ὃς ἔσται ἔλθῃ· | ἐγγὺς ὃς οἶδε. It is obscure who is the one who knows: Eugnostos, the agapetikos, or some Messiah?

1338. Antiochene. Bafittin (area of). Fragmentary inscription. At the entrance of an underground tomb. Ed.pr. J.Jarry, *ZPE* 90 (1992) 106 no. 5. At left (under a cross): [--

]ηθοπ; at right (at the right side of two semicircular arches): ἐπο; below: ἔτους. Undated by ed.pr.

1339-1340. Antiochene. Banqusa. Two fragments. J.Jarry, *ZPE* 90 (1992) 105 nos. 3/4, publishes the following fragments.

1339: 105 no. 3. **Fragment containing a date, 52/53 A.D.** Found near the Northern Church; no doubt a re-used block: Ἔτους αρ΄ | Γορπιαίου γ΄ (Antiochian era: 49-48 B.C., ed.pr.)

1340: 105 no. 4. **Fragment of a lintel containing a date, somewhat after 220 A.D.** Found near the large Southern Church: Μ(ηνὸς) Λῴου ϛ ΠΟϹ †

2. The three final letters must be the date, but the mason seems to have made a mistake in the numeral; Antiochian era (49/48 B.C.), ed.pr.

1341. Antiochene. Dahes (area of). Epitaph of Kyrillos, 63/64 A.D. *SEG* XXXV 1489. Republished by J.Jarry, *ZPE* 90 (1992) 106 note 2, on the basis of a copy of Abu Faysal 'Abd al Ghaffur (translation): Υἱῷ Κυρήλῳ ἔστ[ησα] · | ἔτους βιρ΄, Γορπιαίου ε΄

1. The last word is missing in *SEG* || 2. Antiochian era (49/48 B.C.), ed.pr.

1342. Antiochene. Djebel Arisha. Fragment containing a date, 228/229 A.D. Limestone cornice; now in the Museum of Aleppo. Ed.pr. J.Jarry, *ZPE* 90 (1992) 110 no. 17 (ph.; translation). J. suggests that the fragment goes with *SEG* XXXII 1424 which reads [--]βερεταίου εκ΄.

[ἔτους] ϛ οσ΄ Ὑπερ[βερεταίου --]

Antiochian era (49/48 B.C.), ed.pr.

1343. Antiochene. Kafr 'Aruq. Epitaph of Germanos and others, 126/127 A.D. In an underground tomb. Ed.pr. J.Jarry, *ZPE* 90 (1992) 107 no. 8 (ph.; translation). Cf. D. Feissel, *BE* (1992) no. 193 on the basis of his own copy.

Ἔτους εορ΄, Λῴου θ΄,
Γερμανὸς Ακειβου, Ἀρίσ-
των Ἀλεξᾶ, Ἀντᾶς Ἡρᾶ, Ἀρίσ-
4 των Ἡρᾶ, Βαρσυμψος Ἡρᾶ,
Γάϊος Ἀλεξᾶ, Ἀπολλᾶς
Μαλχίωνος, Βερνεβους
Ῥησιμάχου οὗτοι μόνοι
8 ἐποίησαν ἐκ τῶν ἰδίων

1. Antiochian era (49/48 B.C.), ed.pr. || 2. Ἀκθιβου, ed.pr.; F. refers to Ακκιβα (gen.) in *IGLS* 778 || 4. Βαρσυμψος or Βαρσυμυος, ed.pr.; F. reads the former and explains it as 'servant of Shamash' (cf. Βαρσυμς) || 5. a Γάϊος Ἀλεξᾶ is on record in *SEG* XXXII 1423 L. 2 near Me'ez (Mogizenoi), but he presumably is a different person, ed.pr. || 7. Ῥησίμαχος: not a variant of Ῥηξίμαχος (so ed.pr.), but a new compound of Ῥησι-, F.

1344. Antiochene. Keschf 'Al. Epitaph of Dionysas, 134/135 A.D. In an underground tomb, above a sarcophagus. Ed.pr. J.Jarry, *ZPE* 90 (1992) 108 no. 9 (ph.; translation).

Ἔτους γπρ΄, μηνὸς Δεσίου λ΄, Βάρβαρος Διονυσίου
καὶ Μαξίμα Διογένους ἡ γυνὴ αὐτοῦ
ἐποίησαν διὰ Διονυσᾶν ὑὸν αὐτῶν
μνήμ⟨η⟩ς χάριν

1. Antiochian era (49/48 B.C.), ed.pr. || 4. MNHMNC, lapis.

1345. Antiochene. Rbeita. Fragment of an epitaph with interdiction, 153/154 A.D. or somewhat later. *SEG* XXXII 1426. The text is written on two blocks; LL. 18-20 can now be read; vertical strokes indicate the join of the blocks. Republished by J.Jarry, *ZPE* 90 (1992) 112 no. 22 (ph.; translation).

εἰς [τὸν ἅπ]|αντα
χρ[όνον | μ]ήπ̣[ο]-
τε [--] | μηθὶς
ἀνο̣[ρυσσάσ]|θω διὰ
τὸ̣ θελ[ῆσαι] | ὀστᾶ ὑπ̣[ὸ]
[- - - - - - | - - - - -]

17. Εἰς [τὸν | ἅπ]αντα, *SEG* || 18. -- [χρόνον] | --, *SEG* || 19-21. not in *SEG*.

1346. Antiochene. Tataran. Mosaic inscription. In the ruins of a church. Ed.pr. J.Jarry, *ZPE* 90 (1992) 109 no. 12 (translation).

☧ Κύριε βωήθεσον [Ἀ]ρώνου
Κύριε βωήθεσον Ἀκυλίνου
Κύριε Χρ(ιστέ), βωέθιν Μ[αρ]-
θώνης υἱὸς Σε[--]

Undated by ed.pr. || 1. [Ἀ]ρώνου or [Μα]ρώνου, ed.pr.

1347. Antiochene. Unknown provenance. Epitaph of Ao--, 222/223-230/231 A.D. Basalt stele with relief of an eagle; now in the Museum of Aleppo. Ed.pr. J.Jarry, *ZPE* 90 (1992) 110/111 no. 18 (ph.; translation): Ἔτους [.]οσ΄ | Ἀω[. .] ἄλυπε, χῆρε

1. Antiochian era (49/48 B.C.), ed.pr. [ed.pr. erroneously dates the text to 16 ?, Strubbe].

1348. Apamea. Mosaic inscriptions, 4th cent. A.D. *SEG* XXXI 1387 ('mosaic of the Nereids'); XXXVIII 1556 ('mosaic of the Therapenides'). In an article on pagan reactions to Christian iconography in mosaics of the 4th cent. A.D. J.Balty in *Mélanges Lévêque* I 17-32 (ph.; cf. *SEG* XXXIX 1533), offers further reflections on her Neo-platonic interpretation of the mosaics found under the East Cathedral of Apamea. On 18-20 she argues that the dancing women labelled Θεραπενίδες represent the 'bad' servant girls who yielded to Penelope's suitors (*Od.* 18.320-345; 19.343-346). Their revelling symbolizes the material world as opposed to the freed soul represented by Odysseus. Elaborating a brief suggestion of M.Quet (*Bull. de liaison de la Soc. des Amis de la Bibl. Salomon-Reinach* 5, 1987, 53), ead., *DHA* 18, 1 (1992) 281-291 (ph.), interprets the women as the ἐγκύκλια παιδεύματα which are subordinated to philosophy in several literary sources. Combining these two approaches, J. concludes that the hidden meaning of the Return-of-Odysseus-scene is, that the wise man should search for Philosophy only, neglecting the appeal of the ancillary arts.

1349. Apamene. Kapropera (El Bāra). Epitaph of Pamphylos, 569/570 A.D. Engraved on a large basalt sarcophagus. Ed.pr. J.Jarry, *ZPE* 90 (1992) 106/107 no. 7 (ph.; translation): † Μνῆμα Παμφύλου πρ(εσβυτέρου) μέγας | † ἔτους απω΄ †

1. Μέγας may be a proper name, ed.pr. || 2. Seleukid era (312 B.C.), ed.pr.

1350. Apamene. Kapropera (El Bāra). Mosaic inscriptions, ca. 550 A.D. Two fragments of a mosaic found in the Church E.5 of El Bāra; on (**1**) represention of a 'Church of St. Stephan' with four corner towers; inscription above; on (**2**) part of an inscription. Ed.pr. J.-P.Fourdrin, *Syria* 69 (1992) 185-187 (ph.): **1** Τοῦ ἁγίου Στεφάνου; **2** [--]ATONOY

Four ligatures: small upsilon above omikron.

1351. Apamene. Ma'rat al No'man. Epitaph. *SEG* XXXV 1516. After study of the Museum files in Aleppo J.Jarry, *ZPE* 90 (1992) 103, assigns this text to Ma'rat al No'man.

1352. Apamene: Mourik. Epitaph of a centurion, 2nd cent. A.D. *SEG* VII 86; *L'Année Épigraphique* (1932) no. 57; *IGLS* 1804; E.Schallmeyer etc., *Der römische*

Weihebezirk von Osterburken --- (cf. *SEG* XL 1638) 701. Republished by M.P.Speidel, *ZPE* 91 (1992) 229-231. S. argues that the promotion of beneficiarii to the rank of legionary centurions was rare; there is no evidence that beneficiarii rose directly to the high rank of (centurio) primus hastatus. It seems unlikely that beneficiarii ranked above the tactical ranks (signifer, optio etc.). For the position of M(o)urik, see P.-L.Gatier, *BE* (1993) no. 621.

[----------] traces of letters [----]
[Στελλατείν]α̣ Ῥούφωι Βενε[ουεν]-
[τ]αν[ῶι ἀσ]τάτωι πρώτωι λεγιῶ[νος]
4 ς΄ Σιδηρᾶς Κόϊντος Ἀνάτιος Γα[λλί?]-
ων [Σ]τηλλατείνα̣ Παῦλος πρε[ιμο]-
πειλάριος λεγιῶνος τῆς αὐτῆ[ς]
ἰδίω̣[ι] ἀ̣δ̣ελφῶι μνήμης ἕνε[κεν]

2-3. Βενε[φικ(ιαρίωι)] | ἀν[τιστρ(ατήγου)] ⟨ἀ⟩[σ]τάτωι, Sch.; the centurion comes from Italian Beneventum, a colony settled in Augustus' early years by veterans of the legio VI Ferrata, Sp.

1353. Byblos ? Bilingual dedication to Astarte-Aphrodite. *SEG* XXXV 1490. In an article on the presence of Greeks in the Phoenician cities in the period of the Persian empire J.Elayi, *REG* 105 (1992) 305-327, on 320 with note 52, reflects on the (different) dates of the Greek and Phoenician versions. The lettering of the Greek inscription points to a period much later than the 4th cent. B.C. (so P.Bordreuil); cf. *SEG* XXXV, mentioning the dates of J.Bingen (not earlier than 1st cent. B.C.) and M.Sève (1st/2nd cent. A.D.).

1354. Chalkis (‘Is). Inscription of uncertain character. Engraved on a capital. Ed. pr. J.Jarry, *ZPE* 90 (1992) 109 no. 13 (ph.): † ABPOYAH †. Perhaps the transcription of a Syrian name ?; undated by ed.pr.

1355. Djerablus. Epitaph of Iamei and (Z)eerthas. Limestone stele with representation of the bust of a veiled woman; inscription above and below the bust; now in the Museum of Aleppo. Ed.pr. J.Jarry, *ZPE* 90 (1992) 106 no. 6 (ph.; translation).

Above: Ἰα̣μ̣ει ἄλυπε, χαῖρε
Below: Ζ̣ηρθας ἄλυπε, χαῖρε

Undated by ed.pr., who on iconographical grounds assigns this stele to Djerablus || **below**: initial zeta may not be original, ed.pr.

1356. Djerablus. Epitaphs. *SEG* XXXV 1511 and 1513. After study of the Museum files in Aleppo, J.Jarry, *ZPE* 90 (1992) 103, assigns these stones to Djerablus.

1357. Doura-Europos. Dedication of phalloi, 36 A.D. M.Rostovtzeff, *CRAI* (1937) 204 no. 3: ζμτ΄· Ἀμμώνιος | Ἀπολλοφάνου | ἀνήγειρεν τοὶς φαλλοὺς ὑπὲρ τῆς ἑαυτοῦ | καὶ τέκνων σωτηρίας. S.B.Matheson, *Syria* 69 (1992) 133, publishes a photo of this inscription found in the temple of Atargatis and now in the National Archaeological Museum in Damascus.

1358. Hierapolis (Membidj). Epitaphs. After study of the Museum files in Aleppo, J.Jarry, *ZPE* 90 (1992) 103, assigns *SEG* XXXV 1509, 1517 and 1519 (cf. our lemma no. 1359) to Hierapolis.

1359. Hierapolis (Membidj). Epitaph of Aonea, undated. *SEG* XXXV 1519. Republished by J.Jarry, *ZPE* 90 (1992) 109 no. 11 (ph.; translation) and, after study of the Museum files in Aleppo, assigned to Hierapolis (cf. p. 103): Ἀ̣ωνεα χρ̣η̣στὴ ἄωρε, | vacat χαῖρε vacat

1. [. . .]υρα, *SEG*; perhaps the correct reading is Θωνεα, ed.pr.

1360. Palmyra. Provenance of epitaphs in the Museum of Aleppo. After study of the Museum files, J.Jarry, *ZPE* 90 (1992) 103, corrects the provenance of a number of epitaphs in *SEG* XXXV, which he had published as Palmyrene: 1509, 1517 and 1519 are from Hierapolis; 1511 and 1513 from Djerablus; 1516 from near Ma'rat al No'man; 1514 was bought at an unknown place.

1361. Palmyra. Inscription on a seal. *SEG* XXXIV 1451. P.Weiß, *Chiron* 22 (1992) 186 note 29, points out that the seal restored by K.Parlasca to read Παλμ[υρη]νή is in fact a seal of the type published by H.Seyrig (cf. XXXIV 1451 app.crit.) and inscribed Παλμύρα Ἀδριανή. Consequently a 'Verwaltungsbezirk "Palmyrene" ' does not exist.

1362. Rhosos. The career of P.Postumius Acilianus. S.Dardaine, *ZPE* 91 (1992) 185-191, studies the career of this knight, who is mentioned in *IGR* III 928 (= *IGLS* 720) from Rhosos as ἐπίτροπος of Syria in 102 A.D. (cf. *SEG* XLI 1523). All other evidence is Latin.

1363. Seleukeia Pieria (area of: Chaladros/Charadros/Chaladropolis?). Boundary stone of the property of Justinian ?, ca. 521-527 A.D.? *IGLS* 1232. Republished by D.Feissel, *BCH* 116 (1992) 404-407, with translation. F. argues that the stone is not a grave monument, though τόπος is unattested on Late Roman boundary stones. He suggests that Justinian is the later Emperor, consul in 521, on record as a patrician since 523, Emperor in 527 A.D., rather than his homonymous grand-nephew, son of Germanos, patrician since 572 A.D. but not attested as an ex-consul.

† Τόπος
διαφέ-
ροντ⟨α⟩
τῷ ἐν-
δοξ(οτάτῳ) (καὶ)
ὑπερ(φυεστάτῳ)
ἀπὸ ὑ-
πάτ(ων)
πατρι(κίῳ)
τοῦ κυρ(ίου)
Ἰουστιν-
⟨ι⟩ανοῦ

9. Πατρι(κίῳ), i.e. Patricius, consul in 500 A.D., *IGLS*.

1364. Sergioupolis-Resafa. Inscription on a bronze medallion, early Byzantine period. J.Kollwitz, *AA* (1963) 358. Published as an ineditum by H.Harrauer, *Tyche* 7 (1992) 43 no. 5 (ph.; date: perhaps 11th cent.); cf. also id. in *Syrien* (cf. our lemma no. 1377-1381) 445 no. 92 (ph.) and D.Feissel, P.-L.Gatier, *BE* (1993) no. 617 (pre-Islamic; proto-Byzantine). We give F.-G.'s reading:

† | Τοῦ ἐκκλ(ησιαστικοῦ) | ξενῶνος | τοῦ ἁγίου | Σεργίου

Abbreviation sign: ϛ || τοῦ ἐκκλ(ησιαστοῦ) | Ζένωνος, K., H.; F.-G. point out that we have a hospital (ξενών) of St. Sergios belonging to the local church.

1365. Tyre. Inscribed lead weight, 115/114 B.C. P.-L.Gatier, F.Planet, *art.cit.* (cf. our lemma no. 1331) 6/7 no. 4 (ph.), publish the following weight now in the Musée des Beaux-Arts in Lyon: rectangular lead weight (ca. 58 gr.) with on one side the words (ἔτους) βι΄ (LBI), and on the other the so-called sign of Tanit. The era of Tyre is 126 B.C.; the twelfth year is 115/114 B.C.; for a precise parallel cf. *SEG* XL 1427/1428 and XLI 1541.

1366. Unknown provenance. Dedication by Botros, 231 A.D. Basalt plaque now in the Museum in Aleppo. Ed.pr. J.Jarry, *ZPE* 90 (1992) 108/109 no. 10 (ph.; translation), who assigns the stone to Lubnan; J.Bingen pointed out to us that this is not a toponym but denotes the Lebanon: Ἔτους βμφ΄ Δύστρου Ϛ , Βότρος | εὐξάμενος ἐποίησεν

1. Seleukid era (312 B.C.), ed.pr. || 2. Βότρος: unattested so far (cf. Βότρυς), ed.pr.

1367-1372. Unknown provenance. Various inscriptions from North Syria. J. Jarry, *ZPE* 90 (1992) 109/110 nos. 14-16 and 111/112 nos. 19-21, publishes the following texts now in the Museum in Aleppo.

1367: 109/110 no. 14 (translation). **Epitaph of Vestalis and Isaak.** Stele.

Βηστ̣ᾶλης καὶ 'Ησακα | εἶτε οἱ Παπίου, ἄλυπoι, χαῖρετε

Undated by ed.pr. || 1. Βηστ̣αλης, ed.pr. [we have the Roman name Vestalis: cf. *ZPE* 21 (1976) 120, Strubbe); ed.pr. erroneously prints 'Ησακα.

1368: 110 no. 15. **Fragment of uncertain character.** Limestone fragment: [--ἰ]έρεια. Undated by ed.pr.

1369: 110 no. 16 (ph.; translation). **Epitaph of Garmeos.** Limestone stele; a human face below the inscription. We give D.Feissel's text, *BE* (1992) no. 193.

[Π]εριτίο̣υ α΄ Γαρμεος | ἄλυπε, || χαῖρε

Undated by ed.pr. || 1-2. 'Εριτίο̣υ Αγαρμεος, ed.pr.; F. refers for the name ('(the god) has decided') to *IGLS* 2328 (Γαρμαῖος) [Γσρμεος is a misprint of F., Strubbe].

1370: 111 no. 19 (ph.; translation). **Epitaph of Aphlea.** Basalt stele decorated with an eagle upon a basket: 'Αφλεα | χρησ̣τὴ ἱέρ̣ε̣α

Undated by ed.pr. || 1. 'Αφλεα: cf. 'Αφλα, 'Αφλος, 'Αλφανα, ed.pr.

1371: 111 no. 20 (ph.; translation). **Epitaph.** Limestone stele decorated with the relief of an eagle.

Above the eagle: [--]Α̣ΔΑΜΑΙ ΑΝ[.]
Below the eagle: [--] χρηστὴ | [--], χαῖρε

Undated by ed.pr. || 1. first letter Α̣ or Λ̣, ed.pr., who seems to interpret this as a proper name; AN: beginning of a proper name ?, ed.pr. || 2-3. initio apparently a rasura, ed.pr.

1372: 111/112 no. 21 (ph.; translation). **Epitaph of Massaaris.** Grayish sandstone stele: Μασσααρις, χαῖρε

Undated by ed.pr. || 1-2. Μασσααρις: cf. Μασσος, ed.pr.

1373-1375. Unknown provenance. Epitaphs. I.Skupinska-Løvset, *Archeologia* (Warsawa) 42 (1991) [1992] 49-55 (ph.) and 62/63 (ph.), publishes the following texts.

1373: 62/63. **Epitaph, ca. 100 A.D.** Yellowish grave plaque with a relief bust representing a female; Greek letters to both sides of the head; now in the Collection of Dr. G.Belian in Birmingham (Michigan) and acquired from the Budaro Collection in Beirut.

A. To the left:	**B. To the right:**
A	ΣΑΛΟ
Δ ? or Θ ?	ΤΕΑΛ
Θ	ΥΠΕ
A ?	ΧΡΗ
? X	ΣΤΕ ?
Σ	Y ? (?)

[B. ἄλυπε and χρηστέ seem certain; but Σαλοτε as name (so ed.pr.) is suspect, Pleket]; ed.pr. dates the plaque to ca. 100 A.D. on iconographical grounds.

1374: 49-53. **Epitaph of Paulina, 157 A.D.** Yellowish limestone statue of a seated woman; on the base an inscription; now in the Collection of Dr. G.Belian in Birmingham (Michigan) and acquired in 1973 from the Asfar Collection in Beirut.

Παυλῖνα φιλόστο[ρ]γε, χαῖρε · (ἔτους) θξυ′ | Λῴου κ′

2. Year 469 = 157 A.D. (Seleukid era: 312 B.C.), ed.pr., who on iconographical grounds dates the statue to ca. 150 A.D.

1375: 53-55. **Epitaph of Mithraie, 205 A.D.** Yellowish limestone life-size statue of a standing woman; on the base an inscription; now in the Collection of Dr. G.Belian in Birmingham (Michigan) and acquired in Beirut from a private Collection long ago.

Μιθραίη χρη|στή, ἄωρε, χῆρε· | ζιφ′, Ἀρτεμισίου δκ′

1. M[I]ΘPAIΘ, ed.pr. [Μιθραίη, Pleket] || 3. year 517 = 205 A.D. (Seleukid era: 312 B.C.), ed.pr., who on iconographical grounds dates the statue to the Severan period.

1376. Unknown provenance (Northern Syria). Epitaph of Neike, 2nd/3rd cent. A.D. Limestone bust of a veiled woman clad in chiton and himation; inscription on the front of the circular base. Cf. *Kunst der Antike, Galerie Günther Puhze, Freiburg* (Sales Catalogue; no no.; no date; probably 1977) 3 no. 7 (ph.): Εὐτυχία θυγατρὶ Νείκῃ or Εὐτυχίᾳ θυγατρὶ Νείκη.

1377-1381. Unknown provenance. Inscriptions on small objects. Inscriptions on various small objects now in the National Museum of Damascus. Ed.pr. H.Harrauer, *Tyche* 7 (1992) 39-44 nos. 1-6 (ph.); cf. also id. in E.M.Ruprechtsberger (ed.), *Syrien. Von den Aposteln zu den Kalifen* (Linzer Archäologische Forschungen 21; Linz 1993) (ph.) [= *Syrien*]; for no. 5 cf. our lemma no. 1364.

1377: 40/41 no. 1 (= *Syrien* 401/402 no. 16). **Magical gem.** Oval greenish-yellow glass paste; on the obverse a figure with lion's head and radiated nimbus, nude upper body, a short frock and serpent's feet, holding a sword in its right and a palm branch in its left hand; inscription on the reverse: Σουβ|ρομο|χωαχα|νονν|[..]α

Undated by ed.pr. || either σουβρομ (= μορβους written sinistrorsum = morbus) οχω αχ (two magical words) ἀνόν{ν}ι[ητ]α ('without effect') or, preferably, a full transcription of a Latin formula: morbus hoc ō ac a ('durch dieses ō und a') non n[oce]a(t) or non n[ox]a, ed.pr.

1378: 41/42 no. 2 (= *Syrien* 400/401 no. 15). **Magical gem, 2nd/3rd cent. A.D.** Circular dark brown glass gem; on the obverse a figure with radiated cock's head, serpent's feet, clad in chiton and cuirass (Abrasax) and holding a whip in its right and a shield in its left hand; inscription at left and right (Ἀβρασ|αξ) and under (Ἰαω) the figure; on the reverse another inscription:

Μιχαήλ, | Οὐριήλ | Σαβαώ(θ)

1379: 42 no. 3 (= *Syrien* 400 no. 14). **Gnostic emblem.** Circular terracotta plaque with inscriptions in an outer (**1**) and an inner (**2**) circle.

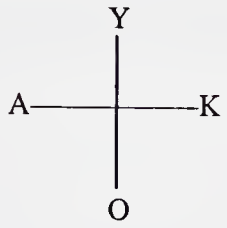
1) Ιεηω ἀρχιγενής
2) χρνω, with o in the center

Undated by ed.pr. || χρνω: probably χρώνο⟨ν⟩ or χρόνω(ν), 'Jahwe als --- Urschöpfer der Zeiten', ed.pr., who points out that ἀρχιγενής is not attested before.

1380: 42/43 no. 4 (= *Syrien* 444 no. 89). **Glass weight, 6th/7th cent. A.D.** Circular green glass paste weight with a bust of a bearded man holding a cross in each hand; inscription around the bust. We give the text of D.Feissel, *BE* (1993) no. 751: Ἐπὶ [----] ἐπάρχου

Μυνίχου ἐπαρχε(ω)τ(ικοῦ) ἐπισ[κό]π(ου), ed.pr., who interprets the object as a bishop's seal and assigns it to the 9th/10th cent. A.D. on the basis of the letter forms.

1381: 44 no. 6 (= *Syrien* 444 no. 90). **Glass weight.** Circular yellowish green glass paste weight with monogram; cf. D.Feissel, *BE* (1993) no. 751.



Perhaps 'Ακοῦ(ς), 'Ακοῦ(τος) ed.pr., who interprets the object as a seal of the 9th/10th cent. A.D.; contra F., who points out that it is a weight and prefers reading 'Ακακίου; for a similar weight he refers to the catalogue *Byzance* ---- mentioned in our lemma no. 1748 no. 51.

PALAESTINA

1382. Palaestina. Greek inscriptions in the Islamic period. Cf. our lemma no. 1333.

1383. Palaestina. Chronological systems in inscriptions. Cf. G.E.Meimaris (in collaboration with K.Kritikakou and P.Bougia), *Chronological systems in Roman-Byzantine Palestine and Arabia. The evidence of the dated Greek inscriptions* (Meletemata vol. 17; Athens 1992). Brief introduction on the various eras used in the region, on indictions, calendars (Syro- and Egypto-Macedonian; Julian; Jewish), weeks [cf. now *SEG* XLI 1753], days and hours. Survey of the various eras attested in inscriptions; each paragraph is followed by a catalogue of inscriptions, published and, in some cases (cf. D.Feissel, *BE*, 1993, no. 637), unpublished, which use the specific era concerned: Seleukid era (312/311 B.C.), eras of Tyre (126 B.C.), of Askalon (104 B.C.) and of Azotos ?; the 'Pompeian' era (63 B.C.) in Hippos (with El-'Al and Khisfin), Tafas, Gadara, Philoteria (Khirbet el-Kerak), Scythopolis, Pella, Khirbet el-Maqati', Gerasa, Soûf and Hamameh, Philadelphia, Dora, Gaza, Gaba, Raphia; eras of Ptolemais (49 B.C.), Samaria-Sebaste (28 B.C.) and Caesarea Philippi (Panias; 2 B.C.); era of the province of Arabia (106 A.D.; with a very long catalogue of 530 inscriptions); era of Eleutheropolis (with Beersheba; 200 A.D.); the era of Diocletian or of the Martyrs (284 A.D. [cf. *SEG* XL 1545]); eras of Philippopolis (244 A.D.), Sheikh Miskin, Maximianopolis (Shakka; 287 or 302 A.D.), Constantia (Burâk) and Khirbet Ma'on (Nirim; 331 or 346 A.D.); the Hegiran era [cf. *SEG* XXXIV 1465]. The book ends with a brief survey of dating by consuls, emperors and regnal years.

For **p. 68 no. 1** cf. now *SEG* XLI 1544 (with better reading of the era: 361/362 A.D.); as to **p. 126 no. 112** (*SEG* XVII 783) L. Di Segni (per ep.) points out to us that Beerot Yishaq is near Gaza (and not 'near Tel Aviv'). For **p. 86 no. 18** (Skythopolis) cf. D.Feissel, *BE* (1993) no. 632, who suggests reading in L. 2 Φλ(αουίου) 'Ανυσίου instead of Φλα(ουίου) Νυσίου (cf. our lemma no. 1471); for 'Ανοίσιος/'Ανύσιος in Skythopolis cf. *ibidem* no. 375. D.Feissel, *ibidem* no. 637 in fine, points out that in the inscription from Et-Tireh (p. 57 no. 3;

from Southern Syria, as L.Di Segni (per ep.) pointed out to us), one should read ἐργεπιστ(ατήσαντος) Ἀκυλίνου ὀφ(φικιαλίου) instead of ἔργ(ου) ἐπιστ(άτου) Ἀκυλίνου, οφ´ (era).

1384. Palaestina. Two Hellenistic cults. V.Tzaferis, *Eretz-Israel* 23 (1992) 128*-135*, contrasts the cult of the 'God who is in Dan' and the cult of Pan in nearby Caesarea Panias as examples of different religious concepts in the Hellenistic (and Roman) world. The first is the traditional deity worshipped at Tel Dan, who was not subjected to any sort of equation or fusion with some other Greek or Oriental god (*SEG* XXVI 1684; XXXI 1455*; cf. XL 1429 app.crit.; ph.; τῶι ἐν Δανοις is the name of the place rather than of the people, the Danites, as suggested by D.Flusser: see *SEG* XXXI). However, the cult of Pan in the Panion, a cave-sanctuary at the Southern foot of Mount Hermon existing at least from the early 2nd cent. B.C., is purely Greek. The incorporation of the sanctuary into the urban area of Caesarea Panias brought about some modifications: in an epigram engraved on the rock above a statue niche Pan is fused with Zeus and called 'Dio-Pan', implying that Pan's cult was weakened and absorbed (*LBW* 1892; Kaibel, *EG* 827: Τήνδε θεὰν ἀνέθηκε | φιλευήχῳ Διόπανι | Οὐίκτωρ ἀρητὴρ Λυσιμαχοίο γόνος). Dedications of the 2nd/3rd cent. A.D. to Hermes, Nemesis and the nymphs Echo and Maia (*LBW* 1891; 1893/1894), show that the sanctuary was no longer exclusively dedicated to Pan. Both the cults at Dan and Panias came to an end in the 4th cent. A.D.

1385-1406. Palaestina. Inscribed Byzantine lamps. As a sequel to his monograph on this subject (*SEG* XXXIX 1617) and to *SEG* XL 1434-1440 ed.pr. S.Loffreda, *SBF* 42 (1992) [1993] 313-329 nos. 1-22 (dr.; translations), publishes twenty-two new lamps; thirteen have inscriptions unknown so far (our lemmata nos. 1385-1397), eight are known by only one or few other examples (nos. 1398-1405); one other new inscription is classified as 'not yet identified' (no. 1406). He also presents some minor corrections in readings of inscriptions in his monograph. The letters are often drawn unclearly and show unusual forms and ligatures; as a result ed.pr.'s readings seem uncertain: cf. also D.Feissel, *BE* (1994) no. 638. We give ed.pr.'s transcriptions, omitting detailed descriptions of the lamps, the anepigraphic signs interspersed among the inscriptions, the letter forms and, in most cases, the disposition of the text. Date, provenance and present whereabouts are not given by ed.pr. unless stated otherwise.

1385: 313/314 no. 1: Φῶς ζωή (Museum *SBF* in Jerusalem; 5th cent. A.D. or somewhat later)

1386: 314/315 no. 2: Η (= Χριστός) φῶς (ca. 5th cent. A.D.; perhaps another Η near the beak)

1387: 315/316 no. 3: Φ(ῶς) Χ(ριστοῦ) Κ(υρίου ἡμ)ῶν Υ (= Χριστός ?) φ(αί)ν(ει) (near the beak inscription in two directions: two sigmas flanking a iota: Ἰ(ησοῦ)ς; Museum *SBF* in Jerusalem)

1388: 317 no. 4: Φ(ῶς) Χ(ριστός) Φ(ῶς) Χ(ριστός) (found in the Byzantine monastery of Magdala; 7th cent. A.D. ?)

1389: 317-319 no. 5: Φώ(τισόν) με (bought in the antiquities market at Jerusalem; 7th cent. A.D. or later)

1390: 319 no. 6: Φ(ώτισόν) μ(ε) Φ(ώτισόν) μ(ε)

1391: 320 no. 7: Φ(αί)ν(ει) Χ(ριστό)ς Φ(αί)ν(ει) Χ(ριστό)ς (or Φ(αί)ν(ει) Χ(ριστό)ς Ἰ(ησοῦς) if two signs (initio and in fine) resembling lambdas are interpreted as upsilons with the value of iotas)

1392: 320/321 no. 8: Φ(ῶς) Χ(ριστο)ῦ φέν(ει) πᾶ̂(σι)ν

1393: 321 no. 9: Φ(ῶς) Χ(ριστο)ῦ φέν(ει) πᾶ̂⟨σι⟩ν (Museum *SBF* in Jerusalem; probably from Jordan; another example was seen by ed.pr. in the antiquities market of Jerusalem)

1394: 321/322 no. 10: Φῶς Χ(ριστο)ῦ φέν(ει) π(ᾶσιν)

1395: 322/323 no. 11: AA Φῶς Χ(ριστο)ῦ [φαί]ν(ει) πᾶ̂(σιν)

1396: 323 no. 12: Φῶ̂(ς) Χ(ριστο)ῦ [φαίνει] πᾶ̂(σιν)

1397: 323/324 no. 13: Κ(ύριος) Α Ω Κ(ύριος) Α Ω (bought in Jerusalem; now in the collection of Cesare Colombo in Italy)

1398: 324 no. 14: Φῶς Χ(ριστο)ῦ φέν(ει) π(ᾶσι)ν

1399: 324/325 no. 15: Λύχνος, φώτη(σόν) με

1400: 325 no. 16: Λύχνος, φώτη(σόν) με (another example is in the possession of ed.pr., bought in the antiquities market of Jerusalem)

1401: 325 no. 17: Φῶς Χ(ριστοῦ) φ(αί)ν(ει) πᾶ̂(σιν)

1402: 325/326 no. 18: Φ(ῶ̂)ς Χ(ριστο)ῦ φ(αί)ν(ει) φ(αί)ν(ει)

1403: 326/327 no. 19: Φ(ῶ̂)ς Χ(ριστο)ῦ φ(αί)ν(ει) φ(αί)ν(ει) (bought in Jerusalem)

1404: 327 no. 20: Φ(ῶ̂)ς Χ(ριστο)ῦ φ(αί)ν(ει) φ(αί)ν(ει) πᾶ̂(σιν)

1405: 327/328 no. 21: Φ(αί)ν(ει) Κ(ύριος) ω Α Φ(αί)ν(ει) Κ(ύριος) ω Α

1406: 328/329 no. 22: BOYCINACΛOIXNONINE

Perhaps Λοιχνον (= λυχνίον) Ινεβουσινας ('inexpliqué'), Feissel [or λοίχνον Νεβους ἰνδ(ικτίωνος) ς' ?, Bingen].

S.Loffreda in G.C.Bottini - L.Di Segni - E.Alliata (edd.), *Christian Archaeology in the Holy Land. New discoveries. Archaeological essays in honour of Virgilio C.Corbo ofm* (*SBF* Collectio Maior 36; Jerusalem 1990) 475-500 (dr.), presents a summary of his monograph mentioned above. He distinguishes four basic groups (**A**: lamps with the inscription φῶς Χριστοῦ φαίνει πᾶσιν or a related formula not accompanied by a symbolic ladder; **B**: the same with a ladder; **C**: lamps with other inscriptions; **D**: lamps with substantially abbreviated inscriptions) and numerous sub-divisions. We present the various types of inscriptions on lamps of groups **A-C**; the abbreviated inscriptions (**D**) contain either the same formulas or insignificant variants; we do not indicate abbreviations, minor variations (inter alia in bracketing), anepigraphic signs, or the disposition of the texts.

A/B Φῶς Χριστοῦ φαίνει πᾶσιν
Φῶς Χριστοῦ φαίνει, φαίνει
Φῶς Χριστοῦ φαίνει, φαίνει πᾶσιν
Φῶς Ε (= Σωτῆρος) φαίνει
Φῶς Ε (= Σωτῆρος) φαίνει πᾶσιν
Φῶς Χριστοῦ φαίνει πᾶσιν· καλή
Φῶς Χριστοῦ φαίνει πᾶσιν· καλὴ ἑσπέρα
Φῶς Χριστοῦ· καλὴ ἑσπέρα πᾶσιν
Φῶς Χριστοῦ (and/or Κυρίου) λάμπει πᾶσιν
Φῶς Χριστὸς ἀνάστασις Χριστός φῶς
Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτὴρ φαίνει πᾶσιν

C Λύχνος τοῖς ποσίν μου ὁ νόμος σου ('Your Law is a lamp to my feet')
Κύριος φωτισμός μου
Τῆς Θεοτόκου
Τῆς Θεοτόκου βοηθεῖ ('(The blessing) of the Mother of God helps (us)')
Εὐλογία
Εὐλογία τῆς Θεοτόκου μεθ' ἡμῶν· ἐπίγραμμα
Εὐλογία τῆς Θεοτόκου μεθ' ἡμῶν· ἐπίγραμμα Ἰωάννου
Τοῦ ἁγίου Ἠλία
Ἔπλασε πάντα Θεός· εὐλογία ξύλου ('God moulded everything. The blessing of the cross')
Λύχνος Στεφάνου φιλοχριστοῦ
Ἀντώνιος ἐποίησεν
Λυχνάρια καλά
Λυχνάρια Υ (= 'Christ') καλά
Λύχνος, φώτισόν με

Λύχνος καλός, φώτισόν με
Φώτισον ἡμᾶς
Φώτισόν με, φώτισον
Καλῇ φαῖνε ἡμῖν ('Kindly shine upon us' [but why καλῇ ?; καλή, φαῖνε ἡμῖν: 'beautiful (lamp), shine upon us', Pleket])
Ὁ Θεός, σῶσον ἡμᾶς
Μαρα θα ('O Lord, come': Aramaic expression; cf. 1 *Cor.* 16.22) βοήθει
Ἀνάργυρος ('Invaluable', sc. λύχνος)
Γῆς
A B Γ (and more complete alphabets).

On the 'Φῶς Χριστοῦ φαίνει πᾶσιν'-type and related inscriptions see also E.P.Zoïtopoúlou - J.M.Fossey, *La collection des antiquités gréco-romaines de l'Université McGill,* fasc. 1: *Les lampes gréco-romaines* (Amsterdam 1992) 246-249; cf. our lemmata nos. 1407, 1616, 1722 and 1726/1727.

1407. Ain Shems. Inscribed Byzantine lamp, 5th/6th cent. A.D. Terracotta lamp in the collection of the McGill University; inscription around the mouth. Edd.pr. E.P.Zoïtopoúlou - J.M.Fossey, *op.cit.* (cf. our lemmata nos. 1385-1406 in fine) 221/222 no. 80 (ph.; dr.): Φῶς [X](ριστ)οῦ K(υρί)ου φένι πᾶ(σ)ιν

Type: Loffreda (cf. our lemmata nos. 1385-1406) A 5.1, who reads Φῶς X(ριστο)ῦ· καλὴ (ἐ)σπέρα πᾶσ(ι)ν.

1408-1416. Caesarea Panias (area of: Senaim). Dedications, 2nd/3rd cent. A.D. Nine blocks (presumably all parts of altars) found in the precinct of the sanctuary of Senaim on Mount Hermon. Two were partially published before: our lemmata nos. 1409 and 1412. Edd.pr. S.Dar - N.Kokkinos, *Palestine Exploration Quarterly* 124 (1992) 9-25 nos. 1-9 (translations; maps). The identity of the deity or deities worshipped at Senaim is unclear; edd.pr. consider Zeus, Helios and Serapis (or a syncretistic version of these gods). No dates are given unless stated otherwise.

1408: 10-13 no. 1 (ph.). **Dedication.** Limestone altar.

[----] καὶ Γάλεσος καὶ Μοβογέος
[ἀνέθηκ]αν ἐκ τῶν εἰδίων τὸν βωμ-
[ὸν· Ἀφα ?]ρεὺς κατόχου ὄντ[ος]
4 [τοῦ θε]οῦ ἐγένετο ὁ βωμ[ός]

1. Initio possibly the same name as the one in L. 3; Γάλεσος and Μοβογέος: Semitic names, known especially from Arabia and Syria/Lebanon respectively, edd.pr., with many references || 3. [Ἀφα ?]ρεύς: the name should have been in the genitive (Ἀφαρέως); the restoration is e.g.; Apha-

reus is the only name in -εύς on record near Senaim (*OGIS* 419, from Seia); another possibility is [--]ρέ⟨ο⟩υς: genitive from a nominative in -ής (e.g. Φαδρής); κάτοχος: katochoi seem to be 'temple-seekers or temple-recluses under a vow'; they are known to have both commissioned and supervised the making of dedications, edd.pr., with further references.

1409: 13-16 no. 2 (ph.). **Dedication, shortly before 165/166 A.D. ?** *SEG* XXXVII 1501 (less complete). Limestone altar with decorated upper moulding.

Ὑπὲρ σωτηρίας τῶν κυρια[κ]-
ῶν αὐτοκρατόρων κὲ νείκα[ς]
μνησθῇ Νέτιρας Σαχού̣[ου]
4 [τεταγμένος ?] ἐπὶ τὰ ἄκτ[α]

1-2. Most likely M.Aurelius and L.Verus, on the eve of the Mesopotamian expedition (165/166 A.D.; cf. *IGR* III 1113; *IGLS* XXI 18, where νίκης is to be restored in L. 1), edd.pr., who do not exclude M.Aurelius and Commodus, or Caracalla, Geta and Julia Domna || 2. νείκας: the word is partly corrected in the interlinear space between LL. 2/3, where in fine ΚΗΣ has been engraved, edd. pr. || 3. Νέτιρας and Σάχουος: Semitic names; for Σά(χ)χουος cf. *PAES* III A nos. 294, 331, 345, 439 and 521, edd.pr. || 4. ἐπὶ τὰ ἄκτ[α]: one expects a genitive or dative; ἄκτα = Latin acta; Netiras was an actuarius, possibly an actuarius militariensis, edd.pr.; cf., however, P.-L.Gatier, *BE* (1993) no. 629: perhaps Ἀκτ[ια], a reference to the Aktian agones celebrated in Caesarea Panias.

1410: 16/17 no. 3 (ph.). **Dedication, 148/149 A.D. ?** Limestone altar.

[---]ά̣νιο̣[ς ? ἐκ | τ]οῦ ἰδίου | ε̣ὐξάμε̣ινος ἀνέθη||κεν ἔτους μγ΄

5. If this reading is correct ('year 43'; P.-L.Gatier, *BE*, 1993, no. 629, is sceptical), the era is probably that of Bostra (= provincial era of Arabia): 148/149 A.D.; other eras yield too early dates edd. pr., who point out that no territorial implications need be drawn from the use of the Arabian era in Senaim.

1411: 17/18 no. 4 (ph.). **Dedication.** Limestone altar.

[---]ο̣ν Ἀνφίας | [ἀφιέρ]ω̣σεν τῷ θ||[εῷ εὐχῆ]ς

1. Perhaps [εἰς ἱερ]ὸ̣ν or [ἐξ ἰδί]ω̣ν, edd.pr. [or perhaps [τὸν βωμ]ὸ̣ν ?, Pleket] || 3. [εὐχῆ]ς, sc. ἕνεκεν, edd.pr.

1412: 18-20 no. 5 (ph.). **Dedication, late 1st cent.-ca. 150 A.D.** S.Applebaum in S.Dar (ed.), *The Settlements of Mt. Hermon in Antiquity* (Tel-Aviv 1988) 45 no. 25. Rectangular limestone base supporting an eagle (with only its claws surviving).

(ἔτους) Α̣Ι̣[--]ΑΝ[--] | ε[ὐχῆς ?] ἔνεκεν̣

1. 'Year 1', or, if read the Semitic way (from right to left), 'year 11', though I is not certain and could be the left hasta of another letter, producing a higher numeral: AK (21), AM (41) or AN (51); the letter forms are compatible with a late 1st cent. A.D. date (era of Agrippa), but ca. 150 A.D. is also possible; AN[--]: probably the name of the dedicator, edd.pr.; in fine: IC, Applebaum.

1413: 20 no. 6 (ph.). **Dedication.** Limestone block.

[----]Α̣Σ[----|----]ΟΥΟΕΙϹ̣[----|----]ΗΑ̣ (or Δ ?) ΥΤ̣ (or Π ?) [----]

'Too fragmentary for any meaningful restoration', edd.pr., who nevertheless hesitatingly suggest reading in L. 2 the end of a patronymic followed by a male epithet, or ὁ εἷς (referring to 'the one and only god'), and in L. 3 [τ]ῇ αὐτ̣[οκρατείρᾳ]: an empress, possibly Iulia Domna (cf. our lemma no. 1416), edd.pr.

1414: 20/21 no. 7 (ph.). **Dedication.** Limestone altar with decorated upper moulding.

[----]Σ̣|[---- ἀνέθηκ]αν | [---- ἐν τῷ] ἱερῷ

1. The final sigma is probably the end of the name of (one of) the dedicator(s), edd.pr.

1415: 21/22 no. 8 (dr.). **Dedication.** Limestone altar with decorated upper moulding.

ΙΔΙΔΕΟ

One has to assume bad spelling, as well as metathesis: perhaps a dedication to Zeus Idaios, which should have read Δὶ Ἰδαίῳ; 'Ididaios' may be a new name or hypercorysticon, edd.pr., who stress that there need not be a direct connection between Idaian Zeus and the divinity worshipped in Senaim [the dr. suggests that the inscription is not complete at right !].

1416: 22 no. 9 (ph.). **Dedication.** Small basalt altar with upper moulding: ΙΟΥΛΙΑ

If the reading is correct, Ἰουλία could be Iulia Domna who, being a Syrian by birth, was very popular in the area, edd.pr.; cf. our lemma no. 1413.

1417. Dora. Inscription on a lead slingshot, 142/141 B.C. or somewhat later. *SEG* XXXV 1535*. T.Fisher, *ZPE* 93 (1992) 29/30, presents a new reading based on the ph. (with translation). He argues that there is no evidence of a fifth regnal year of Tryphon. Tryphon, whose original name was Diodotos, was a worshipper of Zeus. M.Sève, *BE* (1993) no. 117, doubts whether the name Diodotos can help to explain Tryphon's devotion to Zeus.

Above: Τρ̣ύφωνο[ς] | Νίκ̣η **Below:** Δ̣ι̣ὸς | Δωρ̣ί̣τ̣ου | γεῦσαι

Above: Τρύφωνο(ς) | νίκη; below: (ꓶN)ꓶL (bird) ε′ | Δω(ριτῶν) π(όλεως)· Ῥοῦ | γεῦσαι, *SEG*.

1418. Dora. Ballistic stones, Hellenistic period ? *SEG* XLI 1548. See now also E.Stern - A.Gilboa - I.Sharon, *IEJ* 42 (1992) 42/43 (ph.), who suggest that these projectiles may have served for the defence of the nearby Hellenistic gate. In the caption of Fig. 7 on 41 they speak of 'Hellenistic catapult balls' (*SEG* XLI: undated).

1419. Dora. Inscription on a jar, 2nd cent. B.C.-early 1st cent. A.D. E.Stern, *Qadmoniot* 14 (1961) 110: ΑΛΥΠΟΥ. M.Hershkovitz, *IEJ* 36 (1986) 47 and 50, suggested that this inscription incised after firing may be the genitive of the name of the dispensing pharmacist, i.e. Ἄλυπος. R.H.Smith, *JHS* 112 (1992) 166 note 38 (cf. our lemma no. 1475), argues that the genitive favors this interpretation, but he also points to the existence of a herb called ἄλυπον used as a medicine (cf. Pliny, *NH* 27.22; Diosc., *De Mat. Med.* 4.178) which 'surely would have suggested itself to anyone who saw the label'.

1420-1422. Eleutheropolis (area of 'Ain Fattir near Beit Jimâl). Mosaic inscriptions, 536 A.D. ? Mosaic inscriptions in the nave of a church. Ed.pr. F.Alpi, *RBi* 99 (1992) 435-439.

1420: 435 (ph.; dr.). **Invocation of the Lord.** At the foot of the steps leading to the sanctuary: [Χ(ριστ)έ, βο]ήθι Ἰωάννο(υ) διακ̣[όν]ο(υ)

διακ̣[όν]ῳ, ed.pr.; διακ̣[όν]ο(υ), Bingen, who points out that in fine we have the lower part of an omikron followed by the same abbreviation mark as in Ἰωάννο(υ)

1421: 435/436 (ph.; dr.). **Renewal of the church and mosaicists' signature.** Under the previous text within a tabula ansata.

palm branch Ἐπὶ [τ]ο[ῦ] θεοσεβεστάτ⟨ου⟩ κ(αὶ) ὁσιο⟨τ⟩(άτου) ἡμῶν
ἐπισκόπο(υ) Ἀναστασίου ἀνανεόθη τὸ πᾶν ἔργον τ(ῆς)
ἁγιοτάτη(ς) ἐκλη(σίας) ὑπὲρ σωτηρίας καὶ μακροημερεύεσος
4 τῶν καρποφορησάντōν· ἐψηφόθη μινὶ Μαρτίου ἰνδ(ικτιῶνος) ιδ′,
ψηφοθεσία Κλαυδιανοῦ κ(αὶ) Ἰμαννουέλ, ιε′ μ(--)

1. ATW and OCIOI, mosaic || 2. Anastasios is probably the bishop known for the Eleutheropolis diocese in 536 A.D., which is a 14th year of the indiction (cf. L. 4 in fine), ed.pr. || 3. in fine read μακροημερεύσεως, ed.pr. || 5. in fine ιε′ μ(ηνὸς Μαρτίου), ed.pr.

1422: 439. **Invocation of the Lord.** In the center of the nave: Χ(ριστ)έ, | βοή|[θι --]

1423-1429. El-Khirbe. Mosaic inscriptions, late Roman period. I.Magen, *Qadmoniot* 25, 99/100 (1992) 68-71 (ph.), presents photos of a number of inscriptions found in the Samaritan synagogue; repeated by id. in F.Manns - E.Alliata (edd.), *Early Christianity in Context. Monuments and Documents* (*SBF* Coll. Maior 38; Jerusalem 1993) 196-202 (ph.) and by L.Di Segni, *ibidem* 231-239 nos. 1-7; nos. 1-6 are mosaic texts; no. 7 was engraved on a lintel. We give Di Segni's text and do not summarize her reflections on the character of the Samaritan synagogue.

1423: 231 no. 1. **Acclamation for Marinos.** Inscription set in a round medallion; black characters on a white background: Εὐτύχι, | Μαρῖνε, | μετὰ τῶ|ν τέκνι|ων

Marinos probably was a benefactor who had given money for the erection of the synagogue, Di S.

1424: 231/232 no. 2. **Acclamation for Alaphion.** Unframed inscription between the pictured Torah Ark and the menorah; black characters on a white background.

Αὖξι τ[οῦ 'Α]λαπ[φίο]|νος ἡ μεγάλη ψυχή

1. Αὐξίτ[ω 'Α]λ etc., ed.pr.; corr. Pleket || the use of ψυχή is compatible with the idea that Alaphion was alive, Di S., who refers to *SEG* VIII 101.

1425: 232 no. 3. **Acclamation for Alexes.** Unframed inscription in white tesserae on a red background; at left the menorah mentioned in the preceding lemma.

Αὐξίτω 'Αλ[έ]|ξης ὁ C ⌙ [- -|- -]ος τοῦ [- -||- - τ]όπο|υ

3. Possibly ὁ σ[πουδέ]ος τοῦ [ἁγίου τ]όπο|υ, Di S.

1426: 232/233 no. 4. **Invocation.** Inscription in a circle of red tesserae; inscription in red tesserae on a white background: Εἷς Θεός, βο|ήθι Σοφ|ρονίου Φροτί|||νο[υ]

5-6. For Φροτίνας cf. *SEG* VIII 128, Di S.

1427: 233 no. 5. **Invocation.** Inscription framed in a rectangular panel next to the Torah Ark mentioned in our lemma no. 1024; red characters on a white background.

Εἷς Θ[ε]|ός, βο[ή]|θι Σιν[τι]|ακ[οῦ ?] || Μα[ρ]εος

3-4. Or Σιν[ν]|άκ[ου, Di S. || 5-6. genitive of Μάρις or Μάρ(ρ)ης, a Greek transcription of an Aramaic name, Di S.

1428: 233 no. 6. **Invocation.** Inscription framed in a rectangular panel superimposed on the medallions encompassing the central mosaic; inscription in red tesserae on a white background: Εἷς Θελός, βοή|[θ]ι Ἀθι[εμο]υ

1429: 233 no. 7. **Invocation.** Inscription engraved along the lower border of a stone lintel decorated with a conch motif; the lintel was in secondary use and probably came from a nearby mausoleum.

[Εἷς Θεός, βοή]θι Ἀννιαν(οῦ) κὲ Σεμέ(ου) τῶν [ἀδελφῶν ?]

1430. Et-Tireh. Building inscription, 258/259 A.D. J.Gildemeister, *ZDPV* 11 (1888) 44/45. Cf. our lemma no. 1383 in fine.

1431. Gadara (area of: Emmatha Gadarorum, el-Hammeh). Greek inscriptions of the bath-house. Cf. L. Di Segni in *The Decapolis* (cf. our lemma no. 1484) 307-328, for a brief report on the Greek inscriptions (ca. 70) found in the bath-house; most texts are commemorative, probably commissioned by visitors of the healing place and carried out by local artisans; among the visitors were an agens in rebus from Gaza, a notary from Damascus, a lawyer from Tyre, a family from Bostra, army officers and public servants; there is also an acclamation in honor of Pamphylian Perge [cf. *SEG* XXXIV 1306; XLI 1334*]; various occupations are mentioned: a dancer, piper, actress, juggler, engravers and marble workers.

In 445 A.D. the pools of the so-called Hall of the Inscriptions and of the adjoining Hall of Pillars were filled up and covered with a pavement; an inscription engraved on a white marble plaque was set in front of the entrance; Di S. gives a photo and an English translation of this text; on the photo we read: Ἐν τῷ | ἁγίῳ τόπῳ | μνησθῇ vacat | Μᾶρκος ὁ ἐξκέ||πτωρ ἅμα τοῖς | υἱοῖς | αὐτοῦ Ἰεσσούᾳ τῷ καὶ | Θεοδώρῳ καὶ Δανιήλῳ | τῷ καὶ Ἀντωνίνῳ | τοῖς ἐκ συμβιώσε||ως Νόννης· | Ἀμήν | ἰνδ(ικτιῶνος) θ´ | ἔτους | ηιφ´ † (indiction 9; year 518 = autumn 445 A.D.).

Another white marble slab carries the following text (ph.): Ὁ Θεὸς τῶν ὁλῶν δημιουργὸς αὐτὸς, | βοήθησον τῷ πατρικίῳ Ζήνωνι | καὶ Ἀλεξάνδρῳ τῷ Ἐπταδαίμονι | τῷ δούλῳ αὐτοῦ (Zenon is probably the homonymous consul of 448, magister militum per Orientem between 447-451, who became patricius in 451 and died between 450-457 A.D.; the text dates from 451-456 A.D.).

In another pool the following text was found: Ἐπ(ὶ) Φλ. Πέτρου ⟨Ῥ⟩ωμανοῦ ⟦φιλοχρίστου⟧ τοῦ μεγαλοπρε(πεστάτου) | καὶ εὐδοκιμοτάτου ἡμῶν ἄρχοντος | καὶ τοῦτο τὸ ἔργον ἐγένετο (ph.). In L. 1 initio one sees on the photo ЄΠЄΦΛ; in fine ΤΡΟΥΩ-ΜΑΝΟΥ, unless there is a ligature of rho and omega; 5th/early 6th cent. A.D.; Fl.Petrus Romanus is unknown; he may have been a governor of Palaestina Secunda responsible for construction works; for ἄρχων cf. *SEG* XXXI 1401, so ed.pr.

Presentation of *SEG* XXXII 1502 (ph.); XXXVI 1343 (ph.; cf. our lemma no. 1432) and 1344-1347; *SEG* XXX 1687 = XXXII 1501 (ph.; our lemma no. 1433).

1432. Gadara (area of: Hammath Gader). Epigram commemorating the renovation of the baths after an earthquake, reign of Marcian ? *SEG* XXXVI 1343. L.Di Segni, *art.cit.* (cf. our lemma no. 1431) 311/312 (ph.; translation), now presents the following text:

Μηκέτι τάρβος ἔχοιτε λοετροφόρου ἀσαμίνθου
οὐλομένης, ἣ μύρια πολλοῖς ἄλγε' ἔθηκεν,
[ἄ]νδρας σινομένη κτείνουσά τε, πολλάκι παῖδας·
[ἡ τ' ἀχανὴ]ς γὰρ ὑπέρθεν ὅλην κατεχώσατο γαίη·
[Ἄνδιχ]α δὲ στορέσας φιλοπαίγμονα θήκετο χῶρον
Ν[ικᾶς ?, ἄλλο]θι δοὺς τερψίμβροτον ἑλκέμεν ὕδωρ

4. Possibly the earthquake which affected Phoenicia under Marcian, Di S. II 5. [ἄνδιχ]α ('divided in two') is suggested by the remains of the letters.

1433. Gadara (area of: Hammath Gader). Inscription concerning the renovation of the hot baths, 662 A.D. *SEG* XXX 1687; XXXVI 1348*. P.-L.Gatier, *art. cit.* (cf. our lemma no. 1333) 153 note 34, points out that in L. 9 in fine perhaps μι(τροπολίτου) (edd.pr.'s first suggestion was μ(ητροπολίτου); cf. *SEG* XXX app.crit.) rather than μ(αγιστριανοῦ) (edd.pr.'s last reading; cf. *SEG* XXX), μ(ειζοτέρου), μ(είζονος) or μ(αΐστορος) (cf. *SEG* XXXII 1501) should be read. Cf. also our lemma no. 1431 in fine.

1434. Jericho. Epitaphs of the Goliath family, 10-70 A.D. *SEG* XXXI 1405-1407. Cf. R.A.Kearsley in *New Documents* 6 (1992) 162-164, for some brief comment on Agrippina's freedman Theodotos (his respectability as imperial freedman who was buried together with his Jewish family-members), on the name Goliath and on the Hellenization in Israel.

1435. Jericho (area of: Archelais (Khirbet el-Beiyiûdât)). Inscription on a sundial. Inscription on the circular base of a sundial with a relief representing a reclining male figure with nude breast, holding an object in his left hand (probably a river god); found in the ruins of a Byzantine church (for the mosaic inscriptions see *SEG* XL 1475-1479). In an article on the village of Archelais H.Hizmi, *Qadmoniot* 25 (1992) 27-33, on 32 publishes a photo and a drawing of this object; cf. also id. in Y.Tsafrir (ed.), *Ancient Churches Revealed* (Jerusalem 1993) 162, and in *Christian Archaeology in the Holy Land* (cf. *SEG* XL 1444-1448) 259. We give the reading of L.Di Segni based on autopsy: Εἰσέλθε vacat ἐπ' ἀγαθῷ

[The dr. in *Qadmoniot* shows]ICEΛ[----] ΠΑΓΑΘ[-]].

1436. Jerusalem. Dedication of the Church of St. Thomas, 524-552 A.D. M.Avi-Yonah, *QDAP* 10 (1944) 162-165; J.T.Milik, *MUSJ* 37 (1960/1961) 139; J. and L.Robert, *BE* (1946/1947) no. 221; D.Feissel, *BE* (1994) no. 651. In an article on the secondary and tertiary use of cedar of Lebanon N.Lipshitz - G.Biger, *Qadmoniot* 25 (1992) 19-22, on 21 publish a photo of block **B** of this inscription on a wooden beam re-used in the Al-Aqsa mosque (on block **A**: ΥΟCΙΩΤΑΤΟΥ). We give the text communicated to us by L.Di Segni per ep.

[† Ἐπὶ το]ῦ ὁσιωτάτου [ἀρχιε]πισκόπου καὶ πατριάρχου Πέτρου καὶ τοῦ θεοφι-
λε[στάτου]
[---- πρεσβυτέρο]υ ὁ πᾶς οἶκος οὗτο[ς τ]οῦ ἁγίου Θωμᾶ ἐκ θεμελί[ων ἐκτίσθη]

Petros was patriarch of Jerusalem from 524 to 552 A.D. ‖ 1-2. τοῦ θεοφιλε[στάτου τοῦ δεῖνα | πρεσβυτέρου καὶ οἰκονόμ]ου --- θεμελί[ων ἐκτίσθη (or ἀνενεώθη)· Ἔτους --], A.-Y., *BE* (1946/1947); τοῦ θεοφιλε[στάτου | πρεσβυτέρου --8 à 9--]ου --- θεμελί[ων ἐκτίσθη †], M.

1437. Jerusalem. Epitaph of a commerciarius, December 612 A.D. ? C.Clermont Ganneau, *Palestine Exploration Fund Quarterly Studies* (1875) 56/57 and *Archaeological Researches in Palestine* I (London 1899) 222-225; J.Germer-Durand, *RBi* 1 (1892) 581. L.Di Segni, *SBF* 42 (1992) [1993] 255 and *IEJ* 43 (1993) 165-167, argues that the numeral 104 in the date (December, year 104, in the first indiction) should be understood as an abbreviation of 6104, i.e. an indication according to the creation era. By the Alexandrine era 6104 corresponds to 612/613 A.D.; December 612 fell in the first indiction. Cf. our lemma no. 1496 [Cf., however, D.Feissel, *BE* (1994) no. 650, who gives the entire text, points out that the commerciarius is not the nephew of the consularis but of the praefectus praetorio Areobindus ('(one of the) ὕπαρχοι' = praefecti praetorio) and that the latter is recorded as functioning in 553 A.D. Indiction 1 is compatible with 552; this implies that the era concerned started in 448/449 A.D. It is better to accept this local era as 'inexpliquée' than to correct arbitrarily 104 in 6104. The text runs: [.....] κωμερκιάριος, ἀνεψιὸς Ἀρεοβίνδου τῶν ὑπάρχων, ἔνθα κατάκιτε· Ὁ ἀναγινόσκων εὔξετε ὑπὲρ αὐτοῦ ἀ[ξίου ὄν]τος τῆς ὁσίας μνήμης· μη(νὶ) Δεκεμβ(ρίου), ‖ ἰνδ(ικτιῶνι) α΄, ἔτους ρδ΄].

1438. Joppa (Jaffa). Epitaph of Samoues, son of Amachios. *CIJ* 952. M.H. Williams, *ZPE* 92 (1992) 250 note 18, suggests reading: Σαμουὴς | Ἀμαχίου (Σαμουὴ⟨λ⟩ Σαμαχίου, *CIJ*). Cf. our lemma no. 1287. D.Feissel, *BE* (1993) no. 773, apparently not aware of Williams' suggestion, independently proposes the same reading.

1439-1454. Marissa (area of: Za'aquqa). Epitaphs, 3rd cent. B.C. Ca. twenty graffiti incised on the walls of a burial cave above (and sometimes left and right of) the arches of the loculi. Edd.pr. A.Kloner - D.Regev - U.Rappaport, *'Atiqot* 21 (1992) 27*-50* nos. 1-16

(ph.; in Hebrew) and 175-177 (English summary). The earliest burials date to the early Hellenistic period (our lemmata nos. 1439/1440); the tomb remained in use during three or four generations (stemma on 46; most of the deceased belong to one family).

1439: 37 no. 1. **Epitaph of Boutas, 272/271 B.C. ?**

Ἔτ(ους) ιβ΄· Βούτου Δημοφίλου

The twelfth regnal year in this and the following graffito is probably that of Ptolemy II Philadelphos: 272/271 B.C., edd.pr.

1440: 38 no. 2a/b. **Epitaph of B--, 272/271 B.C. (?) and fragmentary epitaph.**

a Ἔτ(ους) ιβ΄· Β[--]ΝΥΚΙΩ[--] | υἱοῦ
b Ε υ

1441: 39 no. 3. **Epitaph of Diodotos**: Διόδοτος Δημοφίλου

1442: 39 nos. 4a/b. **Epitaphs of Rhodion and Bryon.**

a καὶ Ῥοδίου τῆς γ | Δαμοφίλου
b Βρύωνος | υἱοῦ Β[----]

[**a.** Perhaps τῆς γ[υναικὸς] |; cf. no. 5b: τῆς θυγατρός, Pleket]

1443: 40 nos. 5a/b. **Epitaphs of Demophilos and Rhodion.**

a Δημοφίλου | Βρύωνος
b καὶ Ῥοδίου τῆς θυγατρὸ⟨ς⟩ Δημοφίλου

1444: 40/41 no. 6. **Epitaph of Boutrichos and Dorotheos.**

Βοτρίχου καὶ Δωροθέου τοῦ πατρὸς αὐτοῦ

Δορωθέου, edd.pr.

1445: 41 nos. 7a/b. **Epitaphs of Athenion.**

a Ἀθηνίου τῆς | Δημοφίλου μη[τρός]
b ιον

a. In fine read by Bingen

1446: 41/42 no. 8. **Epitaph of Athenion**: Ἀθηνίλου

1447: 42 nos. 9a-d. **Epitaphs of Athenion and Demophilos.**

a Ἀθηνίου τῆς Δημοφίλου
b τοῦ πατρὸς πάντων
c Δημοφίλου πατρὸς πάντων
d θυγατρός

1448: 43 no. 10. **Epitaph of Nikoboule**: Νικοβούλης

Νικόβου | Λυσ[ιμάχου], edd.pr.; we give Bingen's reading

1449: 43 no. 11. **Epitaph of Botrichos**: Βοτρίχου Βοτρίχ(ου)

1450: 43 no. 12. **Epitaph of the son of Dorotheos**: καὶ Δωροθέου υἱός

1451: 44 nos. 13a/b. **Epitaphs of Baukis and Botrichos.**

a Βαῦκι
b Βοτρίχ[ου] or Βότριχ[ος]

[**a.** Genitive of Βαῦκις or Βαύκι(ς) ?; for Βαῦκις (masc.) and Βαύκις (fem.) cf. O.Masson, *ZPE* 102 (1994) 174-177, who prefers Βαύκι[ς]; Bingen thinks he sees Βαυκίων, Pleket]

1452: 44 no. 14. **Epitaph of Philoklea**: Φιλοκλέας τῆς Δωροθέου γυναικός

1453: 44/45 nos. 15 a/b. **Epitaphs of Demophilos, Hegesias and Bryon.**

a Δημοφίλου τοῦ Δωροθέου υἱ[οῦ]
b Ἡγησίου, καὶ | Βρύωνος τοῦ υἱοῦ | τῆς Ἑρμίου γυναικός

1454: 45 no. 16. **Epitaph of Bryon and Hedylion:**

Βρύωνος Γέ[ρ]οντος (?) | Ἡδυλίου

Γέ[ρ]οντος ?, P.-L.Gatier, *BE* (1993) no. 630; Γεώνιος, edd.pr.; Bingen sees Γερώντος ?

1455. Negev (area of: Ein Saharonim). Dedication to Athena, 2nd/3rd cent. A.D. Fragmentary limestone high relief representing Athena-Allat holding a spear in her right and a shield in her left hand; a Medusa-head on her breast which reminds the ed.pr. of a Nabataean betyle; inscription on the front. Ed.pr. P.Figueras in *The Decapolis* (cf. our lemma no. 1484) 173-183.

Τῇ κυρίᾳ Ἀθηνᾷ | ἐπόησεν ἐκ τῶν ἰ(δίω)ν Γάϊο(ς)
Μ(ᾶρκος) ΑΙΝΓΟ // mil(es) coh(ortis) VI Hisp(anorum) | Λ

Ed.pr. amply comments on the identification of Nabataean Allat with Athena || 2-3. Γάϊο(ς) Μ(ᾶρκος) Ἀλντό-ν(ιος), ed.pr. || 3. Ein Saharonim was a Nabataean fort re-used by the Romans; the text shows that the Romans already took up permanent positions in the Negev before the 4th cent. A.D.; the cohors VI Hisp. is on record in a Latin inscription in Qasr el-Hallabat (212/213 A.D.); later, i.e. between 212/213 and 395 A.D. it was raised to the rank of ala, ed.pr.

1456-1468. Ptolemais (area of: Khirbet Bata (Carmiel)). Mosaic inscriptions, 5th/6th cent. A.D. Mosaic inscriptions found in the Byzantine Church at Khirbet Bata; our lemmata nos. 1456/1457 belong to a later stage than the other inscriptions. Ed.pr. V.Tzaferis, *'Atiqot* 21 (1992) 129-134 (ph.; translations). We incorporate some readings communicated to us per ep. by L.Di Segni; cf. also D.Feissel, *BE* (1993) no. 628.

1456: 129/130 no. 1. **Dedication of the Later Church, 541/542 A.D.** Mosaic inscription within a medallion.

† Ἐκτί[σ]θη ἡ ἁγ[ία]
ἠκλησία ἔτους ἠνονι-
κ[ο]στοῦ φ΄, ἰνδ(ικτιῶνος) ε΄, ἐπὶ τοῦ
4 θεωφιλησ[τάτου ἐπ]ισκ(όπου) ἡμ[ῶν]
Στεφάνου [κ(αὶ) τοῦ] θ[εοσ]εβεστ[ά]-
[του πρεσβυτέρου ?] Θεω-
[- - - - - - - - - - - - - - - - - - -]

Ligature: small upsilon above omikron || 1. ἐκτήσθη, Meimaris (see below) || 3-4. ἠνονι|κοστοῦ φ΄ = ἐνενή|κοστοῦ φ΄ = 590; probably the Caesarean era of Ptolemais-Akre, which would yield 543 A.D. (on the assumption that it begins in 47 B.C.), ed.pr.; for the abbreviated numeral for the hundreds only cf. *IGLS* 538 and 564, F.; Y.Landau prefers interpreting HNC in L. 2 as the numeral indicating the year (= 258) and opts for the era of Diocletian, starting in 284 A.D., which results in 542 A.D. [it remains unclear what Landau makes of NI|K[O]ΣTOYΦ]; L.'s suggestion is rejected by F., who points out that the combination of the year and the indiction yields 541/542 A.D.: see Y. Meimaris (cf. our lemma no. 1383) 136-139 (beginning of the era of Ptolemais in 49 A.D.) || 5. [καὶ τοῦ etc., Di S.; (καὶ) [τοῦ etc., Meimaris || 5-6. Θεω|[νᾶ] or Θεω|[δώρου] (or another name beginning with Θεο-/Θεω) πρεσβυτέρου or περιοδευτοῦ or χωρεπισκόπου (in any case a second cleric)], Di S.; ΘΕΩ--, ed.pr.; (καὶ) [τοῦ θεοσ]εβεστ(άτου) ||[---]ΘΕω|[---]ΝΤ|[---], Meimaris [the photo seems to confirm M.'s reading]. We give J.Bingen's reading in LL. 5/6

1457: 130 no. 2. **Commemoration.** Mosaic inscription within a rectangular frame near the steps leading to the Eastern section of the nave.

Κ(ύρι)ε ὁ θεός, ἀνάπαυσον τοὺς
δούλου(ς) σου Ἰω(άννην) κα[ὶ --]· ΝΒ
[- -]

Ligature: small upsilon above omikron ‖ reading of Di S.; Κ(ύρι)ε ὁ θεός ἀνάπαυσον τοὺ(ς) | δούλους σου Ἰώκλ[ητον --] NB (in the majuscle copy in L. 1 in fine O), ed.pr.; at right: νο(μίσματα) β′, F. ('deux sous d'or') and Di S., who refers to *SEG* XXXVII 1518, where she reads in LL. 4-7 καὶ|προφορήι|σαντα ν(όμισμα) | ἕν, α′ ν(όμισμα) instead of καὶ|προφορήι|σανταν | ἕναν

1458-1468. Commemorations and donations. Inscriptions in the nave, within octagonal (nos. 1458-1465) and rectangular (nos. 1466-1468) frames. Large square letters, more carefully executed than those in the preceding two inscriptions of later date [readings different from those of ed.pr. are ours based on the dr.].

1458: 131 no. 3: Μνησιθῶσιν | Ζῶσυς | καὶ Εἰλμέρις

Ζῶσυς: variant of Ζώσιμος; Εἴμερις: variant of Ἵμερος, ed.pr. [rather Εἰμέρις = Εἰμέριος = Himerius, Pleket]

1459: 132 no. 4: Κ(ύρι)ε, | μνήστη|θι Μαξίμου | τοῦ πρεσβυτέρου

1460: 132 no. 5: Κ(ύρι)ε, | μνήστη|θι τοῦ δούλου σου Προκ|οπίου | τοῦ π(ρεσβυτέρου)

1461: 132 no. 6: Θεόδωρος | ὑποδιάκων γράμμα

Γράμμα in this and the following inscriptions: unit of weight equal to $^{1}/_{24}$ of an ounce or $^{1}/_{288}$ of a Roman pound. During the reign of Heraklios in the early 7th cent. A.D. silver coins called ἑξαγράμματα were minted; it is not clear whether our inscriptions refer to the weight or the coin-type, ed.pr., who prefers the former in view of the 5th/6th cent. A.D. date of the church. L.Di Segni (per ep.) refers to the 'three grammin' (plural of gramma) offered by donors in an Aramaic inscription of the synagogue of Hammat Gader: E.L.Sukenik, *The Journal of the Palestine Oriental Society* 15 (1935) 138-143; γράμμα: '1/4 de sou', F., who refers to his *Recueil des inscriptions chrétiennes de Macédoine* (cf. *SEG* XXXIII 492) pp. 148/149

1462: 132 no. 7: Βαραχῆος διάκων γράμματος τὸ ‖ ἥμυσυ

1463: 133 no. 8: Ἄππας διάκων γράμμα

Under the inscription a pelta

1464: 133 no. 9: Μνησθῶσιν Λεόντις κὲ Γλυκέρις κὲ Φηρμῖνος ‖ κὲ Σευῆρος

1465: 133 no. 10: Ἐπιφάνις | ὑποδιά|κων γρ||άμμα

1466: 133 nos. 11-13:

[------ οἰ]-
κονό-
μος τῆ-
ς ἐκλη-
σίας

[--------]
KONO[--]
γράμ-
μα
branch

[--------]
[------]Ọ Ẏ
ἀνα-
γνώσ-
της

Κονο | Γράμ|μα, ed.pr. [Bingen proposes: [-- διά]|κονος] || Ἀνα|γνώσ|της, ed.pr. [possibly more lines are lost at the top than indicated]

1467: 134 nos. 14-17.

[----]
[Μα]ξ-
ίμου
γρά-
μμα
branch

[----]
[-] Δọ-
μνί-
νου
γρά-
μμα

[----]
[--]ωρ̣-
ος ἀρ-
χηδι-
άκων
[----]

[---]-
ΑΦΑΙ̣-
ΟΥ
branch

[Μαξ]ίμου | γρά|μμα, ed.pr. || Μνί|νο γρά|μμα, ed.pr. || [---] |ος ἀρ|χηδιά|κων, ed.pr. || [--- | ---] Ἀφαίου, ed.pr.

1468: 134 nos. 18-20.

[----]-
ας Δ-
ομν-
ίνου

[Θεόδ]-
ωρο-
ς Κλη-
ματίου

[----]-
κας Θ-
εοδώ-
ρου

Ligature: HO || Ασδ|ομν|ίνου, ed.pr. || Κλη|ματήου, ed.pr. || Καί θ|εοδώ|ρου, ed.pr.

1469. Ramat Aviv (Tell Qasile). Mosaic inscriptions, early Byzantine period. *SEG* XXXVII 1526/1527. H.Ritter Kaplan, *IEJ* 42 (1992) 246-248 (ph.; dr.), rejects A.Ovadiah's reading [τῆς ψη]φώσ⟨εω⟩ς in 1526 L. 5 and defends her earlier reading φωσισ-τ(η)ρ[ίω] [??; the dr. seems to show ΦΩCICTH, Tybout]. On 249 R.K. reports that the spelling Ἰστραέλ on record in 1527 is also found on a tombstone excavated in the ancient Jewish cemetery of Jaffa at Abu Kabir; a Christian oil-lamp with inscription φῶς λαῶν was found nearby.

1470. Sinai (Wadi Haggag). Graffito, 5th cent. A.D. ? A.Negev, *The Inscriptions of Wadi Haggag* (cf. *SEG* XXVII 1024) no. 242: Εἷς θεὸς | ὁ βοηθῶν Οὐαλέριος Ἀντιl-γούνου στραlτηγός· γ´ ἰνδικτι(ῶνος). A.Łajtar, *CE* 67 (1992) 332-334, points out that the three letters Ϛ Θ to the right of Εἷς θεός are an isopsephic numeral (499) indicating 'Εἷς θεός': E (= 5) + I (= 10) + Σ (= 200) + Θ (= 9) + E (= 5) + O (= 70) + Σ (= 200) = 499. Negev read the inscription sinistrorsum as Θ(εὸς) Ὕ(ψιστος), and interpreted the middle sign as Hebrew dalet, which would be an otherwise unattested abbreviation of ahd (= 'one'). Θεὸς Ὕψιστος being removed, N.'s view that the inscription is Jewish should be rejected. Ł. also rejects N.'s date of 299/300 A.D. (the 3rd indiction allegedly referring to the first indiction cycle), arguing that indictions were not yet used to date documents during the first cycle (297-312 A.D.) and that they appear independently (i.e. not in combination with other dating systems) as late as ca. 330 A.D. He assigns our inscription to ca. 350-400 A.D., or, preferably, to the 5th cent. A.D.

1471. Skythopolis. Building inscription, 534/535 A.D. For this text, mentioned by Meimaris under no. 18, cf. our lemma no. 1383 in fine. The text runs:

> Ἀγαθῇ τύχῃ · | Ἐπὶ Φλ(αουίου) Ἀνυσίου Σεργίου | Σκυθοπ[ολίτου], τοῦ μεγα-λοπρ(επεστάτου) κόμ[ητος] | καὶ ὑπατικοῦ, τὸ πᾶν ἔργον τοῦ || ἐμβόλου ἀνή-γιρεν, | πολιτικ[ῶν] χρημάτων μὴ παραlψάμενος · ἔτ[ου]ς ηϛφ´, ἰνδικ[τιῶνος] γι´

1472. Sobata. Epitaph of Zacharias, 641 A.D. *SEG* XXXI 1427. On the basis of the photo given in ed.pr., P.-L.Gatier, *art. cit.* (cf. our lemma no. 1333) 147 note 12, reads in LL. 3/4 Ὀβοδιαlνοῦ μη(νὶ) κτλ. instead of O..ΔIA | μη(νὶ) or Ὀ[βο]δία | μη(νὶ).

1473. Tiberias. Lead weight, 30/31 A.D. *SEG* XXXVIII 1646. Republished by A.Stein, *ZPE* 93 (1992) 144-148, who corrects the date computed (29/30 A.D.) suggested by ed.pr. She considers ἐτάλεντο in L. 6 a verb, most probably a local variation of ταλαντεύω ('to weigh out') in the past passive. S. suggests identifying Gaius Julius, the agoranomos, with the future king Agrippa I who is reported by Fl.Josephus (*AJ* XVIII 149) to have been appointed agoranomos in Tiberias by the tetrarch Herodes Agrippa. Inscriptions mentioning M.Julius Agrippa (*e.g. OGIS* 420 from Helbone) may be attributed to Agrippa II, the son of G.Julius Agrippa [cf. the restoration proposed in *SEG* VII 217, Strubbe].

1474. Ẓur Nathan (area of: Khirbet Majdal). Mosaic inscription, later Roman Imperial period. Greek inscription in a medallion in a mosaic pavement in the Samaritan synagogue. Mentioned (without transcription) by I.Magen, *Qadmoniot* 25, 99/100 (1992) 86/87 (dr.) and in *Early Christianity in Context* (cf. our lemmata nos. 1423-1429) 222/223 (dr.; English translation; no transcription). L.Di Segni (per ep.) kindly sent us her version of the Greek text; cf. also D.Feissel, *BE* (1994) no. 639, for the first five words.

Μνησ|τοῦσιν ὐ τ|[ο]ῦ χωρίου [π]|άντες ὐ οὐκιτὲ ὥτι ΕΚΙ̃ |[-]| Ἰοῦλος κὲ |- - -

Read: μνηστοῦσιν (= μνησθῶσιν) οἱ τοῦ χωρίου πάντες οἱ οἰκηταὶ ὅτι ἐκ ἰ[δίων ?] (or ἔκτ[ισαν] ?) Ἰοῦλος κὲ - - -; Di S. points out that Greek texts written by Aramaic speakers often show a tendency to misspell diphthongs.

1475. Unknown provenance. Dipinto on an unguent jar, 2nd cent. B.C.-early 1st cent. A.D. Small biconical light brown vessel with a carbon-black dipinto painted on the body below the carination after its manufacture; now in the possession of Ashland University, Ohio. Ed.pr. R.H.Smith, *JHS* 112 (1992) 163-167 (ph.; dr.): Ὥρας ἄνθος λ΄

Ὥρας ἄνθος: 'bloom of youth' (cf. the more current ὥρας ἄνθεα: flowers in season, spring flowers), the name of the ointment in the vessel: probably a beauty cream, or possibly a nostrum that was to enhance male potency; there is a slight possibility that some flecks before ΩPAC are traces of letters, in which case [ὀπ]ώρας should be read ('bloom of youthful maturity'); λ΄ (= 30; dot after Λ, presumably indicating that 30 rather than 3000 was intended): either the weight in obols (22-31 grams) or the price in obols (= 5 drachmai), ed.pr., who discusses the concept of 'bloom of youth/beauty' vel sim. in Greek literature, and refers to other inscriptions indicating ointments in vessels: ἴρινον, λύκιον, νάρδινον, ῥυτή; cf. also our lemma no. 1419. The jar, purchased 'many years ago' in Jerusalem, may also come from Syria.

ARABIA

1476. Arabia. Greek inscriptions in the Islamic period. Cf. our lemma no. 1333.

1477. Abila. Inscription mentioning Tyche, late 1st cent.-ca. 150 A.D. Cf. B. van Elderen, *NEASB* 32/33 (1989) 18-20 (non vidimus), who mentions a fragmentary inscription mentioning Τύχη; portions of five lines of the inscription are preserved. For the date cf. J.D.Wineland in *The Decapolis* (cf. our lemma no. 1484) 337 with note 8.

1478. Abila. Inscribed ceramic fragment, 2nd/3rd cent. A.D. Fragment of a ceramic vessel found in a tomb. Ed.pr. W.H.Mare, *ADAJ* 35 (1991) 217; cf. *L'Année Épigraphique* 1991 [1994] 440 no. 1580: Τραιανοῦ (the name of a soldier or of the emperor, ed.pr.).

1479. Adraha (area of: Yasileh. Mosaic inscription, 528/529 A.D. *SEG* XLI 1578. Mosaic inscription (brown-red letters on a white ground) within a tabula ansata before the

altar of 'Church II' excavated in 1991 North of the site of Yasileh. Republished by Z.Al-Muheisen, D.Tarrier, *SBF* 42 (1992) [1993] 373/374 (dr.; translation).

† Ἐπὶ τοῦ θεο[σεβ(εστάτου) -- 7 -- πρ]εσβυτέρου
ἐψηφώθη καὶ ἐφ[ιλοκαλήθη ἡ ἁγ]ία ἐκλησία
μη(νὶ) Σεπτεμβρίου [χρόνων ζ΄ ἰ]νδ(ικτιῶνος) τοῦ υκγ΄ ἔτους

Ligature: small upsilon above omikron; MH in L. 3 in superscript || 3. υκγ΄ = 423 = 528/529 A.D. (era of Bostra); the second numerical sign seems to be corrected from iota into kappa, edd.pr.; [χρόνων ιβ΄ ἰ]νδ(ικτιῶνος) τοῦ υιγ΄ ἔτους, *SEG*.

1480. Bostra. Religion after the Islamic conquest. G.Fiaccadori in *op.cit.* (cf. our lemma no. 1333) 97-105, comments on the persistence of Christianity in the 7th and 8th cent. A.D. after the Umayyad conquest in 635 A.D. Discussion of the persistence and decline of the Greek language (cf. also our lemma no. 1333 and *SEG* XLI 1585), with occasional use of inscriptions. Special attention is given to Bostra as an archbishopric and metropolis of Arabia: territory; additional details to the lists of archbishops and bishops on record in inscriptions and other sources.

1481. Bostra. Inscription mentioning the paving of a porticus, 517 A.D. *SEG* XXXVIII 1651 (with D.Feissel, *BE*, 1990, no. 938). P.-L.Gatier, *TOPOI* 2 (1992) 178 note 9, wonders whether the philosopher Dorus, who, according to a literary source, received his colleagues Isidorus and Damascius in Bostra, is perhaps identical with Flavius Doros; in the twenty-seven years which passed since the episode in Bostra, he may have managed to become governor in 'his' province.

1482. Bostra. Dedication or epitaph ?, Imperial period. *IGLS* 9031. A.Łajtar, *ZPE* 91 (1992) 150, suggests reading in LL. 2-5: ἀπελεύθερ[ος] | Οὐλπίου Πρ[ό]κλου ⸗ ἐνια[υ]|τοῖς κβ΄ (X͜O͜ENIA[--]|TOICKB, *IGLS*). ⸗ undoubtedly refers to a post; ἑκατόνταρχος, as suggested by *IGLS*, is not quite obvious. P.-L.Gatier, *BE* (1993) no. 641, finds it improbable that the man held the post for twenty-two years; he prefers to interpret the numeral as the age of the man, and the inscription as his epitaph.

1483. Deir ʿAin ʿAbaṭa. Mosaic inscription, 691 A.D. Mosaic inscription within a cross in a medallion in the center (on the place where the altar stood) of an elaborate figural mosaic in the basilica church. Ed.pr. K.D.Politis, *ADAJ* 36 (1992) 281-283 (ph.; dr.).

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There are two dedicatory inscriptions in the same church of which P. gives no text; one 'is six lines long and lists names of church officials associated with the 'Basilica' at the time of its construction in May A.D. 691' (283).

1484. Dekapolis. In *ARAM Periodical* 4, 1/2 (1992: *The Decapolis*) 1-423, one finds a collection of twenty-four articles all devoted to the cities of the Dekapolis. Most articles present an up-to-date summary of various aspects of these cities; archaeological and numismatical sources prevail. We mention M.Sartre's contribution (139-156) on Canatha, Raphana, Dion and Adraha (with occasional references to new texts which, however, are not presented) and J. Bowther's study (265-281) of the political organization of the cities (boule, ekklesia, magistrates), to be combined with D.F.Graf's detailed study of the Hellenization of the Dekapolis, from early Hellenistic times up to the Roman Imperial period (1-48), in which quite a few inscriptions are mentioned in passing. In separate lemmata we deal with the epigraphically relevant studies.

S.M.Moors, *De Decapolis. Steden en dorpen in de Romeinse provincies Syria en Arabia* (diss.Leiden 1992; with English summary), focuses on the size of the territory of the cities, the administrative organization of villages and the types of villages and their relation to the cities (κῶμαι, μητροκωμίαι; intra-territorial dependent and extra-territorial independent). The book is largely based on Greek inscriptions. Milestones, eras (provincial Arabian, Seleukid, local, the Hijra) and boundary stones are studied extensively in order to establish the size of urban territories. As to the villages, a detailed study is devoted to indigenous tribes which developed into sedentary φυλαί in villages (some of them even in cities), to sub-tribal groups (γένος, οἱ or ὁ τῶν etc.) and to tribal chiefs (ἐθνάρχης, φύλαρχος [cf. *BE*, 1994, no. 662], στρατηγὸς and σύνδικος νομάδων); valuable appendices list urban and rural φυλαί and clans/families (338-350), βουλευταί in urban and rural inscriptions and the term βουλευτικός (371-375). Villages are designated by various terms: κώμη, οἱ ἀπὸ τῆς κώμης, οἱ κωμῆται, ὁ δῆμος, ὁ ὄχλος, τὸ κοινόν.

The chapter on village officials deals with the κωμάρχης, κωμογραμματεύς, πρωτοκωμήτης, στρατηγός, σύν- and ἔκδικος (and in connection with these village officials discussion of δικασταί, βραβευταί and εὔθυνοι in villages in Asia Minor), ἐπιμελητής, προνοητής, διοικητής, οἰκονόμος/πραγματευτής, ἐπίσκοπος and πιστός (on 480-489 a tabular survey of all attested village officials); no evidence for a village βουλή (351-375), a village ἄρχων or a π(ραιπόσιτος) π(άγου) (376-380); cities recruited bouleutai in villages both in their own territory and far away (cf. 515; the same view now also defended by Sartre, *art.cit.* (see below) 132). For the agoranomos on record on a lead weight allegedly from the metrokomia Phaina (Moors 22) cf. now P.Gatier, *BE* (1994) no. 658, who discards Phaina as provenance.

Cf. now also M.Sartre, '*Communautés villageoises et structures sociales d'après l'épigraphie de la Syrie du Sud*' in A.Calbi, A.Donati, G.Poma (edd.), *L'Epigrafia del Villaggio* (Firenze 1993) 116-135, who does not exclude the possibility of village βουλαί, strongly believes in village ἄρχοντες and mentions an ineditum recording an ἀπὸ προπόσιτος (sic !) πάγου, which suggests that the abbreviation ππ in other texts also conceals the π(ραιπόσιτος) π(άγου).

1485. El-Mote. Epitaph, 652/653 A.D. R.Canova, *Iscrizioni e monumenti protocristiani del paese di Moab* (Città del Vaticano 1954) no. 316. P.-L.Gatier, *art. cit.* (cf. our lemma no. 1333) 146 note 5, wonders whether in fine χαῖρε rather than χρ(όνων) ιβ' ἐ(νδικτιῶνος) should be read, since the alleged indiction does not fit in with 652/653 A.D. (10th or 11th year of the indiction).

1486. Kana (Southern Arabia). Prayer of Kosmas ?, ca. 350-400 A.D. *SEG* XXXIX 1661. Now also published by J.G.Vinogradov in *Arabian Archaeology and Epigraphy* 3 (1992) 135/136 (ph.; dr.) [the dr. shows in L. 4 initio∧∪ΤΑΗΝΔΙΑ. Bingen (per ep.) suggests reading [.]..τα ἦν διὰ or [.]..τα ἦναι (= εἶναι)].

G.W.Bowersock in J.S.Langdon et alii (edd.), *To Hellenikon. Studies in honor of Spiros Vryonis* I (1993) 3-8, argues that this text is Jewish rather than Christian: [Εἶ]ς̣ Θεός (L. 1) is originally Jewish; ὁ ἅγιος τόπος (L. 2) indicates the synagogue and in this context [σ]υνοδία (L. 3) could be a religious association rather than a caravan. Cf. D.Feissel, *BE* (1994) no. 672.

1487. Kana (Southern Arabia). Dipinto on a sherd, Christian period. Fragment of a clay vessel with light red-orange dipinto (possibly an ostrakon). Ed.pr. F.Shelov-Kovedyaev, *Arabian Archaeology and Epigraphy* 3 (1992) 136 (ph.; dr.): † Νεά|πρωθος

Name (= Νεόπρωτος), ed.pr.

1488. Kastron Mefaa (Umm er-Rasas). Mosaic inscription from the North Church, 578/579 or 593/594 A.D. ? Mosaic inscription within a tabula ansata at the entrance of the North Church. Ed.pr. M.Piccirillo, *ADAJ* 36 (1992) 300/301 no. 70 (dr.; translation) [P.'s no. 70 continues nos. 1-69 presented in *SEG* XXXVII 1552-1616].

['Επὶ τοῦ --] κ(αὶ) θ̣ε̣(οφιλεστάτου) or ὁ̣σ̣(ιωτάτου)
[------- ἐψηφ]ώ̣θη τὸ
[ψηφίν τοῦτο --- ἐν μηνὶ ---]ί̣ῳ, χρ(όνων) ιβ' ἰνδ(ικτιῶνος)
4 [-- ὧ]ν̣ Κ(ύριο)ς γινώσκι τὰ ὀ(νόματα)

3. Σεπτεμβρ]ίῳ is restored by ed.pr. exempli gratia; on the basis of the lettering ed.pr. assigns this mosaic to the atelier of the mosaics from the Church of Bishop Sergios I (*SEG* XXXVII 1596-1611; cf. our lemma no. 1489); with a 12th indiction this yields 578/579 or 593/594 A.D. ‖ 4-5. ὀ|[νόματα], ed.pr. [however, there is no sign of a fifth line on the dr. and the maeander pattern immediately under L. 4 makes its existence unlikely] ‖ on 296 M.P.Haldimann reports on another mosaic in the North Church representing 'trois personnages identifiés par les inscriptions (Saul), (Jean) et (Ulysse)'.

1489-1493. Kastron Mefaa (Umm er-Rasas). Inscriptions from the Church of the Lions, late 6th cent. A.D. Mosaic (our lemmata nos. 1489-1491; black letters on a white ground) and other (our lemmata nos. 1492/1493) inscriptions from the Church of the Lions excavated in 1989-1992. Ed.pr. M.Piccirillo, *SBF* 42 (1992) [1993] 199-225, especially 219-223 (translations). [P.'s nos. continue nos. 1-70 presented in *SEG* XXXVII 1552-1616 and our lemma no. 1488].

1489: 219/220 no. 71 (ph.; dr.). **Dedication of the church, 574 or 589 A.D.** Mosaic inscription within a medallion framed by an akanthos wreath in the center of one of the lateral sides of the mosaic in the central nave.

† Ἐπὶ † | Σεργίου τοῦ ὁσιω(τάτου) ἐπισκ(όπου) ἐτελ-
ιώθη ὁ ναὸς οὗτος ἐν μηνὶ Δεισίου ἰνδ(ικτιῶνος) | † ζ′ †

1-3. Bishop Sergios I of Madaba (574-603 A.D.; cf. *SEG* XXXVII 1596), ed.pr. ‖ 6-7. 7th indiction: within this period 574 or, preferably, 589 A.D., ed.pr.

1490: 220-222 no. 72 a-d (ph.; dr.). **Names of benefactors.** Four mosaic inscriptions: (**a**) in the Southern apse, above a kantharos flanked by two eagles; (**b**) in the central nave along the steps of the presbytery; (**c**) in the central nave above the figures in the outer fascia (North and South side respectively; both inscriptions interrupted by figural elements); (**d**) in the central nave, labelling a rider in the third register and a soldier holding a sword in the fourth register.

a Παφανων Ταλιθα; Ἰωάννης Σουελου
b [--]OIC; Ἔγύπτιος; ANOḤ[--]; [--]KONTEC̣
c Παῦλος | Κασσιανοῦ; Τοεμλος
d Σαλα|μάνης | Σοβαλνου; Ἰωάλνης | Σαωλου

a. Ligature: small upsilon above omikron ‖ Παφανων: cf. Παφενῶς attested in Egypt; Ταλιθα: Aramaic name; cf. *Macc.* 5.41 and *SEG* XXVI 1686 (Θαλεθθι; Tiberias), ed.pr. ‖ **b.** Ἔγύπτιος: name; cf. *IGLS* 2731 [but see D.Feissel, *BE* (1994) no. 667: Ἔγύπτιος in the latter inscription is not a name] ‖ **c.** Paulos and Kassianos: both names occur in *SEG* XXXVII 1556; Τοεμος: Semitic name normally rendered Θεμος, Θαιμος or Θωμας, ed.pr. ‖ **d.** ligature: NH; all names are attested in the area, ed.pr., with references

1491: 222 no. 73 (cf. 217/218; ph.; dr.). **Toponym.** Mosaic inscription above the double city emblem representing Kastron Mefaa in the Eastern intercolumniation near the steps of the presbytery: Κάστρο̣ν | Μεφ[αα]

1492: 223 no. 74 (dr.). **Invocation.** Graffito on a rectangular roof-tile.

† Ὁ Θ(εὸ)ς τοῦ ἁ[(γίου) --]

1493: 223 no. 75 (dr.). **Name.** Dipinto in red on the stucco in the upper part of a window with two circular perforations: † Ζαρα

[Probably rather † Ṣαρα, Tybout].

1494. Kastron Mefaa. Christian inscription, Byzantine period. A.-L.Rey in *Entre Byzance et l'Islam. Umm er-Rasas et Umm el-Walid. Fouilles genevoises en Jordanie* (Geneva 1992) 10, publishes a Greek inscription on a bronze candelabra: Ἅγιε Σέργι βοήθι Θωμᾷ, ἀμίν. Non vidimus; cf. D.Feissel, *BE* (1993) no. 646.

1495. Madaba. The mosaic map, after 543 A.D. *IGLS* XXI (cf. *SEG* XXXVI 1354) 153; *SEG* XXXVIII 1656*. R.Warland, 'Die Mosaikkarte von Madaba und ihre Kopie in der Sammlung des Archäologischen Instituts der Universität Göttingen', *AW* 23 (1992) 287-296 (excellent photos), re-examines this document with special attention to its architectural setting: Jerusalem, Madaba and the inscription recording the Blessing of Joseph on the central axis. Discussion of the place of the map in the ancient cartographical tradition (testimony of 'Pilgertopographie'). The principal motif of the map is God's earth (Γῆ).

1496. Madaba. Mosaic inscription, February 767 A.D. ? *SEG* XXX 1709; XXXII 1544; cf. XXXVI 1354 and our lemma no. 1333. After a survey of earlier interpretations L.Di Segni, *SBF* 42 (1992) 251-257 (ph., also of XL 1481; dr.), argues that the first sign of the numeral indicating the year in L. 8 is a stigma with a diacritic mark indicating the thousands: 6074, i.e. a date according to the creation era. This yields 566/567 A.D. (Byzantine era) or 582/583 A.D. (Alexandrine era). Archaeological data, however, require a terminus post quem as late as the end of the 7th cent. A.D. Di S. suggests that the digit of the hundreds was left out by mistake and that the addition of a sigma (C) meets the requirements: 6274, which corresponds to 766/767 A.D. according to the Byzantine era; February 767 A.D. fell in the fifth indiction (L. 8).

A summary of the argument also in ead., *IEJ* 43 (1993) 161 note 17, with further comment on the use of creation eras; cf. also *SEG* XL 1481 app.crit. ad LL. 10/11 and our lemma no. 1437. Cf. D.Feissel, *BE* (1994) no. 665, for some doubts.

1497. Petra (area of: Ez-Zanṭur). Lead weight. Rectangular lead weight found near the 'Nabataean House'. Ed.pr. R.A.Stucky, *ADAJ* 36 (1992) 178 (ph.): Γ Δ

Inscription sinistrorsum; dot within the hastae of the gamma; weight: 114 gr.

1498. Sakkaia (Maximianoupolis). The local era. J.Koder - M.Restle, *JÖByz* 42 (1992) 79-81, collect six inscriptions recording the era of the city: *LBW* 2145; 2158/2159; 2161; *PAES* III 377; a small unpublished fragment built into a house in Šaqqā and dated to the 4th-6th cent. A.D. by E.Gamillscheg apud K.-R.: ἔτ(ους) λ[.]′; G. assigns *LBW* 2159 (refound) to the 6th cent. A.D. They argue that this era began when the city was renamed Maximianoupolis, i.e. on the occasion of Maximianus Herculius' accession as Augustus in 286 (before 28 August), rather than in 61/62 A.D. (as suggested by W.K.Prentice: *PAES* III pp. 296/297) which is not a historically significant year. The new fragment then dates to 316-325 A.D.

EGYPT

1499. Egypt. Corpus. E.Bernand, *Inscriptions grecques d'Égypte et de Nubie au Musée du Louvre* (Paris 1992), presents the Greek inscriptions from Egypt and Nubia now in the Louvre. The book contains 131 items; four are anepigraphical and twenty-five are new; translations, copious commentary, excellent photos, elaborate indices and concordance. We present the new inscriptions in separate lemmata, since they may easily go unnoticed in this Corpus of largely published texts. We give a comparatio numerorum for Bernand and the major Corpora and *SEG*.

SEG VIII	Bernand	*SEG* VIII	Bernand	*SEG* XL	Bernand
429	39	731	117	1559	24
430	104	784	3	1577	14
463	3	797	30 (cf. our		
505	10		lemma no. 1599)	*CIG*	
506	24	798	112	4682	17
507	118			4682 add b	26
508	71	*SEG* XVIII		4684 b	33
569	70	630	2 (cf. our	4707	91
570	120		lemma no. 1555)	4710	92
572	97	631 a, b	1	4712 b	90
573	22			4836	15
596-607	74-85	*SEG* XXXIV		4959	9
701	32	1554	15	4963	27bis
702	31	1616	28	4965	29
707	18			4972	87

CIG	Bernand
4973	86
4974	88
4976	95
4977	89
9132	113
9133	111
9134	114

IGR I	
1057	27bis
1322	27
1326	29

SB I	
9/10	67/68
329	20
626	19
635	101
677 (1)-(3)	8
1162	16
1163	69
1164	13
1634/1635	87/88
1636	86
1934	11
1935	71
2046	48
2068	97
2114	41
2115	46
2129	40

SB III	
6035	115
7224	49
7225	45
7226	51
7227	44
7228	50
7230/7231	42/43

SB IV	Bernand
7270	22
7334	71

SB V	
7876	39
7877	47
7878	104
7879	10
7880	24
7881	118
7882	97
7883	70
7884	120
7885-7896	74-85
7897	117
7898	25
7899	119
7900	127
7901	96
7902	99
7903	101
7905	30 (cf. our lemma no. 1599)
7906	112
8197	32
8198	31
8202	18
8232	3
8279	17
8280	26
8285	33
8304	36
8313	91
8314/8315	93/94
8316	92
8319	90
8331	28
8379	15
8446	9
8449	27bis
8451	29
8459	95

SB V	Bernand
8460	89
8738	113
8739	111
8740	114
8765	115
8839	27
8847	7
8852	4
8853	5
8858	1
8878	14

I.Akoris	
45	73
160-171	74-85

I.Fayum I	
11	20
15	22
16	19

I.Fayum III	
194	97
198	98
205	21
213	120

Bernand, *Inscr.Métr.*	
73/74	93/94
106	30 (cf. our lemma no. 1599)
129	36

Portes du Désert	
33	28
105	15

IThSy	
37	1
240	2 (cf. our lemma no. 1555)
241	3

IThSy	Bernand	*OGIS*	Bernand	*CIJ* II	Bernand
302	14	47	6	919	104
		48	4	1466	69
OGIS		49	5	1468	68
18	7	56	1	1469	67
28	8	111	14		
		697	90		

1500. Egypt. Collection of prose inscriptions. A.Bernand, *La prose sur pierre dans l'Égypte hellénistique et romaine*; Tome I: *Textes et Traductions*, Tome II: *Commentaires* (Paris 1992), presents a collection of sixty-seven prose inscriptions: fourty-eight from the Ptolemaic and nineteen from the Roman period. Most of them are relatively long texts containing decisions of cities, associations (priestly; gymnasial), kings and emperors, prefects of Egypt and a few individual citizens. Elaborate indices and concordances. For a detailed, critical review cf. J.Bingen, *CE* 69 (1994) 152-167: brief remarks on Bernand's nos. 1, 15, 21, 24, 26/27, 33-36, 46/47 and 59-61. After our comparatio numerorum we give references to more detailed discussions of some of Bernand's texts by Bingen, *ibidem*, and by Bingen in other publications. An asterisk in the comparatio numerorum indicates that the text is discussed in some detail by Bingen.

Bernand, *La prose*	*CIG*	Bernand, *La prose*	*SEG* VIII	Bernand, *La prose*	*SEG* XXIV
16	4697	24*	783	60	1190
55*	4699	16,18*	784	46*	1217
46*	4717	53*	794	67*	1245
65*	4892		*SEG* XVIII		*SEG* XXVI
22	4896	16	463	58*	1799
53*	4956	11	629		*SEG* XXVIII
57*	4957	10	631 a	65*	1469
63	5069	12	633	67	1538
67*	5072	17/18*	634		*SEG* XXXI
	SEG II	60	646	20	1529
61	848	46*	705		*SEG* XXXII
	SEG VIII	67*	722	1*	1586
16	463		*SEG* XIX	23*	1594
32	466	60	931		*SEG* XXXIII
12,14	467		*SEG* XX	24*	1358
12,13*	504 a	60	507		*SEG* XXXIV
52	527	25*	643	25*	1599
40	529	62	665		*SEG* XXXVI
41	531	59*	668	51*	1398
48	533	53*	694		*SEG* XL
47*	639	23*	695	24*	1559
27*	641		*SEG* XXIV		*IGR* I
15	694	66*	1189	50*	1077

Bernand, *La prose*	*IGR* I
61	1078
51*	1101
55*	1110
54*	1118
59*	1183
46*	1208
53*	1262
57*	1263
58*	1285
65*	1291
63	1356
	SB
66*	364
30	620
58*	676
42	1161
47*	3451
36*	3926
12	4244
28	4626
39	5219
38	5827
61	6025
33/34	6152/6153
38/39	6154/6155
44	6156
64*	6185
37	6236
12,14	7172
15	7246
45	7337
40	7457
48	7687
52	7738
41	7746
27*	8031
18*	8232
53*	8248
49	8267
16	8299
55*	8303
46*	8334
65*	8393

Bernand, *La prose*	*SB*
22	8396
63	8534
67*	8536
61	8757
50*	8787
51*	8797
4*	8852
7*	8853
3	8854
6	8855
8/9*	8858/8859
23*	8880
24*	8883
29*	8886
31*	8888
54*	8900
59*	8904
5	8923
25*	8929
26	8931
32	8932
28	9669
19*	9737
60	9801
17	9808
11	10037
60	10044
	OGIS
2*	47
4*	48
7*	49
3	50
6	51
8/9*	56
16	90
23*	129
22	137-139
24* (cf. our lemma no. 1556)	168
29*	177
31*	179
46*	194
67*	201

Bernand, *La prose*	*OGIS*
63	210
53-55*	664-666
57*	669
59*	674
5	728
39	736
25*	737
26	739
32	740
30	761
	GIBM
16	1065
24* (cf. our lemma no. 1556)	1066
55	1067
	***I.Fayum* I**
28	18
48	24
64	29
29	70
31	71
54	75
	***I.Fayum* II**
33/34	112/113
37	114
42-44	116-118
38/39	135/136
	***I.Fayum* III**
32	152
	I.Philae
19*	12 bis
35*	52
	IThSy
11/12	1/2
35*	5
10*	37
21*	189
58*	191
24* (cf. our lemma no. 1556)	244
65*	252
18	284
20	317

For **no. 1** cf. *BE* (1993) no. 656; for **no. 2** cf. our lemma no. 1499 (no. 6); for **no. 4** cf. our lemma no. 1499 (no. 4); for **no. 7** cf. our lemma no. 1499 (no. 5); for **nos. 8-10** cf. *BE* (1993) no. 653; for **no. 13** cf. J.Bin-

gen, *CE* 69 (1994) 161/162 note 32; for **no. 18** cf. our lemma no. 1499 (no. 3); for **no. 19** cf. J.Bingen, *art.cit.* 154/155; for **no. 21** cf. J.Bingen, *CE* 65 (1990) 155; for **no. 23** cf. J.Bingen, *CE* 69 (1994) 158/159; for **no. 24** cf. J.Bingen, *CE* 65 (1990) 157/158; for **no. 25** cf. J.Bingen, *CE* 69 (1994) 157/158; for **no. 27** cf. *BE* (1993) no. 667; for **no. 29** and **no. 31** cf. J.Bingen, *CE* 69 (1994) 159/160; for **no. 35** cf. *BE* (1993) no. 656; for **no. 36** cf. now J.Bingen in *Studia Varia Bruxellensia* 3 (1994) 14-17; for **no. 46** cf. J.Bingen, *CE* 45 (1970) 369-378; for **no. 47** cf. J.Bingen, *CE* 68 (1993) 219-228; for **nos. 50/51** cf. J.Bingen, *CE* 69 (1994) 165; for **nos. 53-55** cf. J.Bingen, *CE* 69 (1994) 162/163 and 165; for **nos. 57/58** cf. J.Bingen, *CE* 69 (1994) 162/163; for **no. 59** cf. *BE* (1988) no. 962; for **nos. 64/65** cf. J.Bingen, *CE* 69 (1994) 155-157 and 166; for **no. 66** cf. *BE* (1993) no. 656; for **no. 67** cf. J.Bingen, *CE* 69 (1994) 166.

1501. Egypt. Corpus of Jewish inscriptions. W.Horbury - D.Noy published a Corpus of *Jewish Inscriptions of Graeco-Roman Egypt, with an Index of the Jewish Inscriptions of Egypt and Cyrenaica* (Cambridge 1992). The volume contains 134 texts; six of them are in Aramaic or Hebrew; one is bilingual (Hebrew-Latin). In appendices one finds six inscriptions no longer considered to be Jewish (app.I; 227-233 nos. 135-140), thirteen inscriptions from outside Egypt mentioning Egyptian Jews (app.II; 234-245 nos. 141-153), and three pagan inscriptions from Egypt containing Jewish names (app. III; 246-250 nos. 154-156). Extremely valuable, detailed indices conclude the Corpus (cf. 251/252 and 316/317 for a summary of the various types of indices). The Kyrenaika-indices pertain to G.Lüderitz - J.M.Reynolds, *Corpus jüdischer Zeugnisse aus der Cyrenaika*. The Corpus is largely based on *CIJ* and on D.M.Lewis' contribution in *Corpus Papyrorum Judaicorum* III (1964), but each text has been reconsidered, translated and briefly commented upon. There are sixteen new entries. On 373-376 a concordance with *CIJ* and *CPJ*; below we present a comparatio numerorum for other Corpora. The order of the texts follows a geographical arrangement. The criteria used to identify texts as Jewish are: Jewish names; Jewish titles, formulas, terminology; use of Hebrew; provenance from the predominantly Jewish site of Leontopolis (Tell el-Yehoudieh). The authors are aware of the problematical character of some of these criteria, especially names and titles [for the ἀρχισυνάγωγος (cf. H.-N. no. 18) cf. now *SEG* XLI 1839/1840; for the formula ἐν εἰρήνῃ ἡ κοίμησις (H.-N. no. 120) cf. *SEG* XLI 1839; for ἱέρισα (H.-N. no. 84) cf. *SEG* XLI 1561 and 1840, Pleket]. *SEG* VIII 434/435 are considered as possibly Jewish (cf. the commentary on no. 11 on 17/18) but they are not given their own entries. For no. 23 cf. now D.Noy in J.W.van Henten - P.W.van der Horst (edd.), *Studies in early Jewish Epigraphy* (Leiden 1994) 168. In the *Journal of Theological Studies* 43 (1992) 118-122 N. discusses H.-N. no. 126 (*SB* 6832; before 116 A.D.), with special emphasis on the term προσευχή ('synagogue') and the relation with συναγωγή. For the latter cf. *SEG* XLI 1841. For προσευχή cf. our lemmata nos. 713 and 1849.

For a detailed review of this Corpus cf. G.H.R.Horsley, *Jewish Studies Quarterly* 2 (1995) no. 1, 77-101, with remarks on nos. 13, 15, 17/18, 20, 23-25, 27-30, 34/35, 37-40, 59, 78, 83, 85, 98, 106, 114/115, 117, 127, 131, 134, 140, 143 and 146. *SEG* XL 1569 can now be added to this Corpus: cf. Horsley, *art. cit.* 96/97.

For another detailed review cf. A.Łajtar, *JJP* 24 (1994) 57-70, with comment on nos. 8, 13, 20, 40, 43, 52, 55, 57/58, 59-65, 69/70, 77, 83, 87, 91, 96, 99, 102, 115/116, 127/128, 130.

For a comparison between Jewish inscriptions and Jewish literature in Egypt cf. W.Horbury in van Henten-van der Horst, *op. cit.* (cf. above) 10-43, with special reference to Ecclesiasticus. P.W.van der Horst, *ibidem* 129-147, discusses in some detail Horbury-Noy's nos. 30 and 38/39; D.Noy, *ibidem* 162-172, discusses the Jewish community of Leontopolis which produced quite a few Jewish inscriptions.

H.-N.nos.	*CIG*
121/122	4838 (c)
142	6294
	***IG* XIV**
141	1648
	***SEG* I**
32-36	569-573
84-91	574-581
37	582
	***SEG* VIII**
152	145
153	200
25	366
114 (ph.)	374
10	418
11 (ph.)	433
12 (ph.)	436
23	469
38 (ph.)	482
29-31	483-485
92-94	486-488
97/98 (ph.)	490/491
34 (ph.)	493
95/96	494/495
	***SEG* XX**
33	640
	***SEG* XXVI**
151	1685
	***SEG* XXVIII**
103	1476
	***SEG* XXXII**
125 (ph.)	1594
	***SEG* XXXIII**
105	1326
	***SEG* XLI**
10	1610
	***IGR* I**
141	263
18 (ph.)	1077
26	1106
125 (ph.)	1315

H.-N.nos.	*SB*
56-58	9-11
26	12
115 (ph.)	27
6,8 (ph.) and 9	457-459
127/128	616
17	617
43	717
51	718
41/42	719/720
49	721
54	722
45	723
19	1156
21	1157
55 (ph.)	1163
44	2638
50	2642
52/53	2643/2644
15	2654
155	4206
23	4312
46	5012
47	5019
48	5034
14	5072
39 (ph.)	5765
24	5862
18 (ph.)	5939
30 (ph.)	6160
67-83	6161-6177
31	6178
154	6184
115 (ph.)	6210
106-114	6227-6235
32-36	6646-6650
84-91	6651-6658
37	6659
126 (ph.)	6832; cf. this lemma in fine
92-94	6985-6987

H.-N.nos.	*SB*
95/96	7254/7255
60-65	7291-7296
130	7310
137/138	7311/7312
66	7314
25	7454
97	7471
10	7775
38 (ph.)	7781
114 (ph.)	7804
156	8066
11 (ph.)	8100
12 (ph.)	8102
98 (ph.)	8125
121/122	8383
18 (ph.)	8787
125 (ph.)	8800
40 (ph.)	8837
28	8875
117	8939
22 (ph.)	8992
99-101	9673 (a-c)
134	11100
	OGIS
121/122	73/74
27	96
28	101
125 (ph.)	129
155	182
153	599
22 (ph.)	726
13	742
	Peek, *GV*
32/33	643/644
30 (ph.)	700
34 (ph.)	808
39 (ph.)	850
114 (ph.)	1143
23	1233
31	1238
36/37	1239/1240

H.-N.nos.	Peek, *GV*
35	1270
38 (ph.)	1861
141	1976
	IGUR
141	1231
	Bernand,
	Inscr.Métr.
30 (ph.)	14
34 (ph.)	15
39 (ph.)	16

H.-N.nos.	Bernand, *Inscr.Métr.*
37	17
23	37
33	42
38 (ph.)	43
36	44
32	45
114 (ph.)	69
29	70
31	84

H.-N.nos.	Bernand, *Inscr. Métr.*
35	94
40 (ph.)	95
	***I.Fayum* I**
117	1
116 (ph.)	54
	***I.Fayum* III**
115 (ph.)	206
116 (ph.)	210
	***CIL* III Suppl.**
125 (ph.)	6583

1502. Egypt. Cities and administration in Roman Egypt. In an article largely based on papyrological evidence with occasional reference to Greek inscriptions A.K.Bowman - D.Rathbone, *JRS* 82 (1992) 107-127, challenge the traditional picture of continuity in administration and social organization from Ptolemaic to Roman Egypt by arguing that Roman rule brought significant changes. To illustrate this view they start (107; translations) from two dedications on behalf of Augustus from Tentyris: A.Bernand, *Les portes du désert*, Paris 1984, nos. 24 (*SEG* XXXIV 1608*; Demotic-Hieroglyphic-Greek) and 25 (*SEG* XXXIV 1609; *SB* 8328; Greek only). In the earlier text (12 B.C.) the office of strategos stands in the Ptolemaic tradition: the strategos Ptolemaios gives himself cult titles and local priesthoods (in the Demotic and Hieroglyphic versions) and his dedication is personal. The later dedication (1 A.D.) however, was made by the whole local community structured on a new Roman model (process of municipalization beginning already in the Augustan period, despite the lack of boulai), and the strategos figures only as an element of the official dating clause standard throughout Roman Egypt. Of the rare other references to inscriptions we mention *I.Fayum* III 147 (*OGIS* 668; *IGR* I 1124; on p. 124; translation of LL. 1-12; dedication to Nero by Arsinoe; 60/61 A.D.) showing that in the metropoleis the actual voting may have been restricted within the politically active group; in Arsinoe it may have been restricted within the group associated with the gymnasium, comprising 6470 (or 6475 according to papyri) members, to 'all those who had become ephebes in year 12 of Tiberius Claudius' (LL. 9-12, where B.-R. read in L. 9 ⟨ι⟩β′ instead of β′, i.e. 51/52 A.D.): the men whose minimum age was 22/23 (the ephebate being entered at the age of 14). Since in the cities of Bithynia Augustus had reduced the minimum age for office-holding from 30 to 22 (Pliny, *Ep.* 10.79.1/2), B.-R. suggest that he did the same in the metropoleis of Egypt.

1503. Egypt. Museum Collection: Coptic and Greek inscriptions. W.Brunsch, *'Verzeichnis der 1982 aufgenommenen koptischen und griechischen Inschriften aus dem Koptischen Museum in Alt-Kairo'*, *APF* 38 (1992) 47-60, presents a catalogue of 242 Coptic and Greek stelai. Brief entries with indication of provenance and date (if on record in the inscriptions). B. gives only the first and last word (or group of words) of the texts. The corresponding

nos. of I.Kamel, *Coptic Funerary Stelae* (Cairo 1987) are indicated where relevant. Cf. *SEG* XLI 1671-1686.

1504. Egypt. Priests and the state. Cf. W.Huss, *'Some thoughts on the subject "state" and "church" in Ptolemaic Egypt'* in J.H.Johnson (ed.), *Life in a Multi-Cultural Society: Egypt from Cambyses to Constantine and Beyond* (Studies in Ancient Oriental Civilization no. 51; Chicago 1992), for an analysis of Greek decrees of the synodos of priests which suggest that priests and kings had good mutual relations; documents, couched in the Egyptian language, however, show that the priests had a more critical, sometimes even overtly hostile attitude. Cf. J.Bingen, *BE* (1994) no. 676.

1505. Egypt. The Ptolemaic army. Cf. E. van 't Dack, *'L'armée de terre lagide: reflet d'un monde multiculturel ?'* in *op.cit.* (cf. our lemma no. 1504) 327-341. Cf. J.Bingen, *BE* (1994) no. 677.

1506. Egypt. The refreshing water of Osiris. D.Delia, *JARCE* 29 (1992) 181-190, comments on Breccia, *op.cit.* (cf. our lemma no. 1598) 341 (ph.), with special reference to the continuity of the formula δοίη σοι ὁ Ὄσειρις ψυχρὸν ὕδωρ from the Old Kingdom Pyramid texts to the Greco-Roman period. On 189/190 a list of epitaphs containing this formula (with some variants): six from Alexandria, two from Egypt, seven from Rome, and two from Africa; on 188/189 comment on lamellae which have the theme of the thirsty dead and the cold water enabling them to join the company of the blessed; D. suggests Egyptian influence; text and translation of the lamella from Petelia (*IG* XIV 638).

1507. Egypt. Onomastics. H.J.Thissen, *ZPE* 90 (1992) 292-296, discusses the meaning of the following proper names occurring in *IThSy* (cf. *SEG* XXXIX 1675); figures after the names indicate the number of the text in *IThSy*. Νεχουθης (6), Πρενοπιλακις Βηκις (7) (so, instead of Πρενοπιλακιεβηκις, though the first name is problematic: one expects *Πρεμ-; J.Bingen, *BE* (1992) no. 575, suggests Πρεμπιλᾶκις), Πεχυσις (7), Παϝουηβις (9; digamma is difficult to explain), Ψεντανους (9), Πληνις (10), Πατως (10), Ωρεγεβθις (10), Τιθοηους (13; gen.), Σμιθις (23), Ταους (31), Θαραθης (84), Ορσης (96), Ορσενουφις (96), Παους (97), Αρκονησις (97), Πρεμπουρους (107), Ερταησις (110; probably incorrect for Ερπαησις), Ψανσνως (115, 279), Πανομιευς (125), Πετραομνουφι(ς) (136), Πουοριειος (139), Ψεναης (140), Πετεπουινης (169), Χεμσνυς - Χεμσνι (169; the following και Τριπαντρπος should be checked), Νεφωτης (171), Πετεσθεις (184), Νεμεσας (210), Παχομπελαιας (226), Φομμους (244), Ψαις (244), Ουρσης (283), Φηου (304), Σμητχημω (304), Παλαχη[μις] (305), Παεκουι (? 306). T. also comments on Πριω (10) (this reading of A.H. Sayce is probably preferable), the name of a local god (gen.), and on the epithet of Isis Ρεσακεμεως (10; gen.).

1508-1514. Egypt. Amphoras with the painted formula Θεοῦ χάρις κέρδος, 6th cent. A.D. T.Derda, *ZPE* 94 (1992) 135-145, (re)publishes seven texts from the Fayum (nos. 1/2), Alexandria (no. 3) and Oxyrhynchos (nos. 4-7). On 139 note 25, he mentions an unpublished item of the same kind from Abu Fana. See also our lemmata nos. 666-670, 672/673 and 678/679. On 135-140, D. comments on the religious opening formulas (see especially our lemma no. 673). Κέρδος has to be taken metaphorically: 'God's grace (is) a gain'; this interpretation is corroborated by the formula Θεοῦ χάρις [καὶ] σωτηρία κέρδος in our lemma no. 666. The texts mention the church or monastery where the amphoras were filled with olive (?) oil, usually sweet oil (two possible exceptions in our lemmata nos. 1508 and 672). The oil was no doubt produced on the estates belonging to the churches or monasteries. The adjective πρωτεῖος defines its quality. D. comments on the date of the texts and on the types of amphoras; ὕρ(χη) may be the technical term to designate the *Late Roman Amphora 2*.

1508: 141/142 no. 1 (ph.). **Fayum. Deir el-Naqlun.** Neck of an amphora; text written in black ink. On the opposite side are illegible signs in red ink. Found in the court of 'hermitage 1'.

	†		πρωτῖον
	Θεοῦ χάρις		(ξέσται) κθ′ κθ′
	καίρδος·		[----] κθ′
	Βικτ̣[ο]ρ̣ίας	8	[- - - - - - - -]
4	ἐλαίο̣υ ἁ̣γίο̣υ ὃ{ς}		

3. Βικτ̣[ο]ρία: perhaps the amphora was filled at the church/ monastery of St. Victoria, ed.pr. ‖ 4. ο̣υ at the end of ἁ̣γίο̣υ (oil for ritual purposes) can also be read as nu: ἐλαίο̣υ τινός?, ed.pr. [but what about the alpha ?, Strubbe] ‖ 6. the sign is not evident, presumably ⸗ (= ξέσται), ed.pr.

1509: 142 no. 2 (ph.). **Fayum. Deir el-Naqlun.** Neck of an amphora; very faint writing. The amphora itself dates to the 4th/5th cent. A.D.; it must have continued to be used for one or two more centuries. Built into a wall at the entrance to 'hermitage 89'.

	† ΧΜΓ ϙθ· †	4	[--]υπ....[--]
	Θε[ο]ῦ̣ χάρις		[- - - - - - - - -]
	καίρδος·		

4. The name of the producer or of the product, ed.pr.

1510: 142/143 no. 3 (ph.). **Alexandria (Kom el-Dikka).** Neck of a 'spatheion'; text written in black ink. Found in the area of the baths and the so-called 'subterranean vaulted structure'.

	† ΧΜΓ ϙθ·	4	Κύντου
	Θεοῦ χάρις·		(ξέσται) λς L
	† ,αρλβ †		(ξέσται) λς L

3. ,Αρλβ (or ,βρλβ?): isopsephic recording of a formula ?, ed.pr. || 4. Κύντος = Quintus, cf. Κυντιανός, Κίντος, ed.pr.; a St. Quintus, however, is not known. After the name perhaps an alpha with an abbreviation stroke (?), but ἁ(γίου) in this position is strange, ed.pr.

1511: 143 no. 4. **Oxyrhynchos.** *SB* 1965.

ΧΜΓ ρθ· Θεοῦ χάρις καίρδος· ἁγίου Μηνᾶ, Πέτρου, Ἀφροῦς Παμνο[--]. ρθ ρθ ρθ

1. Does the text refer to two or more churches/monasteries ?, D.; Ἀφροῦς: for the common proper name Ἀπφοῦς ?, D., who conjectures that the last part of the text may have been misread.

1512: 144 no. 5. **Oxyrhynchos.** *SB* 1984(a): ΧΜΓ Χ†Μ· Θεοῦ χάρ(ις)· Μαρίας

Μαρία: a church of St. Mary is on record in papyri, D.

1513: 144 no. 6. **Oxyrhynchos.** *SB* 1984(b): ΧΜΓ· Θεοῦ χάρις καίρδος· υπδ΄ --

Υπδ΄: isopsephic recording of a formula ?, D.

1514: 144/145 no. 7. **Oxyrhynchos.** *SB* 1984(d): ΧΜΓ· Θεοῦ χάρις καίρδος· φπγ΄ --

Φπγ΄: isopsephic recording of a formula ?, D.

1515. Abydos. Epitaph. Cf. our lemma no. 1600.

1516-1544. Abydos. Inscribed funerary stelai. A.Abdalla, *Graeco-Roman funerary stelae from Upper Egypt* (Liverpool 1992), publishes a large number of mostly limestone stelai in majority found by J.Garstang during excavations in the nekropoleis in 1907; they were dispersed over a large number of musea and were never published before. We present here the unpublished material, restrict ourselves to the Greek texts and omit hieroglyphic and demotic inscriptions. In many cases the stelai have reliefs on which Anubis presents the deceased to Osiris; we refrain from detailed descriptions of the reliefs ('stèles à relief de tradition égyptienne', Bingen in *BE* 1993 no. 668).

J.Bingen published a superior version of no. 11 in *BE* (1993) no. 668; in *CE* 69 (1994) 351-359 he examined various other stelai; we give his texts, which supersede those of A.; we do not give A.'s text in the app.cr.

A.'s catalogue is followed by a detailed iconographical analysis and by a study of the inscriptions, their chronology and the workshops which manufactured the stones. They date from Ptolemaic times up to the Late Roman period.

1516: 18/19 no. 8 (ph.). Βησαρίων Ἀπολλωνίου

1517: 19 no. 11 (ph.). Cf. J.Bingen, *BE* (1993) no. 668.

Πλουτογένης Σισύφου, μητρὸς | Σ[εν]ύριος, ἀδελφὸς
Ὡρίωνος, | (ἐτῶν) κε΄, Λυκοπολίτης

1518: 19/20 no. 12 (ph.). Ἀρογωις Τυιοφωιτος

1519: 20 no. 14 (ph.). Cf. J.Bingen, *art.cit.* 351/352.

Σερῆνε παρατιρίτης | υἱὸς Ἀσόειτος κηπουρός, εὐψύχι

1. παρατιρίτης: a toponym ?, B., or perhaps a mistake for Παθυρίτης (Sijpesteijn apud B.) [perhaps Serenus was παρατηρητής ?; cf. *BGU* VII 1607 (ἐπιτηρητὴς γραφείου μητροπόλεως); in that case one would expect κηπουρο⟨ῦ⟩, Pleket]

1520: 20 no. 15 (ph.). Πετεμιν Ἐκοισιος Εἰμουθου | ἄω{ι}ρος ἐβίω{ι}σε ἐτῶν ιζ΄

1521: 21 no. 17 (ph.). Σίσυφος Ἀλεξάν[δ]ιρου

1522: 24 no. 26 (ph.).

Ἄποις πρεσ(βύτερος) Πκωρκιος | Ἄποις νεώ(τερος) Πκωρκιος

1523: 25 no. 29 (ph.). Μένχης νεώτερος | Ῥοῦφος Πουχείτης

Cf. J.Bingen, *art.cit.* 352, who points out that L. 1 has been added above the original text of L. 2; Πουχείτης is an ethnic, probably related to the toponym Ποῦχις, a village in the Antaiopolitan nome

1524: 25 no. 30 (ph.). Ἀσκλᾶς Ω[---|--]λος Αἰμμυτου

1525: 26/27 no. 34 (ph.). Σαραπείων Δημητρίου ἰατρός, εὐψύχ(ει)

In the relief two deceased are represented; Bingen, *art.cit.* 352/353, argues that the stele was re-used

1526: 27/28 no. 37 (ph.). Σανσνον Πα[--]

Below the Greek seven lines of demotic

1527: 28/29 no. 40.

Ἑρμίας Πετεμίνιος, μητρὸς Τατ|ευσίριος ἐτε⟨λε⟩ύ⟨τ⟩ησεν ἡτῶν ιθ΄

There are also two lines of demotic, containing an invocation of Osiris || 2. ἐτευησεν, A.

1528: 29 no. 41 (ph.). Cf. J.Bingen, *art.cit.* 353.

Ἀπολλώνιος [Δ]ιδύμου | ἐτελεύτησεν (ἐτῶν) ιζ΄, |
Μάξιμος Ἀνδροτί | vacat μου ἐτ⟨ε⟩||λεύτησεν (ἐτῶν) ..΄

5. In fine either a iota or a kappa, B.

1529: 32 no. 50 (ph.). Ὡρίων Ἀπολλωνίου ἐτ|ελεύτησεν [--]

1530: 32 no. 51 (ph.). Cf. J.Bingen, *art.cit.* 353/354.

Πεκύσιος Ἀρυώτου {ω} καὶ Παχούμιος | ἀδελφοῦ καὶ
Τβαίκιος πρ(εσβυτέρας) | καὶ Τβαίκιος ν⟨ε⟩ω(τέρας)

3. NPω, lapis || the stele shows four persons between Anubis and Osiris: two adults and two children; the stele represents Pekysis, his younger brother Pachoumis, his wife (Tbaikis sr) and Tbaikis jr.; the latter is either a daughter of the couple or a younger sister of Tbaikis sr.

1531: 34 no. 55 (ph.). Cf. J.Bingen, *art.cit.* 354.

Γενέσις Χαιρήμονος | υἱοῦ Δημητρίου καὶ |
Τβήσιος μηνὶ Ἀθ⟨ὺρ⟩ ιζ΄ | ἐβίωσεν ἔτη κς΄

1532: 34 no. 56 (ph.). Cf. J.Bingen, *art.cit.* 354.

Τατετρῖφις Κ[.]ολλούἰθου ἐβίωσεν (ἐτῶν) κα΄ ἡμεἰρῶν ια΄

1533: 34 no. 57 (ph.). Cf. J.Bingen, *art.cit.* 354/355.

Σαραπίων Εὐδαίμονος | τοῦ Δημητρίου υἱοῦ βαλφέος,
κατὰ δὲ θέσιν Ἡ[ρ]ακλέ̣ίου πατρὸς, βιόσας (ἐτῶν) κδ΄, ||
μηνῶν ε΄, ἡμερῶν ζ΄· | εὐψύχει, Ἀντίνοε

Above this text the remains of a hieroglyphic line; the relief is lost || 6. Ἀντίνοε: the deceased comes from Antinoe

1534: 41 no. 79 (ph.). Σισοιτος | Ὥρου μητ⟨ρ⟩ὸς | Θερμουθις

2. MHTOC, lapis || 3. ΘCPMO$^{\chi}$OIC

1535: 42 no. 84 (ph.). Λογγῖνος υἱὸς 'Απολλῶτος

1536: 43 no. 86 (ph.). Cf. J.Bingen, *art.cit.* 355.

a) Φιλάμμων (ἐτῶν) κη' (engraved above the head of a man)
b) Θρασῶ{ν} ἡ κ(αὶ) | Πτολέμα | (ἐτῶν) κα' (engraved above the head of a woman)

1537: 44 no. 88 (ph.).]ηκις Ταουῆτος

1538: 47/48 no. 104 (ph.). Σενορσιῆσι[ς] (name of a woman)

1539: 51/52 no. 116 (ph.).

Κολοις Πλωχατου | ΑΓ̣ΤΟΦ .....ΜΙΥΙΕΡΟ̣Υ̣ .....ΙΠΚ ....CΩ

The relief shows one deceased, ed.pr. || 3. initio νιερου, ed.pr. [but the photo seems to show an upsilon, Pleket; Bingen reads τιμο̣[υ] || 4. initio Πσ, ed.pr. [but on the photo one sees Π followed either by a kappa or by IC]

1540: 53 no. 120 (ph.). Πουλλος καὶ 'Ορθυν . οιπ . . θ (the relief shows a man and his wife).

1541: 55 no. 128 (ph.).

Εὐτυχίδης 'Αγα vacat |θῦτος ἐβίωσεν ἔτη ι.', μῆνας ζ' |
Εὐτυχίδης 'Αγαθῦτος ἐβίωσεν | ἔτη δ' μῆ⟨να⟩ α' vacat

The relief represents two human figures, one taller than the other, possibly two homonymous brothers, ed.pr. || 1-2. and 3. 'Αγαθῦτος: genitive of 'Αγαθῦς = 'Αγαθοῦς; Bingen refers to *P.Oslo* II 52 || 2. ἔτη ι', ed.pr. [but between the iota and the mu of μῆνας there is one more letter: ⊓ : ιη̣' ?, Pleket] || 4. MHAN, lapis

1542: 58/59 no. 137 (ph.).

Παμιν υἱὸς 'Ο[..]λοιηρου, | Βησαρίων υἱὸς [. . . .]οιηρ|ου vacat

The relief shows a mummy and a standing man, ed.pr. || 1. [the photo seems to show in fine ^ ΓΟΙΗΡΟΥ]

1543: 60 no. 144 (ph.). Βῆσας | 'Αλεξά|νδρου | ἐβίω{ε}||σεν (ἐτῶν) λ'

1544: 69 no. 171 (ph.). Cf. J.Bingen, *art.cit.* 356: Ταυσῖρις Μιρήσεως ὡς (ἐτῶν) κα΄

Above the Greek text two lines of demotic, mentioning Tausiris, daughter of [- -], ed.pr.

1545. Abydos. Inscribed funerary stelai. A.Abdalla, *op.cit.* (cf. our lemmata nos. 1516-1544) republishes the following texts.

Abdalla		
22 no. 20 (ph.)	=	*SEG* XXX 1719
60 no. 146	=	*ASAE* 58 (1964) 180, 183 Pl. XXXI B
61 no. 148	=	*SB* 171
61 no. 149	=	*SB* 728
61/62 no. 150	=	*SB* 170 (cf. J.Bingen, *CE* 69, 1994, 358 note 26: in L. 2 read μεγίστῳ and in fine read Σεράπι rather than Σεράπ(ιδι))
62 no. 151	=	*SB* 729
62 no. 152	=	*SB* 730 (cf. J.Bingen, *art.cit.* 355, who rejects the suggestion of A. (62 note 70) to read τοῦ ⟨καὶ⟩, Paas supposedly being the second name of Pakoibis' father)
63 no. 153	=	*SB* 731
63 no. 154	=	*SB* 732
63/64 no. 155	=	*SB* 733
70 no. 172	=	*SB* 641
70 no. 173	=	*SB* 724
70/71 no. 174	=	*SB* 727
72 no. 177	=	W.Spiegelberg, *Catalogue général des Antiquités Égyptiennes du Musée du Caire. Die demotischen Denkmäler* I (Leipzig 1904) 22/23
73 no. 180	=	W.Spiegelberg, *op.cit.* 50/51; J.G.Milne, *Catalogue général des Antiquités Égyptiennes du Musée du Caire: Greek Inscriptions* (Oxford 1905) 69
75/76 no. 185	=	P.A.Boeser, *Beschreibung der Ägyptischen Sammlung des Niederländischen Reichsmuseums der Altertümer in Leiden. Die Denkmäler der Saitischen, Griechisch-Römischen und Koptischen Zeit* (Den Haag 1915) 9 no. 29.
76 no. 187 (ph.)	=	S.Sharpe, *Egyptian Inscriptions from the British Museum and other sources*, 2nd series (London 1855) 71; id., *Egyptian Antiquities in the British Museum* (London 1862) 136; cf. J.Bingen, *CE* 69 (1994) 356, who reads Δ[ί]δυμος Ἱερακίωνος | ἐ[τῶ]ν εἴκοσι ἑπτὰ ἄωρος

Abdalla

77 no. 189	=	S.Sharpe, *Egyptian Inscriptions from the British Museum and other sources*, 2nd part (London 1841) 91
80 no. 195 (ph.)	=	*JHS* 62 (1942) 18 no. X.F. 2
80 no. 196 (ph.)	=	*JHS* 62 (1942) 18 no. X.F. 3
80 no. 197 (ph.)	=	*JHS* 62 (1942) 18 no. X.F. 1
81 no. 198	=	H.F.Lutz, *Egyptian tomb steles and offering tables* (Leipzig 1927) 8, 22 Pl. 42 no. 82
81 no. 199	=	H.F.Lutz, *op.cit.* 8, 22 Pl. 42 no. 83
82/83 no. 204 (ph.)	=	cf. our lemma no. 1600.

1546. Akoris. Corpus. In a review of the Corpus of E.Bernand (*SEG* XXXVIII 1677) H.Heinen, *BO* 49 (1992) 745-752, comments on the following nos.: **1** (*OGIS* 94; *SB* 8309; *SEG* XXIV 1208*): Isis' epithet Μωχιάς should be connected with Egyptian m3j-ḫnt indicating Ammon worshipped as 'vorderer Löwe'; **3** (*IGR* I 1138; *SB* 8802; *SEG* XXXVII 1622*): the combination of Domitian's title Γερμανικός and the date (ἔτους) β′ is problematic; cf. already *SEG* XXXVIII; **7**: the patronymic of the dedicant ([Καλ ?]λίδωρος ὁ καὶ Ἀμμώνιος, son of Ἡρακλείδης) should be connected with the cult of Chons (equated to Herakles) in Akoris; the two statues he dedicated to Ammon, Souchos and the theoi synnaoi probably represent the Dioskouroi in the form of crocodiles: cf. the dedication of a statue of the Διόσκουροι σωτῆρες to Ammon in **19**, likewise '(Krokodil)brüder' (rather than a dedication in fulfillment of a vow made to the Dioskouroi; so already J.Bingen: cf. *SEG* XXXVIII 1677 on p. 506); also the statue of the Great Souchos in **13** has probably the form of a crocodile or a 'Mischwesen' containing part of that animal. Like Μωχιάς, names containing the element μιχώντης (Σενπετεμιχώντης in **54**; Σενπετεμιχόντης in **135**; Πετεμιχώντης in **88**; Χενπετεμιχώντ(ης) in **105**; cf. also Bingen, *l.c.*) refer to the cult of the 'vordere Löwe' in Akoris.

1547. Alexandria. The gymnasium. F.Burkhalter, *BCH* 116 (1992) 345-373, occasionally uses inscriptions, mainly from Alexandria or relating to gymnasia, in her study of the Alexandrian gymnasium and its function.

1548. Alexandria. Dedication by the ex-president of an association, 22 B.C. or 22 A.D. *SB* 312. A.Łajtar, *JJP* 22 (1992) 31/32 no. 7, suggests restoring the text as follows.

Πασίων [τοῦ | δεῖνος] | τοῦ [δεῖνος προσ]|τα[τήσας] τῆς |
Ἀπολλονιακῆ[ς] || συνόδου ἀνέ|θηκε · (Ἔτους) η′, Τῦβι η′

Πασίων [. . .] | του Ἀνούβι[δι] | ταιε [....] τῆς | Ἀπολλονιακῆ[ς] || συνόδου ἀνέ|[θ]ηκε · (Ἔτους) η′, Τῦβι η′, *SB*.

1549. Alexandria (Kôm el-Dikka). Dedication by an ex-president of an association, early Imperial period. Black granite statuette base discovered in the debris of a house in a late Roman habitation quarter; two square holes in the top surface. Ed.pr. A.Łajtar, *JJP* 22 (1992) 29-36 (ph.).

[Ἀ]μμώνιος μυροπώλης προστα[τήσ]α⟨ς⟩ τὸ [.. |
(ἔτος)] Καίσαρ[ο]ις ἀνέθηκεν ON‖CN τῇ συν[όδῳ]

3. --ATO, lapis ‖ ed.pr. collects various dedications by ex-prostatai to their synodoi: *SB* 12, 312 (cf. our lemma no. 1548), 591, 639 (with 6047), 983, 6211, 7307, 7327, 8548, 8676, 8775, 8790/8791, 8795, 8838, 8841, 10714 ‖ 4-5. ONCN: ed.pr. rejects ὅ⟨ν⟩ον and plays with ⟨τ⟩ὸν ⟨ἐ⟩ν τῇ συνόδῳ ('a statuette of him, who (is) in the synodos') but ultimately prefers a non-liquet.

1550. Alexandria. Fragment of an epitaph, early Hellenistic period. Painted stele with representation of a seated woman and two standing children at left; now in the Louvre. Ed.pr. E.Bernand, *op.cit.* (cf. our lemma no. 1499) 93 no. 38: - - -]AṆ[- - -

Ṇ or Ṃ, ed.pr.

1551. Alexandria. Epitaph of Arsinoe and Trebemis, 2nd/1st cent. B.C. Loculus slab with painted representation of a seated woman, joining hands with a young boy standing in front of her; above the woman an inscription painted in brown and red; now in the Louvre. Ed.pr. G.Ville, *RA* (1969) 273-285; republished by E.Bernand, *op.cit.* (cf. our lemma no. 1499) 104/105 no. 52 (ph.): Ἀρσινόη, Τρεβῆμι, | χαίρετε.

The second name and the final two letters of χαίρετε may have been added later, ed.pr., who points out that originally this may have been the epitaph of Arsinoe who takes leave of her son; in a later stage the prematurely deceased son was added and the dexiosis-scene was supposed to refer to the re-union of mother and son in the hereafter; Τρεβῆμις: attested in Lycia, Pisidia and Cilicia, ed.pr.

1552. Alexandria ? Inscription on a terracotta statuette, ca. 200-100 B.C. Terracotta statuette representing a caricature of a pygmy peasant riding on his huge phallos, partly clad in a loosely fixed tunic, wearing a pointed cap and bearing a yoke from which two small amphoras hang at right and a basket at left; inscription incised before firing on the back; now in the Musée du Louvre in Paris. Ed.pr. S.Besques, *op. cit.* (cf. our lemma no. 985) 124 no. D 4530 (ph.): Ποτάμωνος.

1553. Alexandria. Inscription on a gem, ca. 100 B.C.-100 A.D. *Catalogue Vente Hoffmann 1886* no. 215. Garnet cameo with representation of a child's head on an oval gold plaque surrounded by a double cord; on the reverse two small ears; inscription 'en traits cordelés

et bouletés'; now in the Cabinet des Médailles of the Bibliothèque Nationale at Paris. Edd.pr. S. Bakhoum, M.-C.Hellmann *art. cit.* (cf. our lemmata nos. 1617-1635) 173: K Σ. A gold ring inscribed K Σ was published by W.Froehner, *Collection du château de Goluchow, L'orfèvrerie* (1897) no. 66.

1554. Elephantine. Visitors. Cf. H.Maehler, *'Visitors to Elephantine: who were they ?'* in *op.cit.* (cf. our lemma no. 1504) 209-215, for an analysis of the people who dedicated inscriptions in the area of the temple of Chnoum (2nd cent. B.C.) and graffiti (Roman period). Cf. J.Bingen, *BE* (1994) no. 689, who points out that one of the inedita, mentioned by M., runs: τόπῳ ἀπὸ Λιβοίης (on the paving of the temple-court, in a tabula ansata). B. rejects a name Τοπώ. On 209/210 brief comment on and translation of *IThSy* 242/243; on 212 brief comment on *IThSy* 294.

1555. Elephantine. Fragments of a decree of the synod of the Egyptian priests, 243 B.C. Fifty-six fragments of granite stone now in the Louvre; nine fragments (nos. 1-9, which themselves consist of joining fragments) have some substance; the remaining ones (no. 10.1-27) are insignificant. Ed.pr. E.Bernand, *op.cit.* (cf. our lemma no. 1499) 7-17 (ph.), who combines the first three fragments into one running text of LL. 1-4. J.Bingen, *CE* 67 (1992) 319-327, inserts Bernand's fragments 4.3 and 10.25 into L. 1, whereas fragment 10.11 can be accommodated in LL. 3/4; moreover, he points out, on the basis of autopsy, that *SEG* XVIII 628 (*SB* 10036; cf. *SEG* XLI 1599), now in Uppsala, belongs to the same stele; contra J.Schwartz, *ZPE* 91 (1992) 83/84, who supposed that the Louvre and Uppsala fragments belonged to two different copies of the same synodal decree. Bingen presents the following combined text of *SEG* XVIII 628 and Bernand, fr. 1-3, 4.3, 10.25 and 10.11; his text supersedes that of Bernand. We do not reproduce the other fragments published by E.Bernand; cf. Bingen, *art.cit.* 326/327 for a series of observations on some of these fragments.

Βασιλ[εύ]οντο[ς Πτολε]μαίου τοῦ Π[τολ]εμαίου κ[αὶ Ἀ]ρσι[νόης
Θεῶν Ἀ]δελφῶν, ἔτου[ς π]έμ̣[πτου ἐ]φ' ἱ[ερέως Ἀριστοβούλου τοῦ
Διοδότου]
Ἀλεξά[ν]δρου κ[αὶ Θεῶν Ἀδε]λφῶν κα[ὶ Θε]ῶν Εὐεργε[τ]ῶν,
[κανηφόρου Ἀρσ]ινόης [Φιλαδέλφου Ἰ]α̣[μνείας τῆς Ὑπερβάσσαν-
τος, μηνὸς - - - -]
τρεισκ[αι]δεκάτη[ι, Αἰγυπτίων δὲ Φα]ῶφι δωδεκάτη[ι, ψήφι]σμα ·
[οἱ ἀρ]χιερε̣[ῖς καὶ] προφ[ῆται καὶ οἱ εἰς τὸ ἄδυτον εἰσπορευόμενοι
πρὸς τὸν στολισμὸν τῶν θεῶν]
4 καὶ πτε[ρο]φόραι καὶ [ἱερογραμματεῖς καὶ ο]ἱ ἄ̣[λλοι ἱερεῖς οἱ
συ]ν[α]ντή[σαντε]ς ἐκ̣ [τῶν κατὰ τὴν χώραν ἱερῶν - - - - - - - - - -]
Θεαδ̣ε̣λφείων [-]
Πτολεμα[ίου] καὶ Ἀρ[σινόης - ἐπι]-
μέλειαν π[επ]οίητα[ι -]

8 καὶ τῆς κα[θεσ]τηκυ[ίας -]
βασιλικ̣[-]
καὶ πο[-]
παρὰ τ̣[-]

1. ἔτου[ς] ἐν[δεκάτου, S., who dates the text to 237 B.C.; π]έμ̣[πτου, Bingen, who opts for 243 B.C. (3 December) || 2. in fine: perhaps Γορπιαίου, Lanciers apud Bingen || 5. [Θεαδε]λφείων, *SEG* XVIII; καὶ Θεαδ[ε]λφείων, S. || 8. - - 7- - τηκυ - -, *SEG* XVIII; καὶ τῆς κα[. .]?[-, S. || 9. βασιλι[σσ-, S. || 11. παρα.[-, S.

1556. Elephantine. Letters of Kleopatra III and Ptolemy IX Soter II and other documents concerning the award of privileges to the priests of Chnoum in Elephantine, 117/115 B.C. *ITh Sy* 244 (cf. our lemma no. 1500, comp. num. under *OGIS*; *OGIS* 168; *GIBM* 1066; *SEG* XL 1559*; cf. XXXIX 1675 on p. 530). Republished for the greater part by F.Piejko, *BASP* 29 (1992) 5-24, with numerous restorations. We do not reproduce his text, since the restorations are often exempli gratia and gratuitous, in spite of the many parallels adduced by P.

1557. Elephantine. Fragment of the dedication of a building, Byzantine period. Four sandstone fragments, three of which (**b**, **c** and **d**) join; they are part of a curved cornice; now in the Louvre. Ed.pr. E.Bernand, *op.cit.* (cf. our lemma no. 1499) 185 no. 126 (ph.).

a) [---] τοῦ ὁσίου Ἀβ(βᾶ) Ἰακκώ[β ---]
b-d) [---- ἐκ ? σπου]δῆς καὶ προαιρέσεως, Θεοφάνης Δ̣[---]

a) ΑΒ^{S}, lapis; the monument was built under the aegis of a certain Jacob, whose function was mentioned in the lost part, ed.pr., who suggests initio [ἐπὶ] or [ὑπὲρ σωτηρίας] etc.

1558. Elephantine. Epitaph of the monk Sansnos, not before 325/350 A.D. Yellowish sandstone stele broken at all sides; preserved are a column and part of a triangular pediment; inscription in the field under the pediment; under the inscription a cross between two palms; now in the Louvre. Ed.pr. E.Bernand, *op.cit.* (cf. our lemma no. 1499) 161/162 no. 109 (ph.): v v ΧΜ[Γ] v v | Σανσ[ν]|ῶς μ[ο]|ν⟨α⟩χό[ς]

1. For ΧΜΓ cf. *SEG* XXXIX 1612 and 1838 and our lemma no. 1828 || 4. ΝΟΧ, lapis.

1559. Elephantine. Two fragments. Two fragments of a yellowish sandstone block broken on all sides; now in the Louvre. Ed.pr. E.Bernand, *op.cit.* (cf. our lemma no. 1499) 182/183 no. 122 (ph.).

1) [- - -] EIEM
[- - -] TOIC
[- - -] KΔI
4 [- - -] IϚ
_ _ _ _ _ _

2) TAE [- - -]
Π̣ΔΟ̣ [- - -]
PIC [- - -]
- - - - - - - - -

1560. Fayum. Hawara. Epitaph of Theon, son of Herakleides, Imperial period? *I.Fayum* I 43. P.J.Sijpesteijn, *ZPE* 93 (1992) 151/152 no. 3, reads LL. 5/6 as follows: (ἔτους) ϛ′, Χοιὰκ̣ | ιθ′ ((ἔτους) ϛ′ Χοιὰ⟨κ⟩ θ′ | (ἔτων) ιθ′, *I.Fayum*). The mason first inscribed ΧΟΙΑΘ; then he corrected Θ into K and added the day (ΙΘ′) on a separate line.

1561. Fayum. Theadelphia. Dedication to the Dioskouroi, 127/128 A.D. *I. Fayum* II 123. P.J.Sijpesteijn, *ZPE* 93 (1992) 152 no. 4, reads in L. 8: [Ἁθ]ὺ̣ρ̣ ια̣′ (or ιδ̣′) (Χ̣ο̣ι̣ὰ̣[χ] --, *I.Fayum*).

1562. Fayum. Inscription on embroidery, Christian period. Embroidered fabric with three identical inscriptions (white on red and red on white); now in the Cabinet des Médailles of the Bibliothèque Nationale in Paris. Edd.pr. S. Bakhoum, M.-C.Hellmann *art. cit.* (cf. our lemmata nos. 1617-1635) 184: Ὁ θεὸς ἐπιβόηθος.

1563. Kargeh Oasis. Douch. A treasure. M.Reddé, *Douch* 4. *Le trésor. Inventaire des objets et essai d'interprétation* (DFIFAO 28; Cairo 1992), publishes the objects found in a treasure from the late Roman Empire: a priestly crown (38-52, with reference to epigraphical texts mentioning priests wearing a crown with the image of the deity), and a pectoral containing a gold bust of Sarapis: originally a dedication from ca. 200 A.D. but re-used and inscribed on the back with Βάσσος, crosses, ΧΘΓ (Χριστὸς Θεὸς γεννᾷ ?; cf. our lemma no. 1828), ΦΟΚ, Εὐμαθής, and a series of magic (or Christian) graffiti. Non vidimus; cf. M.Sève, *BE* (1994) no. 155.

1564. Kasr el-Banat. Signature of Annion, undated. A.Bernand, *De Koptos à Kosseir* (Leiden 1972) 4a. P.J.Sijpesteijn, *ZPE* 93 (1992) 151 no. 1, argues that Ἀ̣δ(ριανοῦ) γ′ in L. 1 does not indicate the third year of the reign of Hadrian (119 A.D., Bernand), but the third day of the month Ἀδριανός. The text cannot be dated more precisely than after the introduction of this month name. J.Bingen, *BE* (1993) no. 683, questions both interpretations.

1565. Koptos. Dedication to Sarapis, 236/237 A.D. *SB* 7473; *SEG* VIII 658; A.Bernand, *Les portes du désert* (Paris 1984) 88. P.J.Sijpesteijn, *ZPE* 92 (1992) 197-200, suggests restoring in L. 3: Μ(ᾶρκος) Αἴλ(ιος) Αὐ[ρηλιανὸς Δι]ονύσιος (*SB, SEG*: Μ(ᾶρκος) Αἴλ(ιος) Αὐ[ρ(ήλιος) -- Δι]ονύσιος; B.: Μ(ᾶρκος) Αἴλ(ιος) Αὐ[ρήλιος Δι]ονύσιος). He also suggests a new restoration for LL. 10-21 (with a lacuna of unknown length between fragments c and d: LL. 13-20). His restoration yields the date indicated in the heading (the restoration of the previous editors yielded 223/224 A.D.). According to S., a prefect of Egypt, --]alerius [--, mentioned in L. 21, has to be inserted between the prefects Maevius Honoratus and L.Lucretius Annianus (Οὐ]αλερίου is excluded by the new date proposed by S.). J.Bingen, *BE* (1993) no. 670, however, points out that S. has overlooked E.Bernand, *ZPE* 62 (1986) 222/223 (cf. *SEG* XXXIV 1520 and 1563-1592), who read the name of the prefect in L. 21 as Οὐ̣[α]λερίου. According to B., this seems to ruin S.' restoration of the long titulature of Maximinus and Maximus.

ἔτους γ΄ Αὐ[τοκράτορος Καίσαρο]ς
[Γαΐ]ο̣[υ Ἰουλίου Οὐήρου]
[Μ]α̣ξ̣[ιμίνου Εὐσεβοῦς Εὐτυχοῦς]
Σε[βαστοῦ Γερμανικοῦ μεγίσ]-
[του Δακικοῦ μεγίστου Σαρμα]-
[τικοῦ μεγίστου καὶ Γαίου]
[Ἰουλίου Οὐήρου Μαξιμίνου Γερ]-
[μανικοῦ μεγίστου Δακικοῦ]
[μεγίστου Σαρματικοῦ μεγίσ]-
[του τοῦ ἱερωτάτου Καίσαρος]
[Σεβαστοῦ υἱοῦ τοῦ Σεβαστοῦ]
[....].[ἐπὶ ..]αλερίου [.....]
[ἐπάρχο]υ Αἰγύπτου.

11-14: [Μάρκ]ο̣[υ Αὐρηλίου Σευήρου | Ἀλ]ε̣ξ̣[άνδρου Εὐσεβοῦς Εὐτυχοῦς] | Σ̣ε[βαστοῦ ... ...]..[... ... ἐπὶ | ....]υ̣[... Οὐ]αλερίου [... ...], *SB, SEG*; B. reads in L. 14: ι....]Υ̣ [ἐπὶ] Οὐ̣[α]λερίου [--- .

1566-1567. Koptos. Two epitaphs, Roman period. A.Abdalla, *op.cit.* (cf. our lemmata nos. 1516-1544) 86/87 nos. 210 and 211 (ph.), publishes the following stelai (cf. the introduction of our lemmata nos. 1516-1544).

1566: 86 no. 210. **Epitaph of Pebos.** Inscription with three lines of demotic and two lines of Greek: Πεβως Πετεαρποκράτου | ἄρχων Κόπτου

1567: 86 no. 211. **Epitaph of - - -]ephmois, undated:** [.]ε̣φμοις Ἀπολλῶτος

Perhaps [Ψε]νφμοις or [Σε]νφμοις, ed.pr.; we give Bingen's reading.

1568. Koptos. Epitaph of Aristonikos, Roman period. W.M.F.Petrie, *Koptos* (London 1896) 35 no. X. Republished by A.Abdalla, *op.cit.* (cf. our lemmata nos. 1516-1544) 85/86 no. 209 (ph.). J.Bingen, *CE* 69 (1994) 359, points out that the text was already discussed in SEG XXXIV 1589. On the basis of A.'s photo he now presents the following text.

Ἀριστόνεικος Διδύ[μ]ο̣υ̣ | ἀδελφός, ἐτῶν ε̣[ἴκοσι] | ἑπτά, μηνῶν ἐν[νέα] |, εὐψύχει

'Aristonikos fils de Didymos, (mon ?) frère', B., who points out that either the deceased was the brother of the person who erected the stele or this stele stood next to another stele which carried the name of Didymos' other son.

1569. Koptos. Epitaph of Petearphes. J.Strzygowski, *Koptische Kunst* (Vienna 1904) 17/18; G.Duthuit, *La sculpture copte* (Paris 1931) 31 Pl. II D. Stele representing the bust of a man, clad in mantle and tunic, with arms folded across his chest, holding a wreath of flowers in his right and an unidentifiable object (a rod or a tightly bound wreath) in his left hand; above the right shoulder of the man a Greek text. Republished by A.Abdalla, *op.cit.* (cf. our lemmata nos. 1516-1544) 88/89 no. 225: perhaps Πετεάρφης (Πεταρωηλ, S., who under the name read an ω and η; further down perhaps OY).

1570. Memphis. Dedication by Horion, later Ptolemaic period. Limestone block found in the Serapeum and now in the Louvre; published by Héron de Villefosse-Michon, *Musée du Louvre. Département des Antiquités grecques et romaines. Acquisitions de l'année 1897* (Paris 1898) 3 no. 21; republished by E.Bernand, *op.cit.* (cf. our lemma no. 1499) 67 no. 23 (ph.; guidelines): Ὡρίων ἀνέθηκεν | ἐπ' ἀγαθῷ.

1571. Memphis. Signature, 4th/3rd cent. B.C. Graffiti incised on six limestone sphinxes who aligned the street leading to the Serapeum; now in the Louvre. E.Bernand, *op.cit.* (cf. our lemma no. 1499) 184 no. 125, mentions the following graffiti:

a) Σόφ[ρω]ν | δοῦλος b) Βοΐδας ἥκω

1572. Mit-Salama. Stamp on a terracotta fragment. Small terracotta fragment with stamped inscription; now in the Cabinet des Médailles of the Bibliothèque Nationale in Paris. Edd.pr. S.Bakhoum, M.-C.Hellmann *art. cit.* (cf. our lemmata nos. 1617-1635) 176: Ἡρακλείδης

Undated by edd.pr. || inscription in three lines (line division not indicated by edd.pr.).

1573. Mons Claudianus. The architect Herakleides, 113-117 A.D. J.Bingen in *op.cit.* (cf. our lemma no. 1575) 47/48 (cf. also W.Van Rengen, *ibidem* 62/63), republishes and discusses the three inscriptions recording the ἀρχιτέκτων Herakleides, who is now also on record on several ostraka (*ibid.* nos. 27-34): **1)** *IG* XIV 2421 (*IGR* I 530; Rome, 113-117 A.D.); **2)** *IGR* I 1260 (*SEG* XXXVI 1401*; A.Bernand, *Pan du désert*, Leiden 1977, no. 41; Mons Claudianus; **3)** A.Bernand, *Pan* no. 40 (Mons Claudianus; B. points out that nothing is visible of a first line [Τρα]ι̣α̣νοῦ read by ed.pr. T.Kraus and followed by Bernand). Cf. also our lemma no. 1576 app.crit. ad L. 2.

1574. Mons Claudianus. Bilingual building inscription, ca. 108/109 A.D. Granite lintel found near the entrance of the room of the cisterns; on the inscribed front two vertical lines creating three separate 'panels'. Ed.pr. J.Bingen, *BIAO* 92 (1992) 15/16 (ph.).

Traianus	Fons abundans	Τραιανὸν
Dacicus	aquae felicis	Δακικόν

Small oblique strokes after each word in the first and third panel; dots between the words of the central panel || cf. *IGR* I 1259 (*CIG* 4713c; A.Bernand, *Pan du désert*, Leiden 1977, no. 37; *SEG* XXXVI 1399*; for the discovery of this inscription in 1823 see W.E.H.Cockle, *CE* 67, 1992, 337-340): altar dedicated in 108/109 A.D. in the Serapeion and inscribed fons felicissimus Traianus Dacicus and ὕδρευμα εὐτυχέστατον Τραιανὸν Δακικόν; our new inscription shows that 'Traianus Dacicus' is the name of the fountain, fons felicissimus a laudatory qualification. It is unclear whether it was built or reconstructed during the reign of Trajan, ed.pr.

1575. Mons Claudianus. Rock-cut inscription, 98-117 A.D. ? Engraved in large letters on the rock wall of quarry no. 83 (Peacock). Ed.pr. J.Bingen in J.Bingen, A.Bülow-Jacobsen, W.E.H.Cockle, H.Cuvigny, L.Rubinstein, W.Van Rengen, *Mons Claudianus. Ostraca graeca et latina* I *(O.Claud. 1 à 190)* (Inst. fr. d'arch. orient. du Caire, Documents de Fouilles 29; Cairo 1992) 43 (ph.): Ἱερω(νύμου)

Hieronymos can probably be identified with the homonymous ἀρχιτέκτων on record on ostraka of the Trajanic period from Mons Claudianus, B.

1576. Mons Claudianus. Rock-cut inscription, ca. 107 A.D. Inscription cut into the grano-diorite rock wall of a quarry. Ed.pr. H.Cuvigny in C.Décobert (ed.), *Itinéraires d'Égypte. Mélanges offerts au père Maurice Martin s.j.* (Inst. fr. d'arch. orient. du Caire; Cairo 1992) 73-88 (ph.; translation): Σεραπίωνος | ἐργοδότου | Νικοτύχαι

1-2. A homonymous ergodotes is on record in *op. cit.* (cf. our lemma no. 1575) inv. 4106, but Serapion is a name too common to allow identification, ed.pr., who presents a survey of the other names inscribed in the quarries of Mons Claudianus. In A.Bernand, *De Koptos à Kosseir* (Leiden 1972) no. 54 (Λ Ἐπαφρ(οδείτου) Καί-

σαρος) she suggests reading λ(ατομία); the same imperial slave is on record in *ibid.* no. 55 and in A.Bernand, *Pan du désert* (Leiden 1977) nos. 42/43 || 2. ἐργοδότης: like the ἀρχιτέκτων Herakleides (cf. our lemma no. 1573), Serapion is a contractor responsible for a quarry; cf. *SEG* IV 439 (Miletos), where the functions of ἀρχιτέκτων and ἐργοδότης are combined in one person; in Mons Claudianus, however, the responsibility of the architekton is probably larger (more quarries) than that of an ergodotes. The ergodotai did not lease (part of) quarries for their own profit but worked under the direct supervision of the imperial administrators, ed.pr., who on 84-88 studies the evidence for ergodotai of Mons Claudianus from ostraka, and on 78-83 collects epigraphical, papyrological and literary sources for ἐργοδότης (ἐργοδοτεῖν): two meanings in the sources: either 'chef de chantier', or 'celui qui passe commande d'un travail, qui procure un emploi'; in documents there is a geographical division: the term has the first meaning in Egypt, the second in Asia Minor || 3. name of the quarry, unattested so far (perhaps: sc. αἱ κίονες); this composite is known as an anthroponym only: Νικότυχος, Νικοτύχη, ed.pr., who also refers to combined occurrences of νίκη and τύχη vel sim. || perpendicularly engraved 0.24 cm under the omikron of L. 3: Σαρ (perhaps a first attempt at engraving the same inscription), ed.pr.

1577. Mons Claudianus. Dedication to Zeus Helios Sarapis, ca. 110-114 A.D. *CIG* 4713e; J.G.Milne, *Greek Inscriptions. Catalogue général des antiquités égyptiennes du musée du Caire* (Oxford 1905) 34/35 no. 9277; *IGR* I 1254; *SB* 8323; A.Bernand, *Pan du désert* (Leiden 1977) no. 38 (cf. *SEG* XV 865, XXXVIII 1673). E.Bernand, *ZPE* 91 (1992) 221-225 (dr.; translation), reproduces the copy and transcription of S.Sharpe, *Egyptian Inscriptions from the British Museum and other Sources* I (London 1837) pl. 81 and II (1841) no. 81. He notes that the stone is described by S. as a 'tablet' (stele); it must be an altar. He comments on the date of the inscription which must be close to that of A.Bernand, *op.cit.* no. 39, i.e. after 114 A.D.; A.B. dated the dedication to 98-117 A.D. For this text and the architect Apollonios, also on record in several ostraka (nos. 15-18), cf. now also J.Bingen in *op. cit.* (cf. our lemma no. 1575) 39-41; B. and W.Van Rengen, *ibidem* 61, date the text to ca. 110-114 A.D.

Διὶ Ἡλίῳ μεγάλῳ
vacat Σαράπιδι, vacat
ὑπὲρ τῆς τοῦ κυρίου
Καίσαρος Τραιανοῦ
τύχης, ἐπὶ Ἐνκολπίῳ
ἐπιτρόπῳ καὶ Κουίντῳ
Ἀκκίῳ Ὀπτάτῳ (ἑκατοντάρχῳ), Ἀπολλώ-
νιος Ἀμμωνίου Ἀλε-
ξανδρεὺς ἀρχιτέκτων
ἀνέθηκεν ὑπὲρ τῆς σωτη-
ρίας αὐτοῦ πάντων ἔργων

5. For the procurator Encolpius cf. now J.Bingen in *op. cit.* (cf. our lemma no. 1575) 42 || 7. ℔ = (ἑκατοντά)ρχ(ῳ), A.B.; the copy of S. gives a plain P without any mark: this sign is sometimes used to indicate ἑκατόνταρχος, E.B.; Q.Accius Optatus is now also on record as ἑκατόνταρχος in *O.Claud.* (cf. our lemma no.

1575) 48; cf. also W.Van Rengen, *ibidem* 61/62 ll 9. for the architects Herakleides and Hieronymos see our lemmata nos.1573 and 1575 ll 10-11. CωTHP IPIAC, copy of S. ll 11. αὐτοῦ, A.B.

1578-1579. Pelusium. Two inscriptions. Edd.pr. M.A.El-Maksoud, J.-Y. Carrez-Maratray, G.Wagner, *CRIPEL* 14 (1992) 85-90 (dr.); cf. J.Bingen, *BE* (1993) no. 659.

1578: 86-88. **Area of: Esh-Shoada. Epitaph of Hegesandros, late 4th/3rd cent. B.C.** Rectangular limestone block; tympanon and corner akroteria in relief; inscription in a recessed field between two columns with volute capitals in relief.

Ἡγήσα|νδρος | Ἀρτεμιδώρου

1579: 88-90. **Inscription on a grindstone, late Roman period.** Fragment of a basalt grindstone; built into a tower of the East wall of the fortification of Pelusium on Tell Farama: Λουκί[ου] | Ἄλυπ[ίου]

Edd.pr. collect examples of Ἄλυπος (Hellenistic period) and Ἀλύπιος/Alypius (not frequent before the 3rd cent. A.D.). They argue that the latter name was popular in Neo-platonic and Christian circles.

1580. Sheikh Zouede. Mosaic inscriptions, 4th cent. A.D. *SEG* XLI 1636. A. Ovadiah, C.Gomez de Silva, S.Mucznik, in *Tesserae. Festschrift für Josef Engemann* (JAC, Ergänzungsband 18, Münster 1991) 181-191, return to the mosaics and their inscriptions. Date: 350-450 A.D.

1581. Syene. Restoration of a wall, 6th cent. A.D. *SEG* VIII 782 (*SB* 7800; *IThSy* 237). Republished by W.Van Rengen, *CE* 67 (1992) 335/336, who returns to the text of *SB*; the latter corrects *SEG* VIII (= *IThSy*) in two minor points: in L. 5 πρίγκι(πος) rather than πρίνκι-(πος) should be read, and in L. 7 ὅρο[α]ς rather than ὅρας. Comment on: **1)** Φλαουΐων (L. 1): a honorific name belonging to all three names in this text: Ὀνωφρίου (L. 1; not a patronymic as stated in *IThSy*), Λεοντίου (L. 4) and Ἡρακλείου (L. 5); **2)** ἀπὸ τριβούνων (L. 2): 'ex-tribun' rather than 'le loyal tribun'; **3)** the titulature of Flavius Onophrios (LL. 1-4): a papyrus from Syene records a λαμπρότατος καὶ καθωσιωμένος ἀπὸ τριβούνων καὶ τοποτηρητὴς τοῦ λιμίτου (cf. ἐπικειμένου τῷ λιμίτῳ διάγοντος ἐπὶ τῶν τόπων in our inscription); **4)** τὸ μέρος τοῦτο τοῦ τείχο⟨υ⟩ς τὸ ἐπὶ τὸ ὄρος (LL. 6/7): 'the part of the wall towards the desert' rather than 'the part of the wall (touching) on the hill' (so *IThSy*).

J.Gascou, *T&MByz* 12 (1994) 335 note 69, independently puts forward the same remarks on the text and its interpretation.

1582. Tell el-Amarna. Greek-Aramaic amulet, 5th cent. A.D. Rectangular silver tablet; inscription in Greek and Aramaic: LL. 1-6 consist of magic signs and syllables in Greek letters, with groups of vowels set in a 'winged' formation, just left of the center of the tablet (L. 6a); after an Aramaic section (LL. 7-29 initio) the Greek syllables and signs resume (LL. 29-38); reported to have come from Tell el-Amarna; now in the Ashmolean Museum in Oxford (presented in 1921 by J.G.Milne from his Amherst sale, lot 371). Edd.pr. R.Kotansky - J.Naveh - S.Shaked, *Muséon* 105 (1992) 5-27 (ph.; dr.; translation; ample commentary on the magic terms [for various terms cf. now also R.Kotanski, *Greek magical amulets. The inscribed gold, silver, copper and bronze lamellae.* Part I: *Published texts of known provenance* (Opladen 1994)]). We present the Greek text.

vacat [? ca. 10-12]ορ και ακκερσαως vacat
[vacat ?] (magic signs) [ca. 2-3].κεβονε βαρκεβω πανκεσουϛ Γαβριὴλ, Ἰαω (magic signs)
Ἀχραμμ⟨α⟩χαμμαρι Σεμεσιλαμ
vacat [ca. 3-4] (magic signs) [ca. 2] (magic sign) Ἰαω Ἰεω αι (magic signs) Ῥαφαὴλ (magic signs)
εμου εεεε φαωθα αβρωθ ιω αωμυαξ η και δοζβαωχ
4 Μαρμαρ[ca. 3]φυλαγ[ca. 4]υνε εβρωνθατω ιουε βιαμπληξ αλανχα νωθι Ἀρσενοφρυ
παρκερβωθ Φρε Μαρμαραυωθ σατραπερκμηφ σεμεφ Ἀβλαναθα-
ναλαβα Δα[μναμ]ενεὺϛ [Ἰαω] Ἀδωναϊ Ἐηλωε Σαβαὼθ μαυλαχδεδα Μαρμιωουθ
ιλωβραταωθ αβραθιαραρ (magic signs)
(magic signs)
6a ('winged' formations and magic signs):

ηηη	εεε	αα	ωωωω	οοο	ιιιι	αεμιουω
ηηη	εεε	αα	ωωω	ουυ	ιιι	αεμιου
ηηη	εεε	αα	ωω	οοου	ιι	αεμιο
ηηη	εεε	αα	ω	οοοου	ι	αεμι
ηηη	εεε	αα		οοουυ		αεμ
ηη	εεε	αα		οουυ	ιαω	αε
η	εεε	αα		ουυ	ιαω	α
	εεε	αα		ου	εω	
	εε	αα		υ	ω	
	ε	αα			αββα αβ[βα]	
		αα			αββα α̣β̣β̣[α]	
		α				

29 τ̣οτη αχθρικ ψ̣ιμου φουδορ πεβρβουθ αραμ σαβουχ σουχα εχιναση̣θ τηηραι̣ωρ-
την μαλεββεσα φει ἐν ὀνόματι ανοχ ιουσαδδεφαραημε
[...]ημε μιχαη, υἱὸς αἰλεήμων, αὐτὸ τὸ φυλακτήριον αἰβραϊστὶ (magic signs resembling
[square] Hebrew, old Hebrew and Samaritan letters, interspersed with): ωαε̣ (magic sign) αιω
(magic sign) αω (magic sign) αι (magic sign) αι (magic sign) αυτ̣ιες
α̣τιν η χιρ Β̣ειν̣ετα υτη ιη χαχαη χαχαταλ̣αχ ιω ηχιη ιεου ια ιω αι ιω τα δυ.[...].ιη
ιη ω Ὀσορνωφρης θεὸϛ ω φυλάξ⟨α⟩τε τὸν Ἰωάνην ὃν ἔτεκε-

32 ν μήτηρ Βενενάτα ἀπὸ πάντον δεμόνον ἀπαντήματος, εἰ δυνατ[ὸ]ν ἐν βυσσίνῳ,
(magic signs) εἰ δὲ ἐν ῥάχκῳ λινῷ (magic signs) ἐξορκίζο σε, (magic signs) οωκ
(magic signs) παυινσασυρμι παντα ιαω ΥΧ Σεσενγε[ν]βαρφρανγης Ἀγραμαχαμαρη
καρθα Ἰαὼθ Σαβαὼθ Ἀδωναί (magic sign) ια (magic sign) ια (magic signs)
ια (magic sign) Ἀβραξας Μι/χαήλ, Γαβριήλ, κύριε ἐν כרוביל (magic signs) σουμαρθα
Ἀβραωθ ια (magic signs) ω
(magic signs) οιστρη (magic signs) ια υυει δδυυνειαι ι υυ (magic signs) υυυυυυβ νοοχα
36 (magic signs) ηε Επιαφ...λatrona θησαβπατ שלמה. ἀπόστηθι, ἐχσορκήζω σε κατὰ
τοῦ ὀνόματος Ἀδωναὶ Ἔλουε Σαβαώθ, τοῦ καθημένου ἐν τοῦ θρώνου δόξῃ καὶ βασιλεύ⟨ο⟩ντος καὶ ὑ ἄνγελοι ἵ στήκουσιν ἀνάμεσον τῶν ο⟨ὐ⟩ράνῶν, ἀπόστηθι καὶ φωβήθητε τὸ ὄνομα αὐτοῦ
(four magic signs)

Letters: irregular; the E appears both in the form H and η, and in the vowel series (L. 6a) it resembles a M; some letters seem to be cursive Latin (LL. 29, 31, 36), edd.pr. || traces of fire along the edges suggest that the amulet formed part of the gravegoods of a cremation burial; probably the amulet comes from the late Roman cemetery in the Northern Suburb of Tell el-Amarna, edd.pr. || exorcism of evil spirits and fever from John, son of Benenata (LL. 31/32). These names are presumably Christian, but the practitioner who wrote the spell belonged to the Jewish community (cf. below ad LL. 31/32). The Aramaic section bears little resemblance to the Greek text, except for the client's name: it is largely an incantation against demons and fever, though other afflictions (the evil eye, sorcery, a spirit of a dead person) are also named. Both the Greek and the Aramaic sections show evidence of inadvertent copying of instructions from an apparently bilingual magic formulary. Examples of amulets in both Greek and Aramaic are rare, edd.pr., who refer to *SEG* XLI 1553 || 1. these letters seem to have been centered in the middle of the tablet, with a long vacat on the right; the letters on the left, given as L. 2, do not join with L. 1. The division of the syllables is unclear, but ακκερ could be ακερ on record in a papyrus and explained as Egyptian ỉkr (= 'blameless', 'excellent', an epithet of Thoth), edd.pr. || 2. Gabriel, Iao: angel-names (cf. also LL. 3, 30 and 34); ΑΧΡΑΜΜΧΑΜΜΑΡΙ, tablet || 3. εμου: perhaps ἐμοῦ, edd.pr. || 4. ιουε: phonetic rendering of a Hebrew tetragrammaton; βιαμπληξ: magic name unattested so far; νωθι Αρσενοφρυ: this approximates Egyptian ntr Irj-ḥms-nfr ('the god Arsenophris' = 'the good companion'); Φρε: the Egyptian god R'e; σεμεφ: perhaps a variant or abbreviation of Semesilam (cf. L. 2), edd.pr. || 4-5. Ἀβλαναθαλναλαβα Δ̣α̣[μναμ]ενεὺ̣ς: the few fragmentary lines of the upper left corner do not align directly across with the letters of the fuller part of the text, but must have 'snaked' downward, edd.pr. || 5. this sequence of common magic names approximates the Hebrew 'Lord God of Hosts', edd.pr. || 6/6a. the line before the vowel formations is made up of magic signs. There is also a separate line of magic signs that begins on the left but extends only as far as the first series of vowels. 'Winged' formations of letters are common in magic; the formation of the seven vowels on the far right adds up to 28 elements, which corresponds to the phases of the moon, edd.pr. || 29. τ̣ο̣τ̣η -- φει: the division of these magic names is not completely certain; the Greek 'in the name of' seems to stand isolated; ανοχ = Hebrew 'I am'; the magic name that follows is unfamiliar, edd.pr. || 30. μιχαη: probably Michael, the archangel is meant; αἰλεήμων = ἐλεήμων, generally used of divine rather than of human mercy; the connection with υἱός is enigmatic: either perhaps a reference to Christ, or υἱοσαιλεήμ represents a miscopying of Ἰερουσαλήμ, a word to be connected to the following mention of 'the amulet in Hebrew'; cf. the Aramaic equivalent in L. 7: '(I bind) this amulet from Jerusalem'; αἰβραϊστί = Ἑβραϊστί ('the phylactery itself is in Aramaic'). What follows seems to be a series of magic characters resembling archaic Hebrew letters, which do not seem to yield any sense, interspersed with Greek vowels,

edd.pr. ‖ 31. ạτιν η χιρ Βεινετα υτη: written just above μήτηρ Βενενάτα (L. 32) and a garbled version of these words; ω 'Οσορνωφρης θεός: Egyptian Osoronnophris, edd.pr. ‖ 31-32. ὧν ἔτεκειν = ὃν ἔτεκειν; John is probably of a Christian family, but the existence of the Aramaic text suggests a survival of the Jewish community at Tell el-Amarna; if so, we have a Christian resorting to a Jewish exorcist; Βενενάτα = Latin Benenata, also a Christian name, edd.pr. ‖ 32. ἀπὸ πάντον δεμόνον = ἀπὸ πάντων δαιμόνων; εἰ δυνατ[ὸ]ν ἐν βυσσίνῳ, εἰ δὲ ἐν ῥάχκῳ λινῷ: this apparently mislocated phrase can be rendered: '... if possible, with fine linen; otherwise with a piece of rag (or ?) linen ...' (ἐν ῥάχκῳ = ἐν ῥάκκῳ = ἐν ῥάκῳ): probably isolated parts of instructions or marginal glosses copied from the scribe's source that tell on what material an amulet is to be written, or otherwise carried or wrapped up; ἐξορκίζο = ἐξορκίζω: conjuration of an unnamed demon (cf. L. 37), edd.pr. ‖ 33. παυινσασυρμι παντα: these letters may contain garbled Greek, e.g. παυίν (= παυείν) and πάντα, edd.pr. ‖ 36. ἐχσορκήζω = ἐξορκίζω; after the Aramaic word (= 'Solomon', or 'peace') a new sentence begins with the imperative directed against the afflicting demon (cf. L. 32); before the Aramaic word: unidentifiable names, edd.pr. ‖ 37. ΒΑΣΙΛΕΥΝΤΟΣ, ΟΡΑΝΟΝ, tablet; καὶ ὐ ἄνγελοι ἳ στήκουσιν ἀνάμεσον τῦν ο⟨ὐ⟩ράνῦν: read καὶ οἱ ἄνγελοι οἱ στήκουσιν ἀνάμεσον τῶν οὐράνων, or more likely οἱ ἄγγελοι ἱστήκουσιν (with a prothetic vowel). The switch to the nominative is unclear: either the writer intended the genitive, with the preceding phrase, or some preposition like ἐνώπιον dropped out, e.g. ⟨ἐνώπιον τοῦ⟩ ('before which') οἱ ἄγγελοι στήκουσιν; φωβήθητε: read φοβήθητι; the exorcistic command to a possessing demon, alluded to in L. 32, edd.pr.

1583. Tentyris. Inscription on a gold bell. Small gold bell with representation of the child Harpokrates and inscription. Seen by W.Froehner in the Antiquities market in 1912 and mentioned in a diary quoted by S. Bakhoum, M.-C.Hellmann *art. cit.* (cf. our lemmata nos. 1617-1635) 166: κορακοσήματος.

1584. Terenouthis. Ancestor cults. Cf. R.V.McCleary, *'Ancestor Cults at Terenouthis in Lower Egypt: a case for Greco-Egyptian Oecumenism'* in *op.cit.* (cf. our lemma no. 1504) 221-231, who studies the Greek habit of putting an obol in the grave, the funerary banquets on Greek stelai and the relation with the Egyptian cult of the ancestors; for Egyptian stelai with demotic epitaphs from Terenouthis cf. J.K.Winnicki, *ibidem* 351-360. Cf. J.Bingen, *BE* (1994) no. 682.

1585-1595. Terenouthis. Epitaphs. E.Bernand, *op.cit.* (cf. our lemma no. 1499) 105-108 nos. 53-55 (ph.) and 109-114 nos. 58-65 (ph.), publishes the following new epitaphs now all in the Louvre.

1585: 105/106 no. 53. **Epitaph of Atilion and his children, Roman period.** Limestone stele with relief representing a man reclining on a couch and holding a vase in his left and a patera in his right hand; to his left a small child in the pose of an orans; on the edge of the couch a jackall; the left side of the relief shows a small standing girl, who with her right hand puts an offering on an altar, a small funerary

stele, with inscription, topped by the hawk of Horus; above the altar the griffon of Nemesis, holding a paw on a wheel.

'Ατιλίων (ἐτῶν) μ΄, | Πλουσία | (ἐτῶν) δ΄, Χαιιlρήμων | (ἐτῶν) β΄, εὐψυlχεῖτε

1586: 106/107 no. 54. **Epitaph of Sosous, Roman period.** Limestone stele showing in relief a standing girl in the pose of an orans; inscription under the relief; guidelines. We give J.Bingen's text, *CE* 68 (1993) 299.

Σωσοῦς ἄωρ⟨ε⟩, ἄλυπlε, χρηστὴ ἐτῶν ἐννlέα, (ἔτους) γ΄, Φαῶφι λ΄

1-2. ἄωρ⟨ο⟩ς, ἄλυπl⟨ο⟩ς, ed.pr.; AΩPC, lapis

1587: 107/108 no. 55. **Epitaph of a mother and two daughters, ca. 150-200 A.D.** Limestone stele broken above and at left, with relief showing two small girls in the pose of orantes; to their left another larger person, badly preserved; inscription above and under the relief. Cf. J.Bingen, *CE* 68 (1993) 298/299, who argues that L. 1 belongs to an epitaph engraved under a second relief now lost.

[- - - -] HP (ἐτῶν) . ., (ἔτους) κ̣΄, 'Αθὺρ ια΄
relief
[- - -] I̲C ἡ θυγάτηρ (ἐτῶν) ιγ΄, Τρύγη (ἐτῶν) ζ΄
[- - -] A (ἔτους) κ΄, 'Αθὺρ ια΄, εὐψυχῖτε

1. --ηρ: the end of the mother's name rather than [ἡ μήτ]ηρ, ed.pr.; θυγάτ]ηρ, B. || this stele belongs to the so-called 'Series Kappa', with more than one deceased: probably victims of a local accident, ed.pr., who refers to Bingen's study of a series of epitaphs all dated to the 20th year, Hathyr 11 (cf. *SEG* XXXVII 1641: 2nd half of the 2nd cent. A.D.)

1588: 109/110 no. 58. **Epitaph of a mother and her son, Roman period.** White limestone stele with relief representing two columns supporting a pediment with akroteria and between the columns two standing persons in the pose of orantes: at left a young man and at right a woman; in the left and right corner a jackall and the hawk of Horus; inscription under the relief: - - - ο̣ιτιν ἐτ[ῶν - - -

1. --ο̣ιτι(ο)ν: end of a female name, ed.pr. [the man, too big to be a child, must be the husband or the brother of the woman, Bingen]

1589: 110 no. 59. **Epitaph of Phanias, Roman period.** Limestone stele with relief showing a standing young man in the pose of an orans; to the left and right a jackall and the hawk of Horus; inscription under the relief; guidelines.

Φανίας ὡς (ἐτῶν) γ΄, μηνῶν δ΄, | Φαῶφι ιδ΄

The relief shows a person much older than three years: 'représenté à un âge idéal', ed.pr.

1590: 110/111 no. 60. **Epitaph of Nilos, Roman period.** Limestone stele with relief representing the deceased reclining on a couch and holding in his right hand a cup with two handles; under the couch between two trees a three-legged table and a pointed jar on a tripod; inscription under the relief; guidelines.

[N]ῖλος φιλότεκνος | [(ἔτους)] ζ΄, {τ} ἐτ{ε}ῷ̣(ν) με΄

1. Nilos: the brother of Senpeebos in our lemma no. 1591 || 2. ΤЄΤЄѠ, lapis [Bingen reads ⊐΄ΓЄΠЄ[illegible]ΜЄ: [(ἔτους) γ΄ Ἐπεὶ̣φ̣ (ἐτῶν) με΄ ?]

1591: 111/112 no. 61. **Epitaph of Senpeebos, Roman period.** White limestone stele with relief representing a woman reclining on a couch and holding in her right hand a cup with two handles (cf. our lemma no. 1590); under the couch traces of a table and a jar; above the deceased to the left traces of a jackall; inscription under the relief; guidelines; traces of red paint: Σ̣ε̣ν̣πεεβῶς Ν̣ίλου (ἐτῶν) ξε΄ | , (ἔτους) ζ΄

1. Nilos: father of the Nilos in our lemma no. 1590, ed.pr.

1592: 112 no. 62. **Epitaph of Agathopous, Roman period.** Gray marble stele with relief representing the deceased reclining on a couch; in front of the couch a table with one leg; under the relief an inscription: Ἀγαθόπου, εὐψύχι

1593: 113 no. 63. **Epitaph of Magniai(n)a, Roman period.** Marble pedimental stele with relief representing a standing girl holding a bird in her right and a bunch of grapes in her left hand; inscription under the relief: Μαγνίαι⟨ν⟩α | ἄλυπε, χαῖρε. The stone shows ΝΙΑΙΛΑ in L. 1.

1594: 113/114 no. 64. **Epitaph of Iulius, Roman period.** Marble stele with relief representing the deceased reclining on a couch; under the couch a table with one leg; inscription under the relief: Εὐψύ|χι, Εἰού|λι

1595: 114/115 no. 65. **Epitaph of Apollodoros, Roman period.** White limestone stele with relief representing two columns supporting a pediment and between the columns the deceased reclining on a couch and holding a cup with two handles in his right and a bunch of flowers in his left hand; to his left a jackall, under the couch a pointed jar on a tripod, another vase, a three-legged table with two cups and two jars; inscription under the relief; guidelines; traces of black paint in the letters: Ἀπολ-⟨λ⟩όδωρος φιλότεκνος, (ἐτῶν) λβ΄, (ἔτους) ιδ΄, Φαῶ[φι] | λ΄

1. ΠΟΛΑ, lapis.

1596. Thebai. Honorary decree of the priests of Amon Ra for Kallimachos, 42 B.C. *OGIS* 194 (*SEG* XXXVII 1649; *SB* 8334). F.Piejko, *BASP* 29 (1992) 16, suggests restoring in L. 7 καὶ καθόλου πάντας [τοὺς πολίτας καταστ]ησάμενος [εἰς ἀσφάλειαν καὶ]. For another restoration by P. and for earlier readings see *SEG* XXXVII.

1597. Wadi Hammamat (Paneion). Proskynema of Fabricius, undated. A.Bernand, *De Koptos à Kosseir* (Leiden 1972) 40. P.J.Sijpesteijn, *ZPE* 93 (1992) 151 no. 2, argues that LL. 3/4 are Demotic, not Greek (Τιβ[ε]ρ[ί]ου (ἔτους) β΄ | vacat TI--, Bernand). The text cannot be dated (15/16 A.D., Bernand).

For another proskynema in Wadi Hammamat see our lemma no. 1800.

1598. Unknown provenance (Alexandria?). Dedication to Heron, after ca. 150 B.C. E.Breccia, *Iscrizioni greche e latine. Catalogue général des antiquités égyptiennes du musée d'Alexandrie* (Le Caire 1911) no. 127; *SB* 340; M.Launey, *Recherches sur les armées hellénistiques* II (Paris 1950) 965. Republished by E.Bernand, *ZPE* 91 (1992) 226/227 (ph.; translation). B. suggests that the monument, an aedicula with a radiated head in the pediment and three snakes in the field, relates to a domestic cult of the snake: the snakes protected the home.

{Z}Ἥρωνι vacat εὐμενεῖ | Σαρα⟦ρα⟧πίων

1. Ζήρωνι, *SB*, corrected by L.; εὐμένης is extremely rare as a cult epithet, B. [for the god Ἥρων and the anthroponym Ἥρων cf. now J.Bingen in *Hommages à Jean Leclant*, vol. III (Bibl. d'Étude 106/3; 1994) 41-50].

1599. Unknown provenance. Dedication of a statue of Zeus Soter, 2nd cent. A.D. E.Bernand, *op.cit.* (cf. our lemma no. 1499) 30 (*SEG* VIII 797; *SB* 7905). P.J.Sijpesteijn, *CE* 67 (1992) 328, points out that L. 6 qualifies Besarion (μιν in L. 5), who as messenger (ἄγγελος) of the prefect of Egypt was both σεμνός and πιστός (σεμνὸν ὁμοῦ πιστόν τ'ἄγγελον ἡγεμόνος). Same conclusion by S.Follet, *BE* (1993) no. 19.

1600. Unknown provenance (probably Abydos). Epitaph of Senapaeis, 85 A.D. S.Sharpe, *op.cit.* (cf. our lemma no. 1577) I pl. 90. Republished by E.Bernand, *ZPE* 91 (1992) 217/218 (dr.; translation). B. argues that the relief and the formulas of the epitaph have parallels in funerary stelai from Abydos. The dedication of L. 2 probably points to the wish of the deceased to place herself under the protection of Osiris. B. comments on the relationship between the deceased and the god protecting the dead, frequently mentioned in epitaphs of Abydos. The text also in A.Abdalla, *op. cit.* (cf. our lemmata nos. 1516-1544) 82/83 no. 204 (ph.), now fully superseded by B.'s version; for some comment cf. J.Bingen, *CE* 69 (1994) 356-359, who refers to a remark of G.Nachtergael, *ibidem* 140-146, on the use of ἀνέθηκεν in epitaphs: 'a pour sujet la personne qui a dressé la stèle'.

Σεναπάεις Πετεμίνιος ἔτους δ΄ Δομιτιανοῦ
ἀνέθηκεν ἐπ' ἀγαθῶι 4 vacat Φαμενὼθ α΄

1. Σεναπάεις = Σεναπάης/ Σεναπάις, unattested so far, cf. Σεναπάθης, Σεναπάτης, Σεναπᾶθις, Ψεναπάθης, B. ‖ 2. ἐπ' ἀγαθῶι: apparently added later; the wish of the deceased for a happy life after death, B.

1601-1610. Unknown provenance. Various inscriptions. E.Bernand, *op.cit.* (cf. our lemma no. 1499) 87/89 nos. 34/35; 152/155 nos. 100, 102/103; 163 no. 110; 175 no. 116; 181/184 no. 121, 123 and 124, publishes the following new texts now all in the Louvre.

1601: 87/88 no. 34. **Dedication to Helios Megalos Sarapis, Roman period.** Limestone stele broken at the upper left side, with relief representing two snakes (Sarapis and Isis).

Ἀχιλλεὺς Ἡρακλείδου ἀνέθηκεν Ἡλίῳ μεγάλῳ Σαράπιδι, | ἐπ' ἀγαθῷ

1602: 88/89 no. 35 (ph.). **Dedication to the serpent-gods, Roman period.** Limestone disk with representation of two coiling serpents, whose tails are tied together; the serpents have human heads facing each other (man = Sarapis; woman = Isis); inscription between the serpents: Ψετοοῦις Ὀρμονίων

1-2. Ψετοοῦς: for Ψεντοοῦς (psen = son of); cf. Σεντωοῦς, ed.pr. ‖ 2-3. Ὀρμονων: perhaps a patronymic in the nominative, ed.pr.

1603: 152 no. 100 (ph.). **Epitaph of Paneus, 1st cent. B.C./1st cent. A.D.** Limestone sacrificial table re-used as support of an epitaph; in the middle one large oval hole and two smaller square holes flanked by two large liturgical vases; inscription under the holes; guidelines.

[Π]ανεῦς Ἀπολλωνίου ἄωρ⟨ο⟩ς, χαῖρε · (ἔτους) β΄, | Φαμενὼθ ιβ΄

Ptolemaic period, ed.pr. ‖ 2. ἄωρε, ed.pr. [Bingen reads AΩPC; elsewhere the epsilon is square]

1604: 153/154 no. 102 (ph.). **Fragment of a funerary epigram, 2nd/3rd cent. A.D.** Fragment of the left side of a marble stele with relief representing an Egyptian goddess marching to the right; on her head a solar disk between two ears of corn; she stretches out both her arms; inscription under the relief.

Οὔνομά μο[ι - - - - - - - -]
πεντάκι πέντ[ε - - - - - - -]
τίκτουσα θνη[τὴ - - - - - -]

4 πικροτάτης [- - - - - - - -]
μηθὲν σὺν λο[- - - - - - -]
- - - - - - - - - - - - - - - - -

1605: 154/155 no. 103 (ph.). **Epitaph of Epimachos, Roman period.** Limestone stele with pediment and akroteria (traces of red and black paint), and with relief representing a mummy on a couch which has the shape of a lion; the body of the mummy is painted black, his face red; behind the couch Anubis with a jackall's head, busy with the preparation of the mummy; in the right upper corner a bird (probably the soul of the deceased) and further below a wreath, on the head of the lion; inscription under the relief: Σέραπι, δέξε Ἐπίμαχον

For the formula Σέραπι, δέξαι cf. *SEG* VIII 612 (*SB* 7751), ed.pr.

1606: 163 no. 110 (ph.). **Epitaph of Pamin, Christian period.** Limestone stele; above one large cross flanked by two smaller ones; under the crosses an inscription.

Εἷς Θεός · | Παμίν

1607: 175 no. 116 (ph.). **Fragment, Ptolemaic period.** Black basalt fragment broken on all sides.

- - - - - - - - - - - - - - - -
[- -] ΛΟΧΝΕΟ̣ [- - - - -]
[- -] N E ΠΑ N [- - - - -]
[- -] O Σ vacat Σ Y [- - - -]
- - - - - - - - - - - - - - - -

1608: 181/182 no. 121 (ph.). **Fragmentary dedication, reign of Trajan.** Fragment of the upper part of a black basalt stele broken on all sides; above the inscription traces of a relief: lower part of the legs of a person with two hieroglyphs.

[Ὑπὲρ Αὐτοκρά]τ̣ορος > Νέρ[ουα Καίσαρος Τραιανοῦ]
[Σεβαστοῦ Γερμ]ανικοῦ > καὶ τ̣ο̣[ῦ παντὸς αὐτοῦ οἴκου]
[. . . . .]I > Βαλβίλλωι > ΠΑ̣[- - - - - - - - - -]
4 [. . . . .]ΩΣ̣ > υἱοῦ Ἰμού̣θ̣[ου - - - - - - - - - - - -]
[. . . . .]Σ̣Λ̣ΥΙ[-]
- -

1609: 183 no. 123 (ph.). **Fragment, Roman Imperial period.** Sandstone fragment broken on all sides.

- - - - - - - - - - - - - - - - - - -
[- - - Εὐτυ]χὴς Σεβαστὸς [- - -]
- - - - - - - - - - - - - - - - - - -

1610: 184 no. 124 (ph.). **Fragment, Ptolemaic or Roman Imperial period.** Marble fragment broken on all sides.

\- - - - - - - - - - - - - - -
(Ἔτους) λβ′, Ἐπ̣[ιφὶ - - -]

1611-1612. Unknown provenance. Two funerary texts. L.Criscuolo in *Simblos. Scritti di Storia Antica*, Bologna 1992 [1995] 9-17 nos. 1/2 (ph.), publishes the following inscriptions, acquired in the antiquities market in Egypt in the seventies and now in possession of the Università Cattolica in Milan.

1611: 9-11 no. 1. **Epitaph of Dionysia, later Roman Imperial period.** White marble plaque: Εὐψυχείτω Διονυσία · κυήσαισα ἐτελεύτη|Ισεν (ἐτῶν) ιη′

D. died while pregnant rather than in childbed, which is indicated by λεχώ/λοχώ, ed.pr.

1612: 11-17 no. 2. **Funerary epigram for Rufina, 2nd/3rd cent. A.D.** Limestone stele; hederae distinguentes and points are used on the stone to indicate the hexameters. Up to L. 10 the lines give the hexameters; vertical strokes (| and ||) indicate the lines on the stone (L. 1-11); from L. 12-16 we give the lines of the stone since the hexameters cannot be restored.

Δεῦ παροδεῖτα, πάροικε, φίλοις ξέlνον εἴπατε μῦθον
Π̣Α̣ .. Ρ̣ΟΤΟΣ κλαίλειν τὴν ἐνθάδε μοῖρα κατέσχεν
σεμνὴ | Ἀσσυρίων δαπέδων Λιβάνου ΠΙΛ̣ . β̣λ̣επε||ν
4 Ῥουφῖ[να] ἐβίωσεν ἔτη ιθ′ ἔτος ἐρεθισ|αμένης τὸ πνεῦμα
ἀλλ᾽ ὅτε δὴ βασιλεὺς | φθιμένων Πλουτεὺς τὸ δάνειον
ᾔτησεν | τῆσδε ψυχὴν Αἰῶνι λαλεῖσθαι
ἔνκυον ἔτισε | ἔρνοισι κατήγαγεν εἰς Ἀίδαο
8 πρὸς νεκυν || προέθαψε τέκνω πλήρης ἐνιαυτοῦ
νικηθ̣[εῖσα]|| κόρη κατὰ γῆς δύο τέκνα μετ᾽ αὐτῆς
συν [. . .ca. 10 . . .] |
12 περὶ σῶμα κοινά ποθι θανάτῳ ζεῦγος [- - -
[- - -]ν̣ δ᾽ ἐπὶ γῆς κατέλιψε κορίσκων [- - -
[- - - - - - - - -] καὶ τοῖς συνομαίμοσι ἀδελφο̣[ῖς - - -
[- - - - -]ο̣υσα βροτοῖς ἐμερίζετο τε [- - -
16 - - -] Π . . ΑΛ [- - -

1. πάροικε: 'neighbour' rather than 'stranger', ed.pr. || 2. initio the pi and ΟΤΟΣ are certain; the A could be a lambda and the P a phi; τὴν is relative pronoun here, ed.pr. || 3. ed.pr. connects σεμνὴ with μοῖρα [but it seems preferable to connect it with Ῥουφῖνα, Pleket]; in fine ΠΙΛ or ΟΤΙΛ and B or E, ed.pr. || 4. Rufina suffered from dyspnoea during a year (ἔτος) before her death, ed.pr. || 5-

9. 'Ma quando il re dei morti Plutone richiese il prestito, la vita di costei, ad Aion pagò coi rampolli l'essere detta gravida. Condusse all' Ade', edd.pr. [In L. 8 on the stone in fine one could perhaps read στερ ?: στ{ερ}έρνοισι; the ψυχή is for Αἰών, the body ('pregnant in her στέρνα = body') went to the Hades; in L. 9 on the stone one sees ΝΕΚΥΝ⌐ ; one expects an accusative plural: πρὸς νεκύας; perhaps πρὸς νεκύ{ν}σι ?; I cannot accommodate λαλεῖσθαι; presumably it depends on ᾔτησεν: 'when Plouteus asked (said) that the loan -her soul- was called for Αἰών vel sim., Pleket] ‖ 8. πλήρης ἐνιαυτοῦ: 'al compimento di un ciclo (oppure di un anno)', ed.pr. [does 'one year' refer back to L. 4: the year of her dyspnoea ?, Pleket]; τέκνω: dual; in the course of her third pregnancy Rufina buried two children.

1613. Unknown provenance. Two epitaphs. A.Abdalla, *op.cit.* (cf. our lemmata nos. 1516-1544), republishes the following texts:

97 no. 252 (Ἁρυώθης | Πετεασαιηφις) = *SB* 735
98 no. 256 (Πανίσκου Ὥρου | [τοῦ] καὶ Σφηκός) = O.Koefoed-Petersen, *Les stèles Égyptiennes* (Copenhagen 1948) 59; cf. J.Bingen, *BE* (1993) no. 669.

1614. Unknown provenance. Inscription on a gnostic gem, 1st/2nd cent. A.D. Oval amethyst with representation of Chnoubis; inscription below. Cf. *H.A.C. Kunst der Antike, Basel,* Katalog 4, November 1992 23 no. 45: HY.

1615. Unknown provenance. Inscription on a bronze lamp, 2nd/3rd cent. A.D. The lamp was acquired in Alexandria and no doubt made in Egypt. Now in the British Museum. Ed.pr. D.M.Bailey, *ZPE* 92 (1992) 280 (ph.): ΘΥΣδΡΟΥ (delta is lower case). B. argues that the word is a proper name, derived from Thysdrus, rather than the name of the city itself. He collects references to names of cities or areas outside Egypt, found on Egyptian pottery lamps: ΤΡΟΑΔΙΗΣΙΑ at Athribis, ΣΑΓΑΙΛΑΣΣΙΙΚΟΝ in a collection in Alexandria, ΣΑΓΑΛΙΑΣ-ΣΙΚΙΟΝ at Kom el-Dikka in Alexandria [for Σαγαλασσικόν cf. *SEG* XLI 1611, Pleket], ΓΟΡΤΥΝΙΝΙΝ at Kom Tuga in the Lake Mareotis district (*SB* 7836). The workshop that made these four lamps was probably located in Alexandria.

1616. Unknown provenance. Inscribed Byzantine lamp, 5th/6th cent. A.D. (or later ?). Terracotta lamp in the Collection of the McGill University; inscription running in opposite directions from the principal letter 'K' around the mouth. Edd.pr. E.P.Zoïtopoúlou - J.M.Fossey, *op.cit.* (cf. our lemmata nos. 1385-1406 in fine) 223/224 no. 81 (ph.; dr.): ωωω Α Κ ωω

Type: cf. Loffreda (cf. our lemmata nos. 1385-1406) D 4.6, which reads ωω ΑΚΑ ωωω = Κ(ύριος) Α ωω and Κ(ύριος) Α ωωω.

1617-1635. Unknown provenance. Various inscribed objects from the Froehner Collection. Edd.pr. S.Bakhoum, M.-C.Hellmann, *JS* (1992) 155-186, on 169-186 present a catalogue of small objects from the Collection of Wilhelm Froehner (1834-1925) now in the Cabinet des Médailles of the Bibliothèque Nationale in Paris and coming from Egypt. A considerable number of them bears inscriptions which were not included by L.Robert in *Coll. Froehner*. On 155-169 a discussion of Froehner's activities as a collector of antiquities from Egypt, with extracts from his French notebooks and his German diaries now in Paris and Weimar respectively. We present those inscribed objects of which edd.pr. give a Greek text, except for two objects mentioned on 179/180 which are probably forgeries; no dates are given unless stated otherwise (cf. also our lemmata nos. 1553, 1562 and 1572). Several other Greek inscriptions are mentioned by Froehner; he gives the Greek texts of four of them not included in edd.pr.'s catalogue: a limestone tray with a relief bust of Alexander inscribed 'ΑΛΕΞΑΝ Μ' (166 note 61), a tessera inscribed ἱερεύς (167), a lamp inscribed χάρις θεοῦ (167 note 70) and the gold bell mentioned in our lemma no. 1583.

1617: 171 (cf. 167 note 69; ph. of statuette, not of inscription). **Inscription on a statuette of Osiris-Apis.** Small bronze statuette of Osiris-Apis with ox-head surmounted by a disk; the body has the form of a mummy and is clad in a cloak decorated with lozenges. Inscription in the form of a horseshoe on the back under the hole of suspension: Μέγαν τύχη τῶν προτομῶν τοῦ κωαχύτου

'bonne chance aux images du conservateur des momies', edd.pr., who refer to χοαχύτης ('keeper of mummies') on record in papyri (cf. *LSJ* s.v.) [or rather Μεγάλη τύχη ?, Tybout]

1618: 172. **Inscription on a gem.** White glass-paste with representation of a rabbit; inscription below: Διο

1619: 172. **Inscription on a gem.** Cornaline with representation of standing Herakles strangling the Nemean lion; behind him his club; inscription sinistrorsum.

Ἡφαιστίων

1620: 172 (ph.). **Inscription on a gem.** Sardonyx.

Λέγουσιν | ἃ θέλουσιν· | λεγέτωσαν, | οὐ μέλει μοι· || σύ, φίλι με, | συνφέρι σοι

For this expression see *SEG* XLI 1867

1621: 174 (cf. 164). **Inscription on a seal.** *Vente collection Alfred Hartmann, Catalogue des antiquités* (1899) no. 60. Bronze seal in boat form; inscription: Νῖλος

Egyptian name, edd.pr.

1622: 174 (ph.). **Inscription on a seal.** Rectangular bronze seal with ring 'en bouton'; inscription within a frame, the two lines divided by a horizontal stroke.

Χρι⟨σ⟩τέ, βοήθι Οὐρανίωι

XPITE, scal

1623: 174 (ph.). **Inscription on a seal.** Mentioned in G.Vikan - J.Nesbitt, *Security in Byzantium: locking, sealing and weighing* (Washington 1980) 28. Rectangular bronze seal with handle; inscription sinistrorsum (mirror-script).

† Κ(ύρι)ε, β(οήθε)ι Πέτρου λη|γαταρ(ίου)

Πέτρον ληγατάρ(ιον), edd.pr., but the photo shows VOϘT in L. 2. Interpreted as a seal of the representative of the prefect authorizing the entry of merchandise on the market of Constantinople in *Security in Byzantium.*

1624: 174. **Inscription on a ring.** Plain bronze ring with inscription running all around.

Κύριε, βοήθι Θεόδωρον

1625: 174 (ph.). **Inscription on a ring.** Bronze ring with six parallel protruding rods; one letter on each of them: ἀγαθός

1626: 174. **Inscription on a weight.** Bronze weight with silver incrustation; inscription: EIH

1627: 178. **Stamp on a terracotta fragment.** Small terracotta fragment with stamped inscription; not found in the Cabinet des Médailles. Text on the basis of a note by Froehner: πραταφόρος

= πρωτοφόρος (ensign-bearer), edd.pr.

1628: 178. **Stamp on a terracotta fragment.** Small terracotta fragment with stamped inscription on the reverse; on the obverse a winged bust of Eros wearing a wreath of flowers and fruits; not found in the Cabinet des Médailles. Text on the basis of a note by Froehner: XVIE

1629: 178. **Inscription on a brick.** Fragment of a terracotta brick 'avec appendice percé et trou de scellement'; inscription painted in brown letters: Σέρ[απι] ἐπ' ἀ[γαθ]ῶι

Inscription in three lines (line division not indicated by edd.pr.)

1630: 178. **Inscription on a seal.** Circular terracotta seal with handle; within a wreath of leaves a bunch of grapes in a vase with ovolo decoration; inscription above.

Κολλούθης ἐποίει

1631: 178. **Inscription on a seal.** Circular terracotta seal with erotic scene; below a jar and a basin; at left a lamp-stand; at right a door; graffito above: κέλης

'Race-horse', edd.pr.

1632: 180. **Inscription on a fragment of terra sigillata.** Fragment of a terra sigillata cup representing crenellated walls; at left two draped men, one of whom stretches his right arm; inscription below: Ἀλεξάνδρεια

1633: 180. **Stamps on a ceramic fragment.** 'Bord de plateau' with two identical stamps: Θεῶν δωρήματα

1634: 180. **Stamp on a ceramic fragment.** 'Bord de plateau' with stamp: Διοφάντου

1635: 182 (ph.). **Stamps on an amphora lid.** Two identical stamps on an amphora lid ('bouchon d'amphore'); each line within a frame: εὔπλοια

'bon voyage', edd.pr., with reference to N.Sandberg, *Εὔπλοια. Études épigraphiques* (1954); for the goddess Εὔπλοια see *SEG* XXXIX 1853 and our lemma no. 1733.

NUBIA

1636. Nubia. Corpus. Cf. our lemma no. 1499.

1637-1656. Corpus of Axumite Greek inscriptions from Ethiopia. E.Bernand - A.J.Andrews - R.Schneider, *Recueil des inscriptions de l'Éthiopie des périodes pré-axoumite et axoumite*: Tome I, *Les documents*; Tome II, *Les planches* (Paris 1991). The Greek inscriptions are (re)published by E.Bernand, 361-387 nos. 269-274 (texts, app.crit., bibliography). A third volume (translations and commentary) is announced. In no. 266 κοσμεῖθαι is a printer's error for κοσμεῖσθαι.

Axum:

1637: 362/363 no. 269 (ph.) = *SB* 6947; in L. 6 B. gives ἀνει[κήτῳ]

1638: 363-367 no. 270 (ph.) = *CIG* 5128; *OGIS* 200; *SB* 6949 and 8546

1639: 367-370 no. 270 bis (ph.) = *SEG* XXXII 1601

1640: 370-372 no. 271 (ph.) = *SEG* XXVI 1813
1641: 372/373 no. 272 = *SB* 6950
1642: 373 no. 273. Greek epitaph; two lines with unintelligible letters
1643: 374 no. 274: Ὧδὴ ψαλμοῦ τοῖς | υἱοῖς Κοτεσιλφα [Bingen hesitatingly suggests ὧδε followed by a name: epitaph ?]

Daqqi Mahari:

1644: 374/375 no. 275 (ph.) =*SB* 6948; *SEG* XXIV 1247: Βασιλεὺς ἐκ βασιλέων Ἀξωμειτῶν μέγας | Σεμβρούθης || ἐλθὼν καθείλδρυσε (ἔτους) κδ΄ | Σεμβρούθου μεγάλου | βασιλέως (so already *SB*; Ἀξουμειτῶν and καθείλδρυσε ι΄ ἰν(δικτίονος) κδ΄, *SEG* [on palaeographical grounds Bingen assigns the text to the 1st/2nd cent. A.D.])

Adulis:

1645: 375-378 no. 276 = *CIG* 5127(a); *OGIS* 54; *SB* 8545(a); *SEG* III 1484 (Monumentum Adulitanum). The text follows the new edition of Cosmas Indicopleustes by W. Wolska-Conus in *Topographie chrétienne* I (1968), II 58/59, based on the *Vaticanus Graecus* 699. L. 2: βασιλέως (βασιλέω⟨ς⟩, *OGIS*; βασιλέων, codd. LS); L. 4: Ἡρακλέος; L. 8: δυναμέως πεζικῶν καὶ ἱππικῶν (δυναμέων, codd. LS, *OGIS*); L. 12: κατεσκεύασαν πολεμικὴν χρείαν (πρὸς τὴν πολεμικὴν χρείαν, *OGIS* [but πρὸς τὴν seems unavoidable, Bingen]). H. Hauben, *AfP* 36 (1990) 31/32, dates the inscription between ca July 245 and 17 September 243 B.C.
1646: 378-382 no. 277 = *CIG* 5127B; *OGIS* 199; *SB* 8545(b)
1647: 382/383 no. 278. Fragment of an altar ?. On a moulding: - -]ΦΑΙ[- -; perhaps [Ἅ]φαι[στος], Paribeni
1648: 383 no. 279. Golden cross; Recto: † Ἀάρωνος; Verso: κ⟨λ⟩ηρικοῦ
1649: 383 no. 280. Ring; on the bezel : - -]υς
1650: 383 no. 281. Amphora stopper; one letter : Π
1651: 384 no. 282. Lamp; above a relief an inscription : Ἄββ[α Ἰωσὴ]φ ἐπίσκο(πος)
1652: 384 no. 283. Lamp; on the bottom: Νιλο
1653: 384 no. 284. Ceramic fragment; on the bottom: - -]λω[- -
1654: 384 no. 285. Amphora stopper; around a relief an inscription: Νιλο

Meroe:

1655: 385/386 no. 286 =*SB* 2055; *SEG* XXIV 1246; *SEG* XXXIV 1641
1656: 387 no. 286A =*SEG* XXXIV 1642.

1657. Axum. History. S.Munro-Hay, *Aksum. An African Civilisation of Late Antiquity* (Edinburgh 1991), is a full account of the history of Axum based on all available sources. In addition to a chronological presentation of historical events (61-103), S. discusses inter alia the following topics: legends and historical sources; rediscovery in modern times; the place of cities and villages in the state; their inhabitants; the capital; the administration; the monarchy; economy

and coinage; religion; warfare; material culture; language, literature and arts; society and death; the decline of Axum. Inscriptions are used throughout the book; those in Greek or containing a Greek version are adduced in the sections on rediscovery (28; ph. of the Greek text of the Monumentum Adulitanum; see below), history (73/74: *SEG* XXIV 1247 = *SB* 6948; ph.; 79/80: Monumentum Adulitanum), royal titulature (158-161; see also *SEG* XL 1591), and especially in Chapter XI, on warfare (214-232), since the Axumite inscriptions are official records of military campaigns for the greater part. Discussion of the stereotyped structure of these documents (reasons for the campaign; preliminary diplomatic efforts; account of the campaign itself; results), the military structure, weapons and the fleet. On 221-232 M.-H. presents English translations of all relevant inscriptions; the following are in Greek or include Greek versions: **1**) 221/222 = *SB* 6947; **2**) 222/223: *CIG* 5127(a); *OGIS* 54; *SB* 8545(a); *SEG* III 1484 (Monumentum Adulitanum); **3/4**) 224: *SEG* XXXIV 1641* (XXXVII 1656) and 1642; **5**) 224/225: *CIG* 5128; *OGIS* 200; *SB* 6949 and 8546; **6**) 225/226: *SEG* XXXII 1601; **7**) 229: *SEG* XXVI 1813 (XXXV 1685). For all these texts see also our lemmata nos. 1637-1656.

1658. Taphis. Epitaph of the deacon Silvestros, Byzantine period. C.M.Firth, *The Archaeological Survey of Nubia. Report for 1908-1909* I (Cairo 1912) 45, grave 37; H.Junker, *ZAeS* 60 (1925) 124. Republished by A.Łajtar, *ZPE* 91 (1992) 147-149. Cf. J.Bingen, *BE* (1992) no. 581 and D.Feissel, *ibidem* no. 654.

†
Ἔνθα κατάκειται
ὁ μακάριος καὶ
[πρὶν] οἰζορὸς καὶ μιν-
νυνθάδιος Σίλβεστρ-
ος, ὁ διάκωνος, μηνὶ
Παῦνι λ′, ἰνδ(ικτίωνος) δ′. Κ(ύρι)ε,
ὁ Θ(εὸ)ς ὁ τῶν πν(ευμάτ)ων καὶ
πάσης σαρκός, ἀνά-
παυσον τὴν ψυχὴν
αὐτοῦ μετὰ τῶν εὐαρ-
εστησ[άντων σοι]
ἐν χώρᾳ ζώντων, ἐν
μοναῖς δικαίων, ἐν
κόλποις Ἀβραὰμ καὶ
Ἰσαὰκ καὶ Ἰακώβ,
ἀμήν †

3-4. [Πρὶν] οἰζορὸς καὶ μὺν | νῦν θάλιος: οἰζορὸς = οἰζυρὸς, an epic word; μὺν = μὴν, Ł., who considers this a date in the month Thalios ?; B. translates: 'autrefois misérable mais maintenant prospère'; Feissel recognizes another Homeric word, μινυνθάδιος || 10-11. not restored by F. and J.; Ł. argues that LL. 10-12 are a paraphrase of *Psalm* 114. 9: εὐαρεστήσω ἐναντίον Κυρίου ἐν χώρᾳ ζώντων; cf. *SB* 10517 LL. 7-10 (cf. *SEG* XXVIII 1472); possibly also influenced by liturgical readings in which the phrase πάντων τῶν ἀπ' αἰῶνος σοι εὐαρεστησάντων is frequently found.

1659. Unknown provenance. Epitaph of Kollouthos, 4th/5th cent. A.D.? *SEG* XXXI 1562. Republished by A.Łajtar, *ZPE* 93 (1992) 137-140 no. 1, with only minor changes and a slightly different punctuation. In LL. 12/13 he reads: Ἀντει[..ο]υ (Ἀντει[.....]υ, ed.pr. but *SEG* noted that initio only two letters seemed to be missing). LL. 13/14: μη|[νὶ Θῶθ] γ′,

῾ϊνδ(ικτι)῾ο῾(νος) ϊε῾ † (Μη|Γ ινδ ῾Ι(ησοῦ)ς †, ed.pr.; perhaps μη|[νν νὸς] γ῾, ^{A} ἰνδ(ικτιῶνος)$^{\cup}$ ιε῾ †: are the A and ∪ a reference to the alpha and omega ?, *SEG*); in fact there is a diaeresis-sign above iota and an omikron suspended to mark the abbreviation. Ł. argues that this inscription comes from the Nile valley, most probably from Nubia. The text, a mixture of an epitaph and prayers for the dead, has a parallel in G.Lefebvre, *Recueil des inscriptions grecques chrétiennes d'Égypte* (Le Caire 1907) 663, which Ł. reprints with minor changes. The inscriptions both quote at the beginning *Psalm* 50. 3. Ł. argues that the latter epitaph comes from Nubia because the use of the lunar calendar (LL. 27/28: κατὰ σελήνη κς῾) is a specifically Nubian feature; the text may date to the 9th/10th cent. A.D.

KYRENAIKA

1660. Kyrenaika. Cult of (Zeus) Ammon. Cf. V.Brouquier-Reddé, *Temples et cultes de Tripolitaine* (Paris 1992), especially 255-265, for the cult of Ammon from Egypt up to Numidia, with special reference to relevant Kyrenaikan inscriptions. Non vidimus; cf. C.Dobias-Lalou, *BE* (1993) no. 701.

1661. Barka (area of: Gasr Leibia). Epitaph of Hermaios, first half of the 5th cent. B.C. F.Ali Mohamed - J.Reynolds, *art.cit.* (cf. our lemmata nos. 1669-1673) 115, report on a grave-marker set up for Ἑρμαῖος , son of Ἀγώνιππος.

1662. Chersis (Kharsa). Epitaph of Iason, 22/23 A.D. Limestone stele with rudimentary head above; now in Derna Museum. Edd.pr. F.Ali Mohamed - J.Reynolds in *art.cit.* (cf. our lemmata nos. 1669-1673) 119 no. 2 (ph.); same text also forthcoming in *Libya Antiqua.*

῾Ετῶν I vacat γν῾ I ῾Ιάσων I ἀπέθα||νε (ἐτῶν) μη῾

1-2. Probably an error for ἔτους γν῾ = year 53 of the Aktian era = 22/23 A.D., edd.pr. || 5. the eta under the mu.

1663. Kyrene. Corn supplies to Greek states, 330-326 B.C. *SEG* IX 2; XXXVIII 1880. Republished by G.Marasco, *Economia e Storia* (Università degli Studi della Tuscia; Viterbo 1992; ph.), with translation and copious commentary. In L. 53 he rejects Ruschenbusch's Κηΐοις ⟨Ποιησσίοις⟩ (cf. *SEG* XXXII 1603; XXXVI 1463); in L. 54 he accepts ῾Ιλυρίοις as variant of ῾Ελυρίοις, ῞Ελυρος being a Cretan city. In his commentary M. focuses on the date of the famine (σιτοδεία), the political context of the Kyrenaian initiative and the Kyrenaian motives. He suggests dating the stele to 330/329 B.C. From *IG* II^{2} 360 (+ Add. on p.660; *Syll.*^{3} 304) and Demosthenes, *Contra Phormionem* he infers that in 330/329 B.C. the

food-crisis was much worse than in 328/327 B.C. [for some doubts cf. A.Magnetto, *Opus* 11 (1992) [1994] 135-139]; further reflections on the diminishing potential of traditional grain supplying areas at the time (Black Sea; South Italy; Sicily; Egypt).

M. argues that the Kyrenaian σῖτος consisted of wheat and barley and that the Kyrenaians did not give the grain [in spite of σῖτον ἔδωκε in L. 2] but sold it at normal or even lower prices. M. rejects the view that it was Alexander the Great who urged Kyrene to send grain to his allies in the Greek world; in fact Kyrene's initiative had nothing to do with Alexander's pressure; and the recipients of the list comprised both opponents and allies of Alexander in the war of Agis against Macedonia. M. locates Kyrene's mission in the wider context of the city's international relations, which were ideological (involvement in Kyrene's foundation; συγγένεια), religious (focus on Apollo, the city's main God; importance of Zeus Ammon) and commercial in nature; cf. also *SEG* XXXVIII 1879 for Kyrene's contacts with various Peloponnesian cities.

P.Brun, *ZPE* 99 (1993) 185-196, tends to accept M.'s date and the idea that the Kyrenaians did not give the grain to the recipients but gave permission to export it against reasonable prices. She focuses on the Aegean islands among the recipients. In LL. 15/16 she rejects Τ[ηνέσ]σι and Λεσ[βωΐοι]ς. She suggests explaining the presence of Rhodes, Kos, Astypalaia, Thera, Paros, Kythnos, Keos, Aigina and Athens by reference to the crucial location and role of Rhodes (and of Crete between Kyrene and Rhodes) in the export of Kyrenaian grain in normal times. All the other islands were stops on the way to Athens. For the recipients in Western Greece she refers to the route from Kyrene around Western Crete towards Kythera and further northward. Cf. C. Dobias-Lalou, *BE* (1994) no. 700 ('-- une théorie convaincante -- néanmoins une théorie').

1664. Kyrene. The cult of Isis. Cf. S.Ensoli Vittozzi in *L'Africa Romana* IX 167-250, for a long study of the cult of Isis in Kyrene; discussion of relevant inscriptions: *SEG* IX 125 (ph.; 187/188), 174 (ph.; 221), 192 (ph.; 196 and 201/202), 193 (ph.; 200 and 207-209; cf. C.Dobias-Lalou, *BE* 1993 no. 699, who reports an unpublished fragment from the lower part of the stone with ἀνέθη[κε] which confirms V.'s suggestion that we have a dedication rather than a hymn); *SEG* XX 721 b (ph.; 214); *SECir* 72 (ph.; 219), 73 (ph.; 222), 78/79 (ph.; 220).

1665. Kyrene. Reconstruction of the Caesareum by Hadrian, 118 A.D. *SEG* XVII 804. M.Luni in *L'Africa Romana* IX 143-145, points out that this inscription originally was engraved on the gate of the Eastern propylaion of the Forum.

1666. Kyrene. New inscriptions. F.Ali Mohamed - J.Reynolds, *art.cit.* (cf. our lemmata nos. 1669-1673) 116-118, report on a new ephebic inscription set up in the gymnasion; it dates to 172 A.D. and dispels the uncertainty about the date of the governorship of Numisius Marcellinus; it refers to a reform of the ephebeia by the governor and lists officers and ephebes; the number is about the same as in comparable lists of Augustus' reign; graffiti of ephebes of much earlier times; one name, cut in 24/25 A.D., is Νασαμὼν Αἰάλαντος (cf. our lemmata nos.1670-1672 for Αἰάλαν).

1667. Kyrene. Inscribed altar, ca. 400 B.C. (or somewhat later). *SEG* XL 1598. Cf. C.Parisi Presicce in *L'Africa Romana* IX 147-166 (ph.; dr.), with comment on the cult of Ἀσκληπιός (Ἰατρός), Ἰασώ and Πανακεία in Kyrene; photos of *SECir* 158 and *SEG* IX 75; further speculations about the origin and function of Panakeia and Iatros.

1668. Kyrene. Dedication to Apollo Apobaterios, 1st cent. A.D. *IGR* I 1034. C.Parisi Presicce in *L'Africa Romana* IX 150 note 18, suggests that Apollo Apobaterios is supposed to have protected the trip of the governor Pedius Blaesus from Kyrenaika to Rome. Tacitus (*Ann.* XIV 18) reports that he was expelled from the senate for illegal conduct against Asklepios in Kyrene (previous scholars: reference to the safe arrival of Nero in Greece).

1669-1673. Kyrene (area of). New epitaphs. F.Ali Mohamed - J.Reynolds in *L'Africa Romana* IX 119-122 nos. 1 and 3-6, publish the following texts (photos of all texts except no. 3); the same texts also forthcoming in *Libya Antiqua*; they are all in Kyrene Museum.

1669: 119 no. 1. **Epitaph of Valens, ca. 50-100 A.D.** White marble stele incorporating the bust of a young male: [?] Βάλης Βάλεν|τος (ἐτῶν) ι΄ vacat

Dated by edd.pr. on iconographical grounds

1670: 120 no. 3. **Epitaph of Sosis and So[---], 2nd cent. A.D.** Two adjoining fragments from the upper part of a rectangular limestone stele; inscription in a recessed field; found in a rock-cut tomb ca. 12 km North of Messa, a rural site in Kyrene's territory, near Sidi Shaherrwha: Σῶσις Αἰλάλαντος | v v (ἐτῶν) κβ΄ | Σ ω [- - - | - - -

1-2. Αἰάλαν: Libyan name, edd.pr.; cf. next lemma

1671: 120/121 no. 4. **Epitaph of Aialan and others, 2nd cent. A.D.** Local sandstone stele; inscription in five hands; on the stele seven guidelines; the first cutter began on the third so that the cutters of LL. 6-10 had to work in the unlined area below the seventh; found with no. 3.

Αἰάλαν | Αἰάλαντος | v v v (ἐτῶν) v v ξ΄ vacat | Πελήα Σώσις ||
[(ἐτῶν)] α΄ Παναρίστα Σιώσις (ἐτῶν) οε΄ | Ἀ.....ιππος Αἰάλ-
λαντος v v (ἐτῶν) νβ΄ | Αἰάλαν Ἀριστίππω || vacat (ἐτῶν) κε΄ vacat

3. Possibly another figure was cut and erased between L and ksi, edd.pr. || 4 and 6: Σώσις for Σώσιος, genitive of Σῶσις (cf. preceding lemma), edd.pr. || 5. initio: or λ΄, edd.pr.

1672: 121/122 no. 5. **Epitaph of [---]eus and Myro, 2nd cent. A.D.** Local sandstone stele, probably found with nos. 1 and 2.

[- - - -] | ευς Ἀσκλ̣ηπιάδου | Μυνρὼ Αἰλάλαντος || vacat (ἐτῶν) νδ΄

1. E.g. Ἀχιλ]λεύς, edd.pr.

1673: 122 no. 6. **Epitaph of Publius Octavius Niger, early 2nd cent. A.D.** Marble panel found in a cistern 1 km East of Kyrene.

Π̣όπλιος vv | Ὀ̣κτάβιος Νίγερ | καλὸς κἀγαθὸς |
Μάρκωι Ὀκταβίω[ι] || υἱὸς (ἐτῶν) κ̣ς΄

4. 'Curious masculine genitive singular in -ωι', edd.pr., who refer to *SEG* IX 171/172 [a regular genitive in -ω with parasitical iota, Bingen].

1674-1675. Kyrene. Epitaphs, 2nd-4th cent. A.D. *CIG* 5149; 9136 (*SEG* XXXVIII 1902). Republished after re-examination by J.Reynolds - B.Rees, *QAL* 15 (1992) 16-22 (ph. of 9136; dr. of 5149 = copy of J.R.Pacho). On the archaeological aspects of the tomb cf. L.Bacchielli, *ibid.* 5-16.

1674: 17. **Fragmentary epitaph(s ?), 2nd/3rd cent. A.D. or later.** Incised texts. *CIG* 5149 [but see app.crit. in fine].

A

[--]OTOY[..]A[.]INYNOC
[----------]EOTOYΩ KI
[---]M[.]POYΦOCTΩ MA
[----------]IPAM[.]Ω ΛI
[------]AΔE[...]TPOTKΛ
[--------------]HIZME
[-----]IANIO[....]ΔOTON
[----------]NA

B

[----------]
K[----------]
vacat [.. ca. 5 ..] vacat
vacat [.]OP[..]AK vacat
ΕΛΗΙΚΟΛΦΟΝ vacat
CXEC[..]O vacat
OE vacat

A is at the right hand end of the wall opposite the door of entry and B at the left hand end of the wall to the right of the door; the angle between the two walls intervenes; it is possible that B continued and completed A, though we more probably have two separate texts, R., who reproduces Pacho's copy and warns that P. may have been able to see more clearly letters which have subse-

quently been obscured || 1. certainly the first line, R. || 3. perhaps Ῥοῦφος, R. || 5. perhaps a reference to a brother or sister (ἀδελφός), R. || 8. probably an age at death (51): (ἔτους) να΄, R. || 12. ϹΧΕϹ[..]Ο, R.; ΙΧΕΙϹ/Ο, copy Pacho || possibly an age at death (75): οε΄, R. || C.Dobias-Lalou, *BE* (1993) no. 700, draws attention to some confusion concerning *CIG* 5149: *CIG* follows J.A.Letronne's readings based on J.R.Pacho's drawing. The present epitaph is not in *CIG*, since L. did not interpret that part of P.'s drawing. The latter also contained graffiti from a rural sanctuary at Budrasc, which led L. to assign all texts on the drawing to 'l'intérieur d'un sanctuaire de Cyrène'. This resulted in *CIG*'s heading 'Cyrenis, in sanctuario'. For the re-examination of the Budrasc graffiti by S.Ferri cf. *SEG* IX 740-761 (with the erroneous reference to *CIG* 5147 instead of 5149).

1675: 17-22. **Fragmentary epitaph and epitaph of Dimitria and Theodoulos, ca. 350-400 A.D.** Painted texts. *CIG* 9136 (revised text by D.Comparetti, *ASAA* 1, 1914, 161-167; *SEG* XXXVIII 1902). In the app.crit. we indicate new readings as compared to Comparetti.

A

[------]Y Μ̣
[--]Δ̣ΟΥΛΟΥ
[---------]
[---]Α̣ΜΕΘΑ
[---]Α̣ΥΤΗΝ
[--]Λ̣ε̣ΞΑΤΟ/
[--]CONI
[--]ΠΑΤΗΡ
[--]με̣ω̣
[--]CIC ν
[--] vacat

'No reading can be regarded as absolutely certain', R.; (σ)ύν (aligned approximately with **B** L. 3) | .CEA|TH|BA(Π)|illegible|ON|ΠΑΤΗΡ|illegible|CIE (aligned approximately with **B** L. 10), C. || 2. perhaps [Θεο]δ̣ούλου (cf. **B** LL. 4/5), but other members may have had the same name, while the first letter may also be beta, suggesting perhaps [Πολυ]β̣ούλου (cf. **B** L. 10), R. || 8. πατήρ: either of the two fathers on record in **B** (Gaios or Kallippos) or someone different, R. || 9. probably some form of μνημεῖον, R. || 10. perhaps [κοίμη]σις vel sim., R.

B

☧ Διμιτρία θυγάτηρ
Γαΐου τοῦ ὠνησαμένου
τὸ μνημῖο(ν) τοῦτο ἔνθαδε κῖτε
μετὰ τοῦ υἱοῦ αὐτῆς Θεω-
δούλου· οὗτοι ἐτελεύτησαν
ἐπὶ ἀγροῦ Μυροπωλᾶ σισμοῦ
γενομένου· τέθικαν αὐτὸς
Κάλλιππος ὁ{υ} ἀνὴρ αὐτῆς κὲ
{κε} υἱὸς αὐτοῦ Γάϊος κὲ γαμ-
βρεό[ς] αὐτοῦ Πολύβουλος·
Κ(ύρι)ε, μνησθήτω τὸν ἐντὸ⟨ς⟩ σπηλέ-
ου τούτου vacat

3. μνιμίον τῦτο, C. ‖ 6. ἐπὶ ἀγροῦ Μυροπωλᾶ: probably an estate which had once belonged to a scent seller and had acquired its name from that fact, R.-R. ‖ 9. κὲ ὑο̣ῦ̣ αὐτός, C. ‖ 10. βρος, C. ‖ 11. ΕΝΤΟΣΠΗ, dipinto (haplography) ‖ 11-12. ἐν τῷ σπήηχlϙ τούτ(ο), C.; ἐντὸ[ς] σπη[λαί]lου or ἐν τῷ σπη[λαίῳ ! τ]ούτ[ῳ], *CIG* ‖ R.-R. point out that **A** and **B** are separate texts, though they were written at no great distance of time and almost certainly concern members of the same family group (stemma on 20). The date indicated in the heading is based on the letter forms; R.-R. consider assigning the epitaph to 365 A.D. (so D.Roques; see *SEG* XXXVIII), when a widespread earthquake (cf. L. 6) struck Kyrene, but argue that this argument is attractive rather than conclusive.

1676. Unknown provenance. Inscriptions on terracotta masks. Four terracotta Gorgo-masks (appliques); inscriptions on the back; now in the Musée du Louvre in Paris. Ed.pr. S.Besques, *op. cit.* (cf. our lemma no. 985) 85 nos. D 4444-4447 (ph. of front only):
Α, Ε, Α, Δ

Undated by ed.pr.; 'lettre/monogramme d'assemblage', ed.pr.

UNKNOWN PROVENANCE

1677. Unknown provenance. Dedication to Sarapis, 2nd cent. B.C. ? Two non-joining fragments of a flat red clay offering tray restored in plaster. Now in Athens, EM 397; apparently unpublished. Ed.pr. D.Gill, *op.cit.* (cf. our lemma no. 1806) 64/65 no. 40 (ph.).

[- - -]ασικλῆς Σαράπι

1678-1679. Unknown provenance (Asia Minor). Two votive plaques. Now in private Collections. Ed.pr. P.Weiss, *ZPE* 91 (1992) 192/193 nos. 1/2.

1678: 192/193 no. 1 (ph.). **Dedication of an eagle, Imperial period.** Small rectangular silver plaque. The letters are punched.

Πωντεία Δ-
ομνεῖνα θεῷ
πατρ(ῴ)ῳ ἐπηκ-
(ό)ῳ ἀνέθεγα
ἀετόν

2. The god is Zeus, ed.pr. ‖ 4. ἀνέθεγα = ἀνέθηκα, ed.pr.

1679: 193 no. 2. **Dedication by a boxer ? to Apollo, 1st cent B.C. or A.D.** Rectangular bronze tabula ansata. Probably from Southwest Asia Minor. The letters

are punched. Hasty copy of the object seen in the antiquities market. M.Sève, *BE* (1993) no. 103, wonders whether the tabula was dedicated by a gladiator rather than by a boxer.

Μοας ὁ : καὶ Βάκ- Καρίᾳ καὶ νεικήσας
χις πυκτεύσας ἐ⟨ν⟩ 4 Απόλλωνι εὐχή⟨ν⟩

1. ΜΟΑΙΟΞΚΛΙ, copy of ed.pr. ‖ 2. at the end: E, i.e. ἐ⟨ν⟩ rather than ε′, ed.pr.

1680. Unknown provenance. Dedication to Theos Hypsistos, 2nd/3rd cent. A.D. Bronze plaque with eye through which it could be hung in the temple; representation of two eyes and eyebrows; the dedicator squinted; now in the Museum für Kunst und Gewerbe in Hamburg. Ed.pr. W.Hornbostel, *Jahrbuch Hamburger Kunstsammlungen* 23 (1978) 215/216; J.Benedum in O.Baur - O.Glandien (edd.), *Zusammenhang. Festschrift für M.Putscher zum 14.8.1984* (Cologne 1984) 23-32. Non vidimus. Republished by R.Merkelbach, *EA* 20 (1992) 55 (ph.).

Θεῷ ἐπηκόῳ ὑψίστῳ Αὐρηλία Ἀρτ[ε]μισία Ἐφεσία
εὐ[ξα]μένη καὶ ἐλ[εη]θῖσα ἀνέθη[κεν]

1681. Unknown provenance (now lost). Dedication to Dionysos Eubouleus, undated. *CIG* 1948. K.Clinton, *op.cit.* (cf. our lemma no. 1) 58 note 167, notes that this inscription, a dedication to [Διόν]υσος Εὐβουλεύς by the wife of a hierophant, once in the Museum Nannium in Venice (for this Museum cf. our lemma no. 1739), is now apparently lost, but that 'it is certainly not from Eleusis'.

1682. Unknown provenance. Dedication of a statuette. Rectangular base with part of left foot on top and inscription on the front; now in the National Gallery (Oriental Department) in Prague. Briefly mentioned by J.Bouzek, *Études et Travaux* 15 (1990) 91 (ph.): [ἀ]νέθηκε (no date).

1683. Unknown provenance. Epitaph of Damochareis, ca. 450 B.C. Rectangular marble stele with a relief in a recessed field representing a youth clad in chiton and himation and holding an object (strigil ?) in his left hand; at left behind him a horse with a saddle-cloth on its back; inscription under a protruding fascia above the relief. Cf. *Sotheby's Catalogue Important Antiquities from the Norbert Schimmel Collection, New York, Wednesday, December 16, 1992* no. 38 (ph.): Δαμοχάρεις.

1684. Unknown provenance. Funerary epigram for [--]phanes, Roman Imperial period. Gray marble fragment moulded above and broken on all sides; now in the Archaeological Museum in Izmir. Ed.pr. V.Tsiotras, *EA* 20 (1992) 91-93 (ph.).

[Ἐνθάδε Μηνοφ]άνης ΚΕΙΤΟΥΝΕΟΣ εἰκοσιπ̣[έντε]
[–⏑ ⏑ – ⏑ ἔ]τ̣η μουνογενὴς ἔθανε̣[ν]
[– ⏑ ⏑ – ⏑ ⏑ –]ν ἀγαθός, συνετός, φιλομήτω[ρ]
4 [– ⏑ ⏑ – δ]ήμῳ δόξαν ἄμεμπτον ἄγω[ν]·
[– ⏑ ⏑ – ⏑ ⏑ –]Ι̣ κωφὴ κόνις, αἱ δ' ἀτέλεστοι
[– ⏑ ⏑ – ⏑ ⏑ –]ΙΝ ἔδραμον ἀστοχίην
[– ⏑ ⏑ – ⏑ ⏑ –]Ν ο⟨ὐ⟩κ ἔφθασεν, ἤθελε τέκ⟨ν⟩ου
8 [– ⏑ ⏑ – Μοῖ]ραι δ' οὐκ ἐπένευσαν ἔχειν·
[– ⏑ ⏑ – κατελίμπ]ανεν αἴλινος ἀμφοτέροισιν
[– ⏑ ⏑ – γενέ]τ̣αις πένθος ὅλου βιότου·
[– ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑]Ι̣ΗΜΙΚΤΙΣΤΟΙΣ[..]ΠΝΟΥ[ ]
12 [– ⏑ ⏑ – ⏑ ⏑ – –]Α βροτοῖσ̣[ιν ? ⏑ –]

1. κεῖτ(αι) οὐ νέος, κεῖτ(αι) ὁ ἐνεός (= κεῖτ' οὐνεός) or κεῖτε ὁ νέος (= κεῖτοὐ (instead of κεῖθοὐ) νέος), ed.pr., who rejects Κείτου as patronymic [S.Follet, *BE* (1994) no. 41, thinks of Κειτούνεος as a Ionian patronymic] ‖ 3. initio possibly [ἐξ ἀγαθῶν γονέω]ν (cf. W.Peek, *GV* 719 L. 2), ed.pr. ‖ 5-6. 'Die unerfüllten [sc. wishes, expectations, efforts] verfehlten in raschem Lauf ihr Ziel', ed.pr. ‖ 7. ΟΤΚ and ΤΕΚΗΟΥ, lapis ‖ 7-8. did the Moirai deny to the parents grandchildren or a reward for the efforts invested by them in their son ?, ed.pr. ‖ 9. αἴλινος: 'beklagenswert', ed.pr. ‖ 10. initio perhaps [τοῖσι φίλοις γενέ]τ̣αις, ed.pr. ‖ 11. ἴημι (or a compound), followed by κτιστοῖς ?; ἰκτίστοις = οἰκτίστοις ?; ἡμικτίστοις ? [S.Follet, *ibidem*, suggests reading ἐπ' ἡμικτίστοις and refers to the Homeric expression δόμος ἡμιτέλης]; in fine [ἔκ]- or [ἔμ]πνου (or -ς or -ν) or [κα]πνοῦ[ ] or a form of δ(ε)ῖπνον/δ(ε)ιπνεῖν, ed.pr., who rejects something like [ἀύ]πνου.

1685. Unknown provenance (Eastern Mediterranean). Epitaph of Iulianus and Chrysea, 3rd cent. A.D. *SEG* XXXIX 1734. Cf. now *Sotheby's Catalogue Antiquities, London, Thursday 10th and Friday 11th December 1992* 110 no. 226 (ph.).

1686. Unknown provenance. Inscribed vase, 575-550 B.C. *SEG* XL 1616. Cf. R.Arena, *NAC* 21 (1992) 25-32 (ph.), for comment on the form Πνοτομέδοισα. A. refers to forms like εὐμενέοισα (*LSAG* p. 131 no. 7) and Μοῖσα, and agrees with Wachter (see *SEG* XL) about the poetical origin of the epithet; further reflections on the Aiolic setting of the form.

1687. Unknown provenance. Inscription on bronze greaves, ca. 490 B.C. K.Vierneisel, *Münchener Jahrbücher* 17 (1966) 233. Inscription in the center above the knee now in the Antikensammlung in München. Republished by E.Kunze, *op.cit.* (cf. our lemma no. 383) 130 no. 17: Δενδα

Owner's name, K.; cf. our lemmata nos. 544 and 706.

1688. Unknown provenance. Inscription on a glass beaker, ca. 50 A.D. Green mould-blown glass beaker, the sides decorated in relief (from top to bottom palm fronds, inscription, two concentric bands, herringbone pattern; a single palm frond down each side). Cf. *Sotheby's Catalogue Antiquities, London, Thursday 10th and Friday 11th December 1992* 17 no. 34 (ph.): Κατάχαιρε καὶ εὐφραίνου

For this and similar inscriptions on mould-blown vessels see D.B.Harden, *JRS* 25 (1935) 163-186 and *SEG* XLI 1422 and 1495; for our inscription see also *SEG* XXXII 1625; XXXIII 1364 bis; 1365; XXXV 1760 bis; XLI 1768 (inscriptions on mould-blown vessels in general); see also our lemmata nos. 1689 and 1766.

1689. Unknown provenance. Inscription on a glass cup, 1st cent. A.D. Mould-blown yellowish brown glass cup with cylindrical body and relief decorations. Ed.pr. G.Davidson Weinberg, *op.cit.* (cf. our lemma no. 424) 38 and 128 no. 102 (ph.).

[Κατά]χαιρε [καὶ εὐφραίνου]

For the inscription see our lemma no. 1688.

1690. Unknown provenance. Inscription on a 'pilgrim flask', 1st cent. A.D. Terracotta 'pilgrim flask' with relief decoration on both sides: (a) a gladiator and a bull, with a border of scrolls and foliate motifs; sinistrorsum inscription above the figures; (b) a bull and a dog above a male figure, with an outer border of foliate motifs. Cf. *Sotheby's Catalogue Antiquities, London, Thursday 10th and Friday 11th December 1992*, 200 no. 533 (ph.): ΑΠΟΛΔΟ(or C ?)ΥΛΩΝΙ

1691. Unknown provenance (Near East ?). Inscription on a glass jug, ca. 50-150 A.D. Square one-handled jug of greenish-blue mould-blown glass; inscription sinistrorsum on the bottom between the corner angles around; in the center of the bottom five concentric circles around a central boss. Bought from a Tel Aviv dealer and now in the local Haaretz Museum. Ed.pr. G.Lehrer Jacobson, *JGS* 34 (1992) 35-38 and 40 no. 8 (ph.; dr.).

Μάγνος ἐποίει

Square alphabet; ed.pr., with comment on its popularity in Syria/Palaestina; she collects some attestations of the name Μάγνος (Latin cognomen) in this area and suggests that our Magnos was a glassmaker of Syrian origin,

though it remains unclear where he worked. For other inscriptions on glass vessels of the same category see our lemma no. 1766.

1692. Unknown provenance (Eastern Mediterranean). Magical gem, 150-250 A.D. Oval chalcedon gem; on the obverse in the center an eagle holding a wreath in its beak; inscription clockwise around the bird (LL. 1-4) and continuing on the reverse (LL. 5-14); now in the Museum of Fine Arts in Budapest. Ed.pr. A.M.Nagy, *AA* (1992) 99-108 (ph.; dr.).

Ἄνγελος Ἰαω διḍοίμης πᾶσαν πρᾶξιν
καὶ δύναμιν καὶ χάριν καὶ συνοσεί-
αν {ι} Ἀσκληπιακῷ μετὰ τῶν
πρωτανγέ-
λων καὶ μ-
εσανγέλων
καὶ τελεαν-
γέλων ἰς πά-
ντα τὸν βί-
ον καὶ σώμα-
τος προφύ-
λαξιν Ἀβρ-
ασαξ ΔΑΥ
ἀεί

1. διḍοίμης: the reading is not certain; if correctly read διδοίμης = διδοῖο, an unattested variant formed after the first person singular διδοίμην, ed.pr. || 2-3. συνοσείαν = συνουσίαν || this angelic triad is unknown so far and difficult to interpret; μεσάγγελος and τελεάγγελος are new words; probably we have clumsy translations into Greek of concepts expressed in another language, ed.pr. || 8. ἰς = εἰς || 11-12. προφύλαξις: unattested so far, ed.pr. || 13. ΔΑΥ: either a magical term unattested so far or abbreviation of Δα(μναμενε)ύ, vocative of Δαμναμενεύς (cf. Hesych. s.v.: = ἥλιος), ed.pr. || ed.pr. comments at length on all terms and on the spiritual world of amulets in general, stressing the heterogeneity of the religious concepts involved.

1693. Unknown provenance. Amulet for Aurelia's epilepsy, 3rd cent. A.D. *SEG* XXX 1794. For some brief comment on the syncretistic nature of this amulet (Jewish, Christian, Egyptian and Gnostic elements) and on the differing views of Greeks and Jews about medicine and healing cf. R.A.Kearsley, *New Documents* 6 (1992) 192-196.

1694. Unknown provenance (Eastern Mediterranean). Prophylactery, 4th cent. A.D. M.Guarducci, *RFIC* 120 (1992) 72-76 (ph.; no text), reports on a rectangular bronze tablet with three lines of relief letters separated from each other by horizontal strokes; the upper part is probably missing and may have contained either more lines of text or a figural zone; found in

Italy in a field between Mantova and Cremona and now in a private Collection. We transcribe the text from the photograph.

ΓR⊥ϗNOREAS⊥X | ΓMXSREAΓΓEIϢO | ES XXAIIdIϗOOΓΓ

2. In fine O or nearly closed C || the mixture of sinistrorsum and dextrorsum, Latin (S and R) and Greek letters, with some letters being engraved upside down, has a magical quality in itself, G., who identifies single words and letters and considers the rest as filler: in LL. 1 and 2 she reads Rea (mother of Zeus; cf. *Orphic Hymn* 14; not attested before in magical texts); in L. 2 initio probably the Christian formula XMΓ (wellknown, also from magical texts; cf. our lemma no. 1828); in L. 3 'Αήρ [however, the photo shows no horizontal hasta between the two vertical strokes, Tybout] (cf. *Orphic Hymn* 5 dedicated to Αἰθήρ, and 'Αήρ in a dice oracle from Antiochia-on-the-Kragos: Bean-Mitford, *Journeys -- Rough Cilicia, 1962-1963* no. 37, response 4; not attested before in magical texts) and the 'magical' sequences XX, OO and ΓΓ. G. argues that the tablet may have protected luggage rather than having been carried on the body, and that it probably came to the Po Valley from the Eastern Mediterranean (possibly Syria) via Ravenna.

1695-1709. Unknown provenance. Inscriptions on gems and rings, ca. 470 B.C. - 3rd/4th cent. A.D. Fifteen inscribed gems and rings now in the J.Paul Getty Museum in Malibu; fourteen are inedita. Ed.pr. J.Spier, *Ancient gems and finger rings: catalogue of the collections* (The J.Paul Getty Museum; Malibu 1992); ph. and dr. of all objects. Cf. also M. Sève, *BE* (1994) no. 158.

1695: 19/20 no. 18. **Cycladic ? Inscription on a scaraboid, ca. 470 B.C.** Oval blue chalcedony scaraboid in silver ring with representation of Zeus seated on a throne holding a scepter in his right and a fulmen in his left hand; inscription running upward at left: Χάρον

Name of the owner, Sève

1696: 35 no. 55. **Greece. Inscription on a gold ring, late 4th cent. B.C.** H.Hoffmann - P.F.Davidson, *Greek gold: Jewelry from the Age of Alexander* (exh. catalogue Museum of Fine Arts, Boston, Nov. 1965-May 1966; Mainz 1965) 257 no. 116; J.Boardman, *Greek gems and finger rings: early bronze age to late classical* (London 1970) Pl. 745. Oval gold ring with representation of a standing actor holding a mask; inscription running upward along his back read by L.Mildenberg apud H. - D.: ΣAMH

1697: 38 no. 63. **Inscription on a gold ring, 3rd cent. B.C. ?** Oval gold ring with representation of a bee seen from above; a letter on either side: E Φ

The representation is similar to a famous coin type of Ephesos; the ring may have been a souvenir from the Artemision, ed.pr., who refers to other specimens

1698: 43 no. 74. **Asia Minor. Inscription on a bronze ring, late 5th cent. B.C.** Oval bronze ring with representation of a fat, bearded dancing Pan; incised inscription running downward at left: ΠΑΥ

[The dr. shows some more letters: ΠΑΥCN̤[--], Tybout]

1699: 93/94 no. 220. **Inscription on a carnelian, 1st cent. B.C. (probably last quarter).** Oval carnelian in a gold ring with representation of the head of Demosthenes; inscription below the neck: Ἀπέλλου

Signature, ed.pr., who refers to one other (highly dubious) attestation

1700: 100/101 no. 241. **Inscription on a carnelian, 1st cent. A.D.** Oval carnelian with representation of a Priapus herm; inscription running downward at right: Βάσσου

Signature, Sève

1701: 101 no. 243. **Asia Minor. Inscription on a carnelian, 1st cent. A.D.** Oval carnelian with representation of draped and radiate bust of Helios; inscription running upward at right: CKY

1702: 109 no. 273. **Asia Minor. Inscription on an amethyst.** Oval amethyst with representation of Athena wearing a crested helmet; shield and spear standing to right; inscription on either side of the figure: Μηνοδλώρου

Signature, Sève, who writes Μητροδώρου [but ph. and dr. clearly show N]

1703: 130 no. 350. **Inscription on a jasper, 2nd cent. A.D.** Oval red jasper with representation of Herakles leaning on his club and holding a lionskin over his left arm; inscription on either side of the figure: Παlπίας

Name of the owner, Sève

1704: 132/133 no. 359. **Inscription on a chalcedony, 2nd/3rd cent. A.D.** Oval white chalcedony with representation of Aphrodite Anadyomene; inscription running upward on either side: Ζεὺς | Οὐρανοῦ

'Zeus fils d'Ouranos', Sève, who rejects ed.pr.'s 'Heavenly Zeus'

1705: 135 no. 368. **Hadrumetum. Inscription on an agate, 2nd cent. A.D.** Oval dark brown agate with representation of two Tychai each holding a cornucopia; they

join hands over a modius; above their hands a bust of Helios; above the modius a garbled inscription: Χάρα

'Joy', ed.pr., with reference to similar specimens

1706: 143/144 no. 397. **Asia Minor. Monogram on a jasper, 3rd/4th cent. A.D.** Oval red jasper in a silver ring with monogram to be read as Παύλου

1707: 144 no. 398. **Inscription on a jasper, 2nd cent. A.D.** Oval red jasper with inscription: Κλιτόλμαχος

Name of the owner, Sève

1708: 144 no. 399. **Inscription on a silver disc, 2nd/3rd cent. A.D.** Oval silver disc with inscription: 'Ασκ|ληπι|άδη[ς]

Reading of Sève (name of the owner); ACK|AHΠI|AΔH, disc, ed.pr.

1709: 163 no. 452. **Inscription on an agate cameo, ca. 200-250 A.D.** Oval agate cameo (brown on white) with representation of a hand pinching an ear; inscription above around the hand: μνημονεύε.

1710-1723. Unknown provenance. Inscriptions on gems, rings and other objects, 2nd-8th cent. A.D. Inscriptions on various objects offered for sale by F.Sternberg AG. Cf. *Katalog Franz Sternberg AG, Zürich,* no. 4 - *Juli/August 1992*, 41/42, 45, 49/50, 54, 67, 70 nos. 516; 522-525; 544; 582; 588; 629; 752; 779; 783 (ph.).

1710: 41 no. 516 (ph.). **Inscription on a carnelian, 1st cent. A.D.** Orange oval carnelian with representation of a parrot on a branch; on the other side an inscription: δῶ|ρον

1711: 42 no. 521. **Inscription on a carnelian, 2nd cent. A.D.** *Sternberg* XIX (1987) no. 316. Red-orange oval carnelian with representation of a hand; inscription above, at right and below: μνημ|ο|νεύε

1712: 42 no. 522. **Inscription on a carnelian, 2nd cent. A.D.** *Sternberg* XXIV (1990) no. 623. Orange oval carnelian: Εἰρη|ναίου

1713: 42 no. 523. **Inscription on a carnelian, 2nd cent. A.D.** *Sternberg* XXII (1989) no. 648. Brownish oval carnelian; inscription in mirror writing: Ἐμὴ, | χαῖρε

1714: 42 no. 524. **Inscription on a carnelian, 2nd cent. A.D.** *Sternberg* XXIV (1990) no. 624. Orange oval carnelian; inscription in mirror writing: Κυρία | καλή

1715: 42 no. 525. **Inscription on gnostic gem, 2nd cent. A.D.** Light-green 'Praser'; on the obverse a representation of Chnoubis with inscription at left and right: Χνοῦβις; on the reverse the Chnoubis-sign

1716: 45 no. 544. **Inscription on a tessera, Roman Imperial period.** Bone oval tessera in the form of a hippopotamus; inscription: HUIIAHΓI

1717: 49 no. 582. **Inscription on a gold ring, 4th cent. A.D.:** Μάρκις

1718: 50 no. 588. **Inscription on a silver ring, 2nd cent. A.D.** Silver ring; bezel with carnelian with a representation of a bust of Hermes with caduceus; inscription at left and right: Ἀγαπῶ

1719: 53/54 no. 618. **Inscription on a silver ring, 3rd cent. A.D.** Cf. also *Katalog Franz Sternberg AG, Zürich,* no. 5 - *September 1993*, 47 no. 818. Silver ring with octagonal carnelian with inscription: Εὐτυχιανοῦ

1720: 54 no. 626 (n) = *SEG* XLI 1728 [A.Chaniotis (per ep.) wonders whether Θεοπόμπου is meant; the photo seems to show ΘΕΟΠΟΝΤΟΥ or ΘΕΟΠΟΝΡΟΥ].

1721: 67 no. 752. **Dedication to Demeter and Dionysos, undated.** Bronze tabula ansata with a stamp in mirror writing: Δήμητρι, | Διονύσῳ | Ἐπαφρᾶς

1722: 70 no. 779. **Inscription on a lamp, mid 4th-6th cent. A.D.** Terracotta lamp; inscription around the mouth: Φῶς Χ(ριστο)ῦ φένι [= φαίνει] πᾶσιν

Cf. our lemmata nos. 1385-1406

1723: 70 no. 783. **Inscription on a lamp, 5th-8th cent. A.D.** Terracotta lamp; inscription in two circles around the mouth: Εὐλογία τῆς Θεοτόκου μεθ' ἡμῶν· | ἐπίγραμα Ἰωάννου.

1724-1725. Unknown provenance. Inscriptions on two rings, ca. 3rd-5th cent. A.D. Cf. *Sotheby's Catalogue London, Antiquities, Thursday 9th and Friday 10th July 1992*, 10/11 nos. 303 and 309 (ph.).

1724: 10 no. 303. **Inscription on a silver ring, ca. 4th/5th cent. A.D.** Byzantine silver ring with circular bezel with two beads to either side; inscription on the bezel.

† ΟΜΔ̣ (or Α̣?)ΙCΔ (or Α̣?) κατὰ τοῦ θ(εο)ῦ ΙΙΙ ΕΓΓΙΥΙCΑCΤΕ

1725: 11 no. 309. **Inscription on a gold ring, ca. 3rd cent. A.D.** = *SEG* XL 1631.

1726-1727. Unknown provenance (Near East). Inscribed Byzantine lamps, 5th/6th cent. A.D. Two terracotta lamps in the Collection of the McGill University; inscription around the mouth. Edd.pr. E.P.Zoïtopoúlou - J.M.Fossey, *op.cit.* (cf. our lemmata nos. 1385-1406 in fine) 217-220 nos. 78/79; cf.also 246-249 (ph.; dr.).

1726: 217/218 no. 78: † Φῶς Χ(ριστο)ῦ φένι πᾶσιν· καλή

Type: Loffreda (cf. our lemmata nos. 1385-1406) A 2.4

1727: 219/220 no. 79: Φ(ῶ)ς Χ(ριστο)ῦ φέν(ι) πᾶσι δ(ο)ύ(λοις) Θ(εοῦ)

Type: Loffreda B 3.2, who reads Φῶς Χ(ριστο)ῦ φαίν(ει) πᾶσιν.

1728. Unknown provenance. Inscription on a bronze cross, ca. 6th cent. A.D. Byzantine bronze cross with inscribed circular surround. Cf. *Sotheby's Catalogue Antiquities, London, Thursday 10th and Friday 11th December 1992*, 101 no. 215 (ph.): Ὑπὲρ σωτηρίας Στεφάνου ΤΙΠ.ΛΕΝΘΑ. Six other bronze objects belong to the same lot; two have Greek inscriptions, which we cannot read from the photo; the catalogue offers the following translations: 'For the repose of the soul of Theodore (offering to the church ?) of St. Theodore' (on a drinking cup), and 'Kastor, of the village of Beth Rome, (of Dendis ?), offers (this) to Holy Mary' (on a bronze candelabra).

1729-1730. Unknown provenance. Inscribed lead weights, Roman Imperial period. P.-L.Gatier, F.Planet, *art.cit.* (cf. our lemma no. 1331) 7-11 nos. 5/6 (ph.), publish the following weights now in the Musée des Beaux-Arts in Lyon.

1729: 7-10 no. 5. **Inscribed weight, 1st cent. A.D.** Lead weight allegedly found in Northern Italy; weight ca. 155 gr.; on one side an inscription ἡμίλιτριν and the representation of a ship's stern; on the other side a vase with two handles and flanked by two palms; inscription: Δικαιων. G.-P. point to a perfect parallel: a lead weight also found in Northern Italy, in Oderzo Northwest of Venice, with the same representation and the inscriptions ἡμίλιτριν and δίκαιον (cf. E.Pernice, *Griechische Gewichte*, Berlin 1894, 69); similarly on the Lyon weight we should read δίκαι⟨ο⟩ν: 'legal'. G.-P. refer to the relations between agoranomoi and Δικαιοσύνη (L.Robert, *Documents de l'Asie Mineure Méridionale*, Paris 1966, 26/27). The two weights originated in a harbor city; the Adriatic area and the Ionian

Sea are likely candidates. The vase with the two palms may have been a symbol of the prizes offered to victorious athletes.

1730: 10/11 no. 6. **Lead weight.** Lead weight (189 gr.) with representation of the bust of a beardless man, wearing a laurel wreath (the emperor) and flanked by the letters ANT and ΦIP: Ἀντ(ώνιος) Φίρ(μος); near the laurel wreath the letter B. Antonius Firmus, unattested so far, may have been the agoranomos responsible for the production of such weights; the beta may indicate the second semester of the agoranomia. G.-P. exclude the Levant as provenance.

1731. Unknown provenance. Inscribed balance, ca. 550-600 A.D. Large brass balance now in the Museum für Vor- und Frühgeschichte in Frankfurt, with 'Waagbalken' and 'Lastarm'; at one end of the beam the bust of a wild boar; on the front and the back of the 'Lastarm' three successive inscriptions in punched letters. Ed.pr. D.Stutzinger in *Tesserae* (cf. our lemma no. 1580) 304-308 and 328 (ph.; dr.), who dates the balance on stylistic grounds; inscriptions b and c are later. Said by the antiquities market to be from Constantinople, but this is not necessarily true; probably from the Eastern Mediterranean. **a)** † ⟦M - - ου ?⟧; **b)** ἐκωνώμου (= οἰκονόμου) Σαβατίου; **c)** Πάπα κοιέστωρος (κυαίστωρος; so D.Feissel, *BE*, 1994, no. 730) rather than Παπακοιέστωρος (name; so ed.pr.); Papas may have been quaestor of a city (so Feissel).

On 320-322 (App. III) a supplement of twenty-three balances to J.Garbsch' catalogue (*Bayerische Vorgeschichtsblätter* 53, 1988, 201-222); four of these are unpublished and have inscriptions: Μαρτυρίου (dr.; no. 5; allegedly from Ephesos), Ἰωάννου (dr.; no. 6; unknown provenance), Δόμνου (dr.; no. 9; Asia Minor) and Εὐσεβίου (no. 13; unknown provenance). For no. 15 (Ephesos) cf. *SEG* XXXIX 1235.

On 322-328 (App. IV) drawings of the inscriptions on twenty-three balances: mostly names (of owners), occasionally titles (guaranteeing the authenticity of the balance), names of saints. Worthy of note among the names are Βιζζου, Μαρέου, Αὐριλήου Νεστ⟨ά⟩βου, Μαρδοχίου [cf. *SEG* XLI 1610 for the name Μαρδοχαῖος]; among the titles Γεοργίου̯ πρεσβυτέρου̯ ναυκλε̄ρου̯ (Yassi Ada shipwreck) deserves to be mentioned. Cf. D.Feissel, *BE* (1994) no. 730.

1732. Unknown provenance. Inscribed balance, undated. Small brass balance now in the Museum für Vor- und Frühgeschichte in Frankfurt, with 'Waagbalken' and 'Lastarm'; on the latter an inscription. Ed.pr. D.Stutzinger in *Tesserae* (cf. our lemma no. 1580) 308/309 (dr.): Ἀναστασ[ί]ου. For such balances cf. our lemma no. 1731.

1733. Unknown provenance. Inscriptions on terracotta objects. M.-C.Hellmann, *art.cit.* (cf. our lemma no. 1738) 256/257 and 261, mentions three unpublished terracotta objects from the Collection Froehner now in the Bibliothèque Nationale at Paris and bearing Greek

inscriptions: **1)** 256 (ph., inscription illegible): bust of a woman clad in chiton and himation and wearing a necklace and a diadem; inscription on the reverse: ΚΙΣΣΟ [= Κισσο͂ = Κισσώ: for Κισσώ as female proper name cf. *SEG* XXXIII 1588, Pleket]; traditionally a Menad's name, H., who argues that the bust may represent Ariadne-Aphrodite in view of a parallel on a medallion representing Eros and found near Troy: G.Mendel, *Catalogue des figurines grecques de terre cuite. Musées impériaux ottomans*, Constantinople 1908, no. 1867; **2)** 257: stopper of an Egyptian transport amphora inscribed Εὔπλοια [for this epithet cf. our lemma no. 1635 and *SEG* XXXIX 1853]; **3)** 261 (ph., inscription illegible): statuette of a seated, beardless philosopher or poet folded in a himation and touching his chin in a reflective gesture; signature: Τιμάρχου; said to be from Smyrna, but deliberately not included in *I.Smyrna* by G.Petzl according to H.; 'sans doute attique', M.Sève, *BE* (1993) no. 143. Cf. also our lemma no. 278 (Argos).

VARIA

1734. Alphabet. The development of theta. G.Németh, *ACD* 28 (1992) [1993] 17-24, traces the development of theta in the early Greek alphabets, especially the transition from the crossed (⊗, ⊕) to the dotted form (⊙). With L.H.Jeffery (*LSAG* 29, 64) N. assumes that dotted theta was first developed by vase painters: the first example is the François vase (*LSAG* 77 no. 16; *SEG* XLI 27*; ca. 570 B.C.). The earliest attestations on stone date to ca. 550-500 B.C. (*IG* XII 1 709; *LSAG* 95 no. 15; *LSAG* 307 no. 61 = *GV* 51a = *SEG* XIV 565; *LSAG* 342 no. 13 = *Syll.*^{3} 10 = *SEG* XIV 556; *LSAG* 343 no. 33 = *Milet* I 3 134 = *LSAM* 41); no crossed theta is found on official documents after ca. 470 B.C. Additionally he argues that dotted theta was derived by the vase painters from omikron with central dot on stone; the latter was left behind by the instrument ('tornos', a sort of compass) used to draw the circle of the letter. The earliest examples of ⊙ = O date to ca. 650-600 B.C. (*LSAG* 240/241 nos. 19/20; later examples include *LSAG* 150 no. 1 = *IG* IV 439 = *SEG* XI 275/276; *LSAG* 150 no. 6 = *IG* IV 1607 = *SEG* XI 296; *LSAG* 199 no. 22 = *IG* V 1 216 = *SEG* XIV 329; *LSAG* 234 no. 13 = *IG* IX 1 869 = *GV* 52). Once dotted theta was introduced, the central dot in the omikron tended to be erased. N. also draws attention to another form of theta, consisting of two concentric circles; it is found only in Athens between ca. 495-460 B.C. (seven examples on stone, inter alia *IG* I^3 1147) and was derived from the similar form rendering omikron or omega which is found from ca. 550 to 458-457 B.C. inter alia on Crete (e.g. *LSAG*^{2} 468 no. 14b = *SEG* XXXV 993*; *LSAG* 315 no. 15 = *I.Cret.* I XVIII 1; *LSAG* 132 no. 38 = *IvO* 253). N. is ready to accept Cretan influence (perhaps via Corinth) on the Athenian letter form. He connects the simplification of theta with the democratization in Athens after 508 B.C. and the growth in number of official documents.

1735. Amphora stamps. Z.Sztetyłło, *Études et Travaux* 15 (1990) 403-407, presents a brief survey of progress in recent research in this field: more precise chronology (especially for Rhodian stamps); new evidence concerning ateliers (Thasos); new identifications of unidentified stamps (major production centers in the Fayum and on Cyprus, minor in inter alia Corinth,

Abdera, Akanthos); Soviet and Polish contributions to the study of ancient economy based on amphora stamps (commercial contacts).

1736. Anthology. J.-M.Bertrand, *Inscriptions historiques grecques* (Paris 1992), presents the texts with translations and commentaries of 150 inscriptions from the archaic up to the end of the Hellenistic period. Non vidimus. Cf. P.Gauthier, *BE* (1993) no. 6, for some criticism.

K.Brodersen, W.Günther, H.H.Schmitt published *Historische griechische Inschriften in Übersetzung*, Band I: *Die archaische und klassische Zeit* (Darmstadt 1992): 154 inscriptions prior to 400 B.C.; Athenian inscriptions take pride of place. Cf. P.Gauthier, *op.cit.* no. 5.

1737. Antinoos. *SEG* XLI 1860. H.Meyer, *op.cit.* (cf. our lemma no. 286) 183-260, discusses the epigraphic evidence, along with literary texts, sculpture, and archaeological remains, for the numerous statues of Antinoos erected in Egypt and throughout the Greek world. Also discussed are the honors paid to this young man, the organization of his cult, representations and legends on coins, games in his honor, etc. For a recently discovered statue base from Myloi near Lerna see our lemma no. 286.

1738. Antiquarians. Wilhelm Froehner. M.-C.Hellmann in *L'anticomanie* --- (cf. our lemma no. 1739) 251-264, studies the life and career of Wilhelm Froehner (1834-1925) with special reference to the growth and provenance of his collection of antiquities, ultimately 3450 pieces which he left to the Bibliothèque Nationale in Paris. The Greek inscriptions on stone and some important texts on bronze were published in 1936 by L.Robert (*Coll.Froehner*; see our list of Abbreviations). On 254/255 H. lists later publications including Greek inscriptions on small objects (inter alia *SEG* XXXII 1691; XXXIII 800-802; XXXIV 1668/1669; XXXV 1051; XXXVI 1526; see now also our lemma no. 1733). More detailed presentation of some terracotta objects, five of them inscribed. Two are statuettes from Myrina: D.Kassab, *Statuettes* (*SEG* XXXVIII 1248) nos. 378 and 423 (ph., inscriptions illegible): Θεογόνου and Παιδέροτος. Three are inedita: see our lemma no. 1733. For Froehner cf. also our lemmata nos. 1617-1635.

1739. Antiquarians. The Nani family in Venice. I.Favaretto, *Xenia* 21 (1991) 77-92, describes the vicissitudes of the antiquities acquired by Antonio Nani and his two sons Bernardo and Jacobo in the 18th century in Venice; formerly in the Museo Naniano in Venice, many objects were dispersed all over Europe and the United States through sales in the early 19th century.

O.Cavalier in A.-F.Laurens - K.Pomian (edd.), *L'anticomanie. La collection d'antiquités aux 18 e et 19 e siècles* (École des Hautes Études en Sciences Sociales; Civilisations et Sociétés 86; Paris 1992) 83-95, focuses on the role of the Nani family in Venetian society and on the growth and nature of their Collection. Bernardo Nani (1712-1761) takes pride of place in its acquisitions. Of the 356 items presented in F.Driuzzo, *Collezione di tutte le antichità che si*

conservano nel Museo Naniano di Venezia (Venice 1815) - the last contemporary publication on the Nani Collection - 187 are Greek and Latin inscriptions. On 89/90 C. briefly highlights some Greek inscriptions and on 88 reproduces a plate from Driuzzo featuring five inscribed monuments.

1740. Archives. The archives of Roman provincial governors. R.Haensch, *ZRG* 109 (1992) 209-317, studies the use of archives by Roman provincial governors during the Principate mainly on the basis of literary and papyrological evidence; Latin and Greek inscriptions are occasionally adduced. As archives (commentarii; ὑπομνήματα) he considers those records concerning the provincial administration which were kept after the proconsul's term of office in the province concerned, so that they could be consulted by his successors and others, mainly in order to find parallels for certain administrative or legal actions. They should be distinguished from the 'Geschäftsarchiv' or 'Handakten' containing memoranda which did not survive a governor's term of office, whether accessible to the public or not. H. argues that some sort of centrally organized public archives in the provinces did actually exist. Though there is no unequivocal evidence for them before ca. 150 A.D., it can be plausibly argued that they were kept on a systematic base in each province after a legal regulation by Claudius in 48 A.D. The archives contained complete records of all activities of a governor, whether of administrative, legal, representative or military nature. Imperial decisions concerning provinces were registered in a separate 'Verwaltungsakt' since the end of the 2nd cent. A.D. In the 3rd cent. the protocolling of legal sessions became an independent element in provincial administration. H. discusses the following categories of documents which may or may not have been included (or were partly included) in the archives: **1**) 'Korrespondenzbücher': collections of incoming and outgoing correspondence, e.g. copies of letters of emperors to cities (probable); **2**) imperial subscripts (i.e. responses to petitions; cf. *SEG* XXXVI 1505) (certain from the early 3rd cent. A.D.); **3**) military documents: up-to-date survey of troops and troop movements; itineraria (also painted maps); records of personal careers. This category probably belonged to the 'Handakten'; **4**) administrative-technical legal documents: copies of central regulations (e.g. lex provinciae); lists of legal personnel (iudices sortiti); lists of prisoners; records kept by judges (probable); **5**) professiones: registration of new-born Roman citizens before Caracalla (uncertain).

Brief discussions of inter alia *IG* IX 1 61 (283); *SEG* I 329 (XIX 1109; 226/227 note 47; 271 note 174); *SEG* XIX 476 (259); *Syll.*^{3} 785 (*IGR* IV 943; 232 note 60); *OGIS* 665 (*IGR* I 1262; *SB* 8248; 243); *IGR* IV 571 (*CIL* III 356 = 14191^{1}; 249/250; 251 note 108); *TAM* II 122; III 657 (261); cf. also our lemma no. 989.

1741. Army, Roman. Germaniciani and Secundani, later 4th cent. A.D. R. Scharf, *Tyche* 7 (1992) 197-202, starts from two epitaphs of soldiers from Edessa belonging to the Γερμανικιανοί and Σεκουνδανοί respectively: D.Feissel, *Recueil* ---- (cf. *SEG* XXXIII 492) nos. 26/27. He accepts Feissel's identification of these regiments with the Germaniciani seniores and the Secundani mentioned in this order among the legiones comitatenses in the list of the magister militum Illyrici in the Notitia Dignitatum (or. 9.34/35). He draws attention to the

parallel pair Germaniciani iuniores and Secundani Italiciani among the legiones comitatenses of the West (Not.Dign. occ. 5.86/87, 235/236). S. argues that the Secundani in Illyricum were likewise Italiciani (i.e. the successors of the legio II Italica) and dates the repartition between Germaniciani seniores and iuniores before 356 A.D. The distribution of the Secundani over East and West as well as the coupling of Germaniciani and Secundani probably occurred in 364 A.D.; prior to that year the Germaniciani probably formed a pair with the Britanniciani.

1742. Athletics. Olympic victors. L.Moretti in *Proceedings Olympic Games* 119-128, republishes the supplement to his list of Olympionikai mentioned in *SEG* XXXVII 1761.

1743. Athletics. Slaves and Greek athletics. N.B.Crowther, *QUCC* 69 (1992) 35-42, collects literary and epigraphic evidence for the involvement of slaves in athletics: no participation in the ἱεροὶ ἀγῶνες; *SEG* VI 449 shows that slaves participated in a local θέμις [cf. *SEG* XXXIX 1418 for the nature of this themis]; no access for slaves to the gymnasion [the evidence collected by C. for slaves being 'allowed to practice in the gymnasium' pertains to distributions of oil not only to citizens but also to foreigners and slaves; this does not necessarily mean that the oil was used for practising in the gymnasion: the latter increasingly became a social, in addition to a sports-, center, Pleket]; appendix on the possibility of T.Claudius Patrobios (L.Moretti, *IAG* 65; *IGUR* 249; *SEG* XXXVII 800*) being Nero's homonymous freedman: pros and cons but no decision.

1744. Athletics. Second-place finishes and lower. N.B.Crowther, *ZPE* 90 (1992) 97-102, presents some inscriptions which record that the athlete competed well without winning (ἀξίως, ἐνδόξως, ἀξιονείκως, ἐπιφανῶς): some athletes took pride merely in competing. A small number of sources, literary and epigraphical, proves that in athletic contests places and prizes other than first were recorded (for some additional evidence, see S.Follet, *BE,* 1993, no. 249). This happened at local festivals to attract the best competitors and so to maintain the prestige of the festival (for example *IG* II^2 2311 (cf. *SEG* XL 168*) at Athens, where in the Panathenaia second prizes were no longer awarded in the 2nd cent. B.C., and *IG* II^2 846 (cf. *SEG* XXXII 348, XXVIII 365) at Salamis), and at some contests in the gymnasion to encourage participants (for example *Syll*^{3} 958 (cf. *SEG* XXXVIII 1944) at Kean Koressos and *OGIS* 399 (*I.Sestos* 1; cf. *SEG* XXXVIII 2000*)). The same phenomenon is observed in some equestrian and musical contests, for example *CIG* 2758 (cf. *SEG* XXXIX 1103*) at Aphrodisias, *IAG* 72 at Jerusalem. C. speculates whether the system of assigning places had any relevance in determining victory in the regular pentathlon.

1745. Athletics. Long distance running. Y.Kempen, *Krieger, Boten und Athleten. Untersuchungen zum Langlauf in der griechischen Antike* (Studien zur Sportgeschichte 1; Sankt Augustin 1992), collects and studies the literary, archaeological, papyrological and epigraphical

testimonia concerning long distance running and - runners both in military and athletic contexts. After a chapter on long distance running as a military skill in Homer (19-51), ch. 2 (52-126), concerning various non-athletic runners from the 5th cent. B.C. to the 4th cent. A.D. (list on 125/126), is mainly based on literary sources: 'Tagesläufer' (ἡμεροδρόμοι), 'Laufherolde' (δρομοκήρυκες) and 'Schrittmesser' (βηματισταί, in Alexander the Great's army). The first epigraphical attestation is *IvO* 276 (*Syll.*^{3} 303): statue base of the Cretan Philonides, ἡμεροδρόμας καὶ | βηματιστὴς τῆς Ἀσίας (LL. 2/3) in the service of Alexander (K. 64/65, with translation; cf. also *SEG* XIV 376: K. 116/117); another example is the Argive Drymos on record in *IG* IV 1349 (K. 118/119, with translation). Chapter 3 (127-190) deals with long distance running and - runners performing in the Panhellenic games (δόλιχος; δολιχοδρόμος).

On 186-189 an alphabetical list of all δολιχοδρόμοι. Most of them are on record in inscriptions (victors' lists; dedications; honorary inscriptions; epitaphs; cf. 134-138 with notes), but in discussing the introduction of the dolichos in the Olympic Games (130-133) and in reconstructing the technical realia (138-156) K. mainly relies on non-epigraphical sources. On 157-186 a survey and discussion of the dolichodromoi victorious in the Olympic Games (table on 158-160); we mention the relevant inscriptions: *SEG* XI 1223a (XXIX 414; K. 164-167 no. 5; text; translation); *IG* V 2 142 (K. 178-180 no. 17; text); *IG* V 2 550 (*Syll.*^{3} 314; cf.; K. 177-178 no. 15); *I.Keramos* 15 (cf. K. 180-182 no. 20); *I.Iasos* 107-109 (*CIG* 2682; K. 182/183 no. 21; text; translation); *I.Eph.* 1609 = *GIBM* 609; K. 184 no. 23; text; translation); *ASAA* 30-32 (1952-1954) 290 no. 66 (with L.Robert, *AE* 1966, 108ff. and *SEG* XXXVII 701; cf. K. 183/184 nos. 22 and 24); 989 (*LBW* 1487a; K. 185 no. 25; text; translation); *IGR* III 370 (*SEG* VI 609; K. 185/186 no. 26; text; translation).

1746. Banquets and the city. P.Schmitt-Pantel, *La cité au banquet. Histoire des repas publics dans les cités grecques* (Coll.Éc.Fr. de Rome 157; Rome 1992). Part I and II are devoted to the archaic period and classical Athens respectively, with special attention to the relation between commensality and citizenship (aristocratic and isonomic conviviality). Discussed at some length are the following texts: ***SEG* XXVII 631** (*SEG* XXXV 993; pp. 71-74); ***CID* I 9** (Cippus of the Labyades; pp. 82/83, 91-93); ***IG* II^{2} 1237** (phratry of the Demotionidai; pp. 83/84); ***SEG* XXX 380** (p. 101); ***IG* II^{2} 334** (*LSCG* 33; pp. 126-130); ***IG* II^{2} 1184** (pp. 133/134) and **1496** (pp. 136-141); ***IG* I^{3} 131** (with the remarks of P.Gauthier, *BE*, 1993, no. 169).Discussion of the σίτησις of a select group of individuals in the prytaneion and of the prytaneis in the Tholos.

Part III deals with 'Demothoinia et Évergétisme' in the Hellenistic-Roman period and is almost entirely based on inscriptions concerning banquets given by benefactors to various categories in the city (cf. the long, geographically arranged, list of relevant inscriptions in Appendix 3 on pp. 527-544; text and translation of ***SEG* XXXII 1243**; pp. 255-260 and 544/545).

Ample discussion of the vocabulary of banquets, banquet-halls and food (meat, cereals, cheese) and drinks ((sweet) wine), of magistrates and benefactors who gave banquets and of the various social categories invited to and participating in these banquets: ἀκρατίζω, ἀκράτισμα, ἀκροάματα, ἀνάκλισις, ἀνδρών, ἀριστίζω, ἀριστητήριον, ἄριστον, γεῦμα, γλυκίζω, γλυκισμός, δαΐς, δειπνίζω, δειπνιστήριον, δεῖπνον, δημοθοινέω, δημοθοινία, εἰλαπινή,

ἑορτή, ἑστίασις, ἑστιατόριον, ἑστιάω, εὐφραίνω, εὐφροσύνη, εὐωχέω, εὐωχία, κατακλίνω, κατάκλισις, κλίσις, ξενίζω, ξενισμός, οἴκημα, οἶκος, οἰνοπόσιον, πάνδημος, σκηνή, σπύριδες, συμφωνία, σύνοδος, τραγήματα, τρίκλ(ε)ινον, τρωγάλια, ὑποδέχομαι, ὑποδοχή. Categories of invited people: πολῖται, πάροικοι (οἱ κατοικοῦντες), οἱ (παρ)ἐπιδημοῦντες, Ῥωμαῖοι, οἱ ἀλειφόμενοι, urban youth (παῖδες, ἔφηβοι), occasionally slaves and freedmen.

Discussion of the social context of the banquets in the post-classical city (pp. 404-408): citizenship no longer the only criterion; there develops a 'sociabilité plus ouverte'. Young people are largely excluded from the public banquets of the city but are admitted to minor manifestations (e.g. γλυκισμοί; pp. 396/397 and 490 [perhaps the concept of 'young adults' is more adequate here than that of exclusion from the world of adults; cf. M.Kleijwegt's *Ancient Youth*, briefly discussed in *SEG* XLI 1880, Pleket]).

For some criticism cf. O.M.van Nijf, *JHS* 114 (1994) 208/209 ('a new model of society --- based --- on a hierarchy of status groups'); cf. also P.Gauthier, *BE* (1993) no. 169, who points out that banquets organized and financed by benefactors are to be distinguished from those organized and paid for by the city and by foundations. Whereas the former were open to citizens and non-citizens, the latter restricted admission to citizens and resident foreigners; criticism of S.-P.'s interpretation of the following inscriptions: ***I.Priene* 113** (LL. 37-45 and 53 ff.; pp. 262-263); ***IG* II^2 1214** (p. 294); ***IG* XII 7 515**, to be used in combination with ***IG* XII Suppl. p. 146** (p. 298). Cf. also our lemma no. 11.

1747. Baths and bathing. F.Yegül, *Baths and Bathing in Classical Antiquity* (New York 1992) is a comprehensive monograph on the architecture of baths and on bathing as a social and cultural phenomenon from the Classical Greek to the Late Roman period. It is mainly based on archaeological and literary sources. A large part is devoted to the study of buildings and their technical devices; they are presented in a geographical order. Some Greek inscriptions are adduced and occasionally briefly discussed in the notes to chapters 1/2, 4 and 7/8.

In **Chapter 1** (6-29) Y. discusses bathing facilities and the place of bathing in the Greek gymnasion; inscriptions are used (7/8) to illustrate the wider function of the culture of the gymnasion (public banquets, feasts) and its administration (gymnasiarchy and other forms of benefaction); constituent elements (rooms; 14-17 and 21 with 426/427 notes 36 and 45): inter alia ἀλειπτήριον (Hellenistic period; used in the Roman period to indicate the whole bath complex [for ἀλειπτήριον cf. now also P.Herrmann, *Chiron* 23, 1993, 234/235 note 5, Tybout]); ἀποδυτήριον; ἐφήβειον; λουτρών; σφαιριστήριον); exceptional is the ἐγκριτήριος οἶκος in *IG* IV 203 L. 12: a room where the athletes were examined as candidates before the games; on 23, with 427 notes 48-52 (cf. also 312, with 456 notes 54-56), discussion of the terminological confusion between γυμνάσιον and βαλανεῖον reflecting the decline of the athletic ideal, the rising popularity of hot bathing and hydrotherapy and the shift in emphasis from a physical to an intellectual mode of education in the Hellenistic and especially Roman period (cf. 24, with 427 note 54: libraries associated with gymnasia). In **Chapter 2** (30-47), focusing on the social context of bathing in the Roman world (luxury; rituals; morality), Y. adduces some epigraphical evidence for the separation of sexes (33, with 429 notes 21, 25/26); on 38, with 430 notes 53-

55, some mosaic inscriptions with wishes for a good bath/health [for a full account of the 'ethos' of bathing see *SEG* XXXIX 1769]; a section on patronage and ownership (43-47) is mainly based on Latin inscriptions. In **Chapter 4** (92-127; on thermo-mineral baths) in a section on baths and religion (124-127) Y. argues that the magical qualities assigned to cold and hot springs induced worship of nymphs and other water deities, whereas (images of) gods in the context of other types of baths are associated with health, hygiene and beauty rather than being the object of worship (formulaic expressions connecting baths with water and other deities are common in epigrams in late antiquity: 125, with 440 notes 68/69). **Chapter 7** (250-313) deals with baths and gymnasia in Asia Minor; on 250, with 453 note 2, some inscriptions reflecting the importance of bathing in village life; on 312 some comment on the associations of the νέοι; throughout this chapter dedicatory building inscriptions are adduced in notes. In **Chapter 8** (315-349; late ancient and early Byzantine developments) on 318, 322/323 and 329 with notes 19, 63, 65 and 89 some epigraphical evidence for Christian attitudes towards bathing (relief from pain and care of body and soul) and for the (re)construction of baths.

1748. Byzantium. Various early Byzantine inscribed objects. The catalogue *Byzance, l'art byzantin dans les collections publiques françaises* (Paris 1992) contains descriptions and photos of several inscribed objects. All were published before. For some objects dating before 800 A.D. (nos. 12-18; 44-51; 58/59: cf. our lemma no. 1096; 61; 65; 68; 71-73; 75; 86-89; 93; 100) we refer to the summaries by D.Feissel, *BE* (1993) no. 738/739; 746/747; 749/750.

1749. Citizenship. The fate of children born in mixed marriages. Cf. C.Vial in *op.cit.* (cf. our lemma no. 548) 287-296, for a brief analysis of inscriptions from Rhodes, Kos and Miletos concerning children born from an alien mother and a citizen-father (νόθοι).

Rhodes: six persons born from a Rhodian citizen and ματρὸς δὲ ξένας; A.Maiuri, *Nuova Silloge* 19, shows that such ματρόξενοι did not enjoy citizenship, unless it was specifically awarded to them; discussion of *I.Lindos* 51 Col. I LL. 26/27 (matroxenos; contributes to the restoration of Athena Lindia's statue but has no demotic) and 88 LL. 286-288 (two matroxenoi in the crew of a warship: military duties but no citizenship). **Kos:** the rights of the Rhodian matroxenoi run parallel to those of the νόθοι on Kos: *I.Cos* no. 10 (L.Migeotte, *op.cit.* (cf. our lemma no. 1762) 147-160 no. 50). **Miletos:** *Milet* I 3 41 I L. 5; 46 L. 6 ('x' νόθος of 'y'): the νόθοι have to be enfranchised explicitly, just as the ξένοι (male and female); analysis of the male νόθοι and the female νόθαι, mostly enfranchised as children of foreign mothers; however, in Miletos 'l'endogamie civique --- restait la règle'.

1750. Commercial letters inscribed on lead. P.Millett, *op.cit.* (cf. our lemma no. 21) 259/260 note 27, cites, in opposition to the view that traders' use of letters and documents was rare before the 4th cent. B.C., the following list and suggests that new letters will continue to come to light: **1)** Attica, *IG* III 3 App. pp. II-III; *Syll.*^{3} 1259; **2)** Berezan ?, *Syll.*^{3} 1260; **3)** Agathe (Southern France), *REA* (1942) 288 (cf. *BE*, 1944, no. 90 in fine); **4)** Athens (Pnyx),

Hesperia Suppl. VII 10 no. 17; **5**) Emporion, M.Almagro, *Las inscripciones ampuritanas griegas, ibéricas y latinas* (Barcelona 1952) 35 no. 21 (cf. *BE*, 1955, no. 282; *SEG* XLI 892); **6**) Berezan, *SEG* XXVI 845; XL 609*; **7**) Olbia (unpublished ?), J.G.Vinogradov, *Olbia* (Constantza 1981) 18-20; **8**) Emporion, *SEG* XL 915; XLI 892; **9**) Pech-Maho (Gaul; *SEG* XLI 891*). That business letters are not alluded to in literature before the 4th cent. B.C. Millett attributes to selective source-survival. On 267 note 9, Millett refers to 'an unpublished lead letter --- provenance unknown --- held in a private collection in Athens', which is to be published by D.R.Jordan. It purports to be written by the banker Pasion, father of Apollodoros, to Satyrion calling upon him to take action against Nikostratos, brother of Deinon and Arethousios, who is plotting to evade some kind of payment. Its probable connection with [Dem.] 53 seems at first glance to Millett to be 'too good to be true'. Cf. also our lemma no. 489.

For another lead letter from Torone see now A.Henry, *AE* (1991) [1993] 65-70 (ph.; dr.), with useful detailed bibliography on earlier finds. We cover this in *SEG* XLIII.

1751. Death on the battlefield. In volume 16 (1990) 47-68 of *Contributi Istituto di Storia Antica*, devoted to the theme '*Dulce et decorum est pro patria mori. La morte in combattimento nell' Antichitá*', there is an article by L.Prandi, *'I caduti delle guerre persiane (morti per la città o morti per la Grecia ?'*, with some comment, briefly in passing, on *IG* I^2 927 (= I^3 1143) and II^2 1035 (55/56), *IG* V 1 18-20 and 559/560 (63), *IG* VII 53 and the stele from Acharnai with the oath of Plataea, *SEG* XVI 140 (60).

1752. Demography. Infanticide and exposure of girls. P.Brulé, *DHA* 18, 2 (1992) [1993] 53-90, elaborates one of the conclusions of his earlier study on the composition of Hellenistic immigrant families in Miletos and Ilion (*SEG* XL 1643), viz. the marked discrepancy in the numbers of recorded male and female children (178 against 50). He largely draws on modern comparative anthropological data (especially from the Far East and the Arctic) to corroborate his view that this is mainly due to the killing or exposure of first-born girls (over 50%). The standard marriage of a male adult with a young girl (pre-pubertal is no exception) can be explained by the shortage of young girls caused by this practice. The imbalance in the sex-ratio at an early age is gradually redressed by a high male adult mortality later on. B. discusses ancient literary sources offering glimpses on infanticide and exposure; on 78 he adduces two sacred laws showing that exposure of children could result in pollution: *LSCG* Suppl. 119 (*SB* 3451; *SEG* VIII 639) LL. 11-14 (Ptolemais; Hellenistic period); *LSAM* 84 (*I.Smyrna* 728; *SEG* XIV 752) LL. 3/4 (2nd cent. A.D.). Cf. also our lemmata nos. 1071 and 1094.

1753. Economy. The supply and use of money in the Roman world, 200 B.C. - A.D. 300. Under this title C.J.Howgego, *JRS* 82 (1992) 1-31, presents a study largely based on literary sources and occasionally adducing some Greek epigraphical evidence. On 18 some inscriptions illustrating the importance of banking and bankers: *F.Delphes* III 2 139 (*Syll.*^{3} 729; *SEG* XXXIV 383; Amphiktionic decree of the late 2nd cent. B.C. on the use of Athenian coins

applied to bankers established in the cities and to those visiting fairs); *OGIS* 515 (*I.Mylasa* 605; decree of 209/210 A.D. aiming at upholding the city's monopoly of money-changing); *OGIS* 484 (*SEG* XL 1132*; rescript of Hadrian about banking, 123/124 or 129-131 A.D., Pergamon); on 22/23 inscriptions recording various forms of taxation: tax levied in coins and commodities, either by the Roman state (Ephesian customs law of 62 A.D.; *SEG* XXXIX 1180 § 31/32 on decuma and scriptura) or by cities direct from the producers (*IG* II^2 1100 = *SEG* XXXIX 143*; Hadrian's oil-law: Athenian civic tax in olive oil, ca. 124 A.D.); on 25 leases of temple land from Mylasa and Olymos from which it appears that it was regarded as preferential for tenants to pay fixed sums in kind rather than in money (*I.Mylasa* 216 and 830).

1754. Economy. Salt and saltpans. G.Traina, *'Sale e saline nel mediterraneo antico'*, *PP* 47 (1992) 362-378, uses mainly literary sources, but also adduces some Latin and Greek inscriptions bearing on the administration and control of salt and garum production: on 366 *IG* IV^2 1 76 LL. 29/30 (ἁλαί) and *SEG* XXXII 869 (L. 3: ἁλωροί: 'guardians of the saltpans'); on 373 *I.Priene* 111 LL. 114, 138, 141 [cf. also 117 L. 48] (ἁλεαί; publicani styled ἁλῶναι); on 375/376 *IG* X 2 1 24 (edict of Justinian II granting the exploitation of saltpans to the church of St. Demetrios in Thessalonika).

1755. Emperor. Greek constitutions. In a review of J.H.Oliver, *Greek Constitutions* (cf. *SEG* XXXIX 1776) G.Petzl, *Gnomon* 64 (1992) 613-618, on 616-618 comments on a large number of O.'s texts: references to new editions often with readings superseding those of O.; updated bibliography; corrections in bracketing; rejection of some of O.'s restorations. Cf. also C.P.Jones, *AJPh* 113 (1992) 144-147. Both reviewers point to the two inedita in the book, which we present in our lemmata nos. 411 and 573.

In another review G.F.Burton, *JRA* 5 (1992) 431-433, points to one omission (*IG* X 2 1 19) and lists ten epigraphical addenda published since 1983.

1756. Emperor. The stables. D.Feissel, *BCH* 116 (1992) 396-404, republishes three bronze labels exempting animals from the aggareiai (565-578 A.D. ?). **1.** 397 (ph.; translation): G.Zacos - J.W.Nesbitt, *Byzantine lead seals* II (cf. *SEG* XXXVI 1592) 130/131 ad no. 187 and 427 pl. II fig. A from Constantinople or Asia Minor (*SEG* XXXVI 1506): † (bust) † (bust) † | † Ζ̣ῷ̣α διαφέρονlτα τοῦ θίου ἁρμαμέντου προσταlχθέντα κατὰ θῖον | πραγματικὸν τύπον | μὴ ἀγγαρεύεσθαι; † **2.** 399/400 (dr.): J.R.S.Sterrett, *The Wolfe Expedition to Asia Minor* (Boston 1888) 5 no. 1 from Örenköy (= Viranköy), North of Diokaisareia in Cilicia: † Ζῷον (bust) διαφ(έρον) | τῷ θείῳ ἁρμαμέν(τῳ) | προσταχθὲν κατὰ θῖ(ον) | τύπον μὶ ἀγγαρ(εύεσθαι); **3.** 399/400 (ph.; translation) from Thabraca in Africa proconsularis (*SEG* IX 871; XXXVI 1506): exactly the same text as no. 2 except for the final rho in L. 4 which is written ℘. For nos. 2/3 see also L.Robert, *Hellenica* XIII, 170-172. These labels are nearly identical in size. F. argues that they were produced in quantity during a short time. No. 1 with the plural ζῷα, no doubt was fixed in the stable; nos. 2/3 with the singular ζῷον, may have been

attached to the harness of the animal. The θεῖον (or δημόσιον) ἁρμάμεντον is the imperial arsenal, the arms factory, about which very little is known in the 6th century A.D. In this period it possessed animals of its own (horses or oxen for the transport of weapons), which were exempted from requisition for the ἀγγαρεῖαι (cursus publicus). The imperial couple, figured on plaque no. 1, may be Justin II and Sophia; the bust on no. 3 may be Justinian or Justin II (presumably not later than 578). F. rejects the view of N.Oikonomides (cf. *SEG* XXXVII 1772), that the πραγματικὸς τύπος (pragmatica sanctio), which accorded this privilege, is to be ascribed to Tiberius II (578-582 A.D.).

1757. Emperor. The children of Marcus Aurelius. W.Ameling, *ZPE* 90 (1992) 147-166, uses several Greek inscriptions in his study on the children of this emperor, inter alia: *I.Cret.* IV 300, *IvO* 610 (cf. *SEG* XXXIII 331), *I.Smyrna* 600, *I.Ephesos* 288, *IGR* III 481. On 151 note 19, he restores *IG* II^2 3402 LL. 1-4 as follows: [Λουκίλλα] | θεοῦ | Ἀντωνίνου | [θ[υ]γά[τη]ρ] (L. 1 not restored in *IG*; for the identification see also *SEG* XXXIX 243). On 160 note 72, A. accepts the restoration of A.Stein of *I.Ephesos* 287. 6 LL. 1-5: Φαυστεῖναν | θυγατέρα | M. Αὐρηλίου | Ἀντωνείνου | [Καίσαρος Σεβαστοῦ] (the last line not restored in *I.Ephesos*).

1758. Emperor. The titulature of Justinian I. L.-M.Günther, *Tyche* 7 (1992) 89-91, focuses on two inscriptions recording the triumphal titles adopted by Justinian in 533 A.D.: *CIG* 8636 (cf. our lemma no. 1158; Ἀλαμανικὸς Γοτθικὸς Φρανγικὸς Γερμανικὸς Ἀντικὸς Ἀλανικὸς Οὐανδαλικὸς Ἀφρικός) and *CIL* III 13673 (Miletos), which has the same titles except for Gallicus instead of Anticus. G. argues that Gallicus (like Anticus) is a deliberate reference to the Danubian victories of the 530's: an erudite allusion to the historical victory of Camillus over the 'Gauls' (= Celts, the Antes being equalled to the Celts) rather than a scribe's error. Contra D.Feissel, *BE* (1993) no. 764, who points out that Gallicus must be an error, since the document is a rescript of Justinian written in the imperial chancellary which may be assumed to have used the official titulature (which has Anticus , not Gallicus).

1759. Epigrams. Two anthologies appeared: **1)** L. del Barrio Vega, *Epigramas funerarios griegos* (Biblioteca Clásica Gredos 163; Madrid 1992): 600 funerary epigrams nearly all taken from Peek's *GV*; no Greek texts; Spanish translations; introduction with brief paragraphs on consolation, premature death, family relations, imprecations, epigrams for animals; the epigrams are classified according to the themes elucidated in the introduction. **2)** S.Nicosa, *Il segno e la memoria. Iscrizioni funebri della Grecia antica* (Palermo 1992), presents 91 funerary epigrams, taken from *GV* and *CEG*; Greek texts, Italian translations; general introduction on the theme indicated in the title (the tomb and epigram as 'sign').

1760. Epigrams. Epic and early funerary epigrams. On the basis of some examples taken from G.Pfohl, *Greek poems on stone* (Leiden 1967), R.Scodel, *SIFC* 85 (1992) 57-76, argues that early funerary epigrams aim at controlling the speech of the writer in his absence. She points to the same inner impulse to control future speech in epic: Homeric heroes often use the 'epitaphic style' in order to memorialize their fame (e.g. Hector in *Il.* 6.459/460; 7.89-91). Epic, while preserving the fiction that writing was unknown, probably borrowed formulas from funerary epigrams on wood preceding the already more accomplished examples on stone (7th/6th cent. B.C.) known to us. The latter in its turn soon adopted elements from epic. Both genres rely on the oral tradition prevailing in the Archaic period. The epitaph, like epic, if it is to reach its audience, cannot rely solely on being read; it is therefore made metrical. The early epitaph aimed at conserving local (frequent use of dialect!) tradition and at ensuring accurate 'common memory' at a time when most people were illiterate.

1761. Epigrams. Concepts of death in the Roman period. In an article on the interpretation of mythological scenes on Roman sarcophagi K.Fittschen, *SIFC* 85 (1992) 1046-1060, on 1048/1049 (cf. also 1058), adduces numerous Greek and Latin epitaphs from *GV* showing the frequency of negative attitudes towards death and after-life in the Roman Imperial period: denial of any form of after-life; unpleasantness of the world to come; criticism of gods and fate on account of an untimely death. These sceptical feelings existed simultaneously with the hope for a blessed beyond, which, however, is often expressed in a vague way. Strong criticism of over-estimating the alleged symbolic eschatological meaning of Greek myths on Roman sarcophagi on the basis of preconceived notions.

1762. Finance. Public gifts (epidoseis) in Greek cities. Cf. L.Migeotte, *Les souscriptions publiques dans les cités grecques* (Genève-Québec 1992). M. gives a Corpus of all epidoseis on record in literary and epigraphical sources. Epidoseis are collective gifts promised and given to the city by private citizens and resident foreigners, and asked for and organized by the city through an initial decree. The Corpus is arranged geographically (Athens; continental Greece; Rhodes; other Aegean islands; Asia Minor; Kyrenaika; Sicily). Lists of names of individual contributors have been excluded in favor of the initiating decrees; the same is true for epidoseis organized by demes and other subdivisions of the city (cf. P.Gauthier's remarks in *BE*, 1993, no. 170). We give a comparatio numerorum.

Migeotte no.:	
8	*IG* II^2 360; *Syll.*^{3} 304 (LL. 10-12)
9	*IG* II^2 505; *Syll.*^{3} 346 (LL. 28-31)
11	*IG* II^2 747 (LL. 6-8)
13	*IG* II^2 2330
15	*IG* II^2 768 + 802 (LL. 10-12)
16	*IG* II^2 798; *SEG* XXXIX 125 (LL. 19/20)
17	*IG* II^2 791; *Syll.*^{3} 491; *SEG* XXXII 118

Migeotte no.:

18 *IG* II^2 835; *SEG* XIX 80
19 *IG* II^2 2332
20 *IG* II^2 2334
21 *IG* IV 757
22 *SEG* XXIII 205, 207; XXXV 343
23 *IG* V 2 440-442
24 *IG* V 2 434
25 *IG* V 2 438/439
26 *AJA* 31 (1910) 399-402 no. 74
27 *IG* VII 3191/3192; *SEG* XXXVI 403
28 *Syll.*^{3} 1185; *SEG* XXVII 68; XXXVI 403
29 *IG* VII 1719 and 1744; *SEG* XXXVI 403
30 *IG* VII 3077
31 [perhaps a private epidosis of the members of the gymnasion: cf. P.Gauthier, *BE* (1993) no. 170]
Mélanges G.Daux 272-278; *SEG* XXXII 555
32 *IG* IX 1 446
33 *SEG* XIII 390, 393; XXXIII 460
34 *ISE* II 99
35 B.Helly, *Gonnoi* II 133/134 no. 113
36 *I.Histriae* 191; *SEG* XXIV 1105
37 *AE* (1967) 115-128
38 *Clara Rhodos* 2 (1932) 177-179 no. 6
39 *IG* XII 1 764; *Lindos* II 51
40 *Lindos* II 252
41 *Lindos* II 419
42 *Clara Rhodos* 2 (1932) 182-184 no. 8; *Tit.Cam.* 158
43 *Tit.Cam.* 159
44 *Tit Cam.* 157 (b)
45 *Tit.Cam.* 157
46 *Tit.Cam.* 159 (a)
47 *I.Délos* 2634
48 *SEG* III 717
49 *I.Cos* 12
50 *I.Cos* 10; *GIBM* 343
51 *I.Cos* 11
52 L.Robert, *OMS* I 178-181
53 *GIBM* 298; *Tit.Cal.* 85
54 *IG* XII Suppl. 192
55 *IG* XII 5 135
56 *SEG* XIV 532
57 *IG* XII 5 1082

Migeotte no.:	
58	L.Robert, *OMS* I 473-485
59	*AD* 11 (1927/1928) Parart. 29 no. 14
60	*SEG* XIX 578/579
61	*SEG* I 367; XL 728 and 735
62	*Syll.*^{3} 976; *SEG* XXXI 752; XL 735 and our lemma no. 776
63	*IG* XII 9 1189; *SEG* XXXIV 909
64	*I.Smyrna* 687
65	*I.Smyrna* 688-690
66	*I.Smyrna* 696
67	*I.Smyrna* 697
68	*I.Erythrai* 22
69	B.D.Meritt, *AJPh* 56 (1935) 358-372 no. 1
70	*I.Ephesos* 1687; *SEG* XXXIII 941
71	*Milet* I 3 151
72	*Milet* I 7 341-343 no. 271
73	KP I 7 no. 14
74	*I.Iasos* 244
75	*SEG* XXXIX 1136/1137
76	*I.Stratonikeia* 1032, 1046; *SEG* XXXVIII 1082
77	*JOAI* 11 (1908) 56-61 no. 2
78	*CIG* 2501; *JOAI* 11 (1908) 69/70 no. 6
79	*JOAI* 11 (1908) 61-63 no. 4
80	*TAM* II 168
81	*TAM* II 550/551
82	*TAM* II 650
83	*CIG* III Add. p. 1131 no. 4300 (o)
84	*TAM* III 14
86	*SEG* IX 10; XX 735 + *ASAA* 23/24 (1961/1962) 283 no. 108
87	*IG* XIV 427-430; *SEG* XXXVIII 973

Detailed conclusions on 283-378; a summary of these conclusions in L.Migeotte, *EMC* 36 (1992) 293-308: crucial role of the assembly and its initial decree, which emphasizes the voluntary character of the epidosis; objectives (public and sacred building; military (fortifications; operations); purchase of grain/oil; religious ceremonies); participants (in majority citizens with some metics); contributions by fathers on behalf of family-members (sons; wives); wives as independent donors, with and without κύριος; in the Imperial period women are large contributors, without κύριος ('évolution des moeurs'). More in general the contributors are moved by a civic spirit; the contributions are complementary to other sources and never a solution to financial distress; civic notables play a preponderant role: 'la participation aux souscriptions s'apparentait donc de près à l'évergétisme individuel' (*EMC*, *loc.cit.* 306).

For some remarks cf. P.Gauthier, *BE* (1993) no. 170. New epidoseis: cf. our lemma no. 510 (wall-building) and J.Bousquet - P.Gauthier, *REG* 107 (1994) 347-361 (work in the Letoon).

1763. Frontiers. Two articles by R.Scuderi: *'A proposito d'inamovibilità e mobilità del confine nell'Impero Romano'*, and *'Sul concetto di frontiera nell'Impero Romano: confini naturali e artificiali'*, *RIL* 125 (1991) 3-19 and 41-60. Though both essentially based on literary data, there are some references to inscriptions from Arabia and Syria on 51-54, where S. points out that 'tax-frontiers' do not strictly correspond with the political frontiers of the Roman empire. Roman taxes were levied in places connected with but not subjected to Rome, e.g. in Palmyra where passing caravans pay an imperial tax in addition to a local tariff (cf. tax-law: *OGIS* 629; *IGR* III 1056; *CIS* 3913; *SEG* XXXIX 1587*): honorary inscriptions on the agora for τεταρτῶναι (H.Seyrig, *Syria* 22, 1941, 263-266) testify to a tax ad valorem for luxury goods. For Roman publicani in Palmyra ca. 50 A.D. cf. *CIS* 4235.

1764. Games. Ἐπίτροποι λούδων. B.Meissner, *ZPE* 90 (1992) 175 note 26, disagrees with L.Robert, *Les gladiateurs dans l'Orient grec* (Limoges 1940) 267/268 note 1, who argued that the ἐπίτροποι (ἐπὶ) λούδων, on record in *IG* X 2 1 486 and *IGR* III 187 (Ankyra), were not in charge of gladiatorial games (munera) but of scenic performances (ludi). M. regards them as procuratores ludorum, connected with imperial schools of gladiators. [This was in fact an alternative explanation of L.Robert, *loc.cit.*, corroborated in *Hellenica* III (Paris 1946) 123, Strubbe].

1765. Gems. Phrygillos. E.Zwierlein-Diehl, *AK* 35 (1992) 106-117 (ph.), discusses the two gems known so far with the signature Φρύγιλλος: **1)** original lost; casts: A.Furtwängler, *Die antiken Gemmen* (1900) II 67; III 126, 141/142; P.Zazoff, *Die antiken Gemmen* (1983) 138-140, 142; Z.-D. presents a more complete bibliography; **2)** *SEG* XXXV 1736; light yellowish chalcedon scaraboid (*SEG*: 'Agate'); cf. now also E.Zwierlein-Diehl, *Glaspasten im Martin-von-Wagner-Museum der Universität Würzburg* (1986) 27/28 and 43 note 170; H.A.Cahn in H.A.Cahn et alii, *Antikenmuseum Basel und Sammlung Ludwig. Griechische Münzen aus Grossgriechenland und Sizilien* (1988) 131. She argues that the signatures were engraved by the same hand and assigns both gems to ca. 425-400 B.C. on stylistic grounds (Furtwängler: late 5th cent. B.C.; *SEG*: ca. 450-440 B.C.). Z.-D. identifies Phrygillos with the stamp-engraver known from coins of Syracuse and Thourioi and signed Φρύγιλλος, Φρυ or Φ (late 5th cent. B.C.). Comment on the etymology of his name: either association with Phrygia or with the bird called φρυγίλος. However, there is not sufficient reason to assume that Phrygillos was a Phrygian; his style points to the eastern part of the Greek world. A bird on coins of Thourioi perhaps represents a symbolic signature.

1766. Glass. Inscriptions on mould-blown glass bottles, ca. 50-150 A.D. G.Lehrer Jacobson, *JGS* 34 (1992) 39-43 (dr. of nos. 1-3, 7-9, 11/12, 15/16; texts in majuscles only), presents a catalogue of sixteen Greek signatures on the bottoms of mould-blown square or prismatic bottles; nos. 15/16 are on ceramic plaques considered to be moulds for the bottoms of such vessels. Nos. 8 (fully published on 35-38: cf. our lemma no. 1691), 10 and 14 are inedita;

the remaining thirteen entries (some signatures are attested on more than one vessel) are collected from earlier, partly virtually inaccessible, publications; occasionally L.J. corrects earlier readings. The bottles, found in Italy (**1**, **13**), France (**4**), Dacia (**9**, **16**), Greece (**14**), Israel (?; **6**, **8**, **11**) Cyprus (**5**), Asia Minor (**3**, **7**, **15**) and Syria (**2**), should be distinguished from the products of the so-called 'Sidonian glassmakers' (D.B.Harden, *JRS* 25, 1935, 163-186; cf. *SEG* XLI 1768, with further references), who worked in the early 1st cent. A.D. in the Hellenistic tradition: Greek names, or Hellenized from the Semitic, against a number of Latin names in our group (Germanus, Magnus, Priscus, Ruphus, Iustus). The type of vessel (with or without Latin inscriptions) is far more common in the West; significant finds are often connected with the presence of Roman legions. Cf. also M.Sève, *BE* (1993) no. 149.

1) Ἀλεξάνδρου; **2)** Γερμανός; **3)** Εἰσιδώρου; **4)** Ζῆθος; **5)** Ζωσίμου; **6)** Θεοδώρου; **7)** Λυσιμάχου; **8)** Μάγνος ἐποίει; **9)** Μηνοφαντ ❦ (=Μηνόφαντ(ος ?); **10)** Παυλῖνος Ἀντιοχεύς (square bottle formerly in a Swiss private Collection; provenance unknown; ANTIOXEOC, L.J.; Ἀντιοχέος, S., who rightly questions L.J.'s reading [see now *Sotheby's Sales Catalogue London, Thursday, 7th July 1994: The Benzian Collection of Ancient and Islamic Glass. The Property of Mr. and Mrs. Hans Benzian* 87 no. 146 (ph. of bottle, not of the inscription; said to be from Asia Minor): ΠΑΥΛΙΝΟΣ ΑΝΤΙΟΧΕΥΣ; the catalogue refers to D.Barag, *'Recent important epigraphic discoveries related to the history of glassmaking in the Roman period'* in *Annales 10e Congrès de l'Association Internationale pour l'histoire du Verre 1985* (Amsterdam 1987; non vidimus) no. 109f, Tybout]; **11)** Πρίσκος; **12)** Ῥοῦφ(ος ?); **13)** Τιβερίνου; **14)** Τρίφωνος (fragmentary bottom found in the Athenian agora); **15)** Ἀρχεστράτου; **16)** Ἰοῦστος (part of a longer inscription, the remainder of which is difficult to read [the dr. shows ƁƆƁIMA/].

L.J. argues that the names in the nominative indicate the glassworker himself, those in the genitive the owner of the workshop; contra S., who prefers considering all signatures 'marques de fabrique'.

1767. Institutions. Magistrates and priests. F.Gschnitzer, *Ktema* 14 (1989) [1993] 31-38, studies the relationship between magistrates and priests when performing together in sacred ceremonies of the state. On the basis of inscriptions recording collaboration between magistrates and priests he concludes that priests always acted in an ancillary role, under the responsibility of the magistrates concerned. Some documents record magistrates performing duties otherwise assigned to priests; where priests act alone, it can be shown that they did so on the instigation of magistrates. Discussion of the following inscriptions:

1) *I.Cret.* III IV 7; Itanos; early 3rd cent. B.C.; regulations concerning the oath of the citizens (= *I.Cret.* III IV 8 [cf. now *JHS* 115, 1995, 162/163 and 165-167]) to be observed by archons and priests; the latter had to curse perjurers under the responsibility of the former: cf. LL. 2/3 and 17; **2)** *SEG* XXXI 985 (XLI 1001*; especially D LL. 11-23); *Syll.*^{3} 37/38 (*SEG* XXXI 984; cf. XLI 1001 in fine*; especially B LL. 29-35); Teos; 480-450 and ca. 470 B.C.: public imprecations, for which the timouchoi are the sole officials responsible; **3)** *Syll.*^{3} 575; Teos; 2nd cent. B.C.; school foundation of Polythrous, with an addition to the existing Dirae (cf. sub 2) in LL. 60-65; **4)** *DGE* 688; Chios; 5th cent. B.C.; guarantee of landed property sold by the state to

private people; in C LL. 6-8 a curse against violators by the basileus, i.e. a magistrate charged with cultic matters, but not a priest; **5)** *SEG* XXXIII 679; Paros; ca. 175-150 B.C.; law concerning the archives; collaboration of archontes and priests in the imprecation in LL. 10-13; **6)** *IG* XI 4 1296 A/B; Delos; ca. 250 B.C.; priests and priestesses cursing thieves on the instigation of the astynomoi; **7)** *Syll.*^{3} 1219 (*LSAM* 16); Gambreion; 3rd cent. B.C.; funerary law; LL. 17-25 show the gynaikonomos praying that women who observe or violate the law, shall be cursed or blessed. Similar prayers for the blessing by the god(s) e.g. in (8-10): **8)** *IG* II^{2} 112 and 114 (*Syll.*^{3} 181 and 180); Athens; 4th cent. B.C.; LL. 6-12; spoken by the kēryx; **9)** *OGIS* 219 (*I.Ilion* 32; *SEG* XLI 1053); LL. 20-30: priests, priestesses, prytaneis, hieronomoi and strategoi collaborating in two prayers on behalf of Antiochos; in L. 30 G. suggests μετὰ τῶν ἄλλω⟨ν ἱερέων καὶ⟩ ἱερειῶν, on the basis of LL. 25/26: τοὺς ἄλλους ἱερεῖς καὶ | ἱερείας; **10)** *Milet* I 3 46 (*Staatsverträge* III 539); late 3rd cent. B.C.; decrees on isopoliteia with Mylasa: all sacred acts in the hands of priests and cult officials; contrast *Milet* I 3 150 (*Syll.*^{3} 633; ca. 180 B.C.; treaty with Herakleia-under-Latmos), where the focus has shifted to the magistrates; **11)** *Syll.*^{3} 1024 (*LSCG* 96); lex sacra of Mykonos; ca. 200 B.C.; in LL. 19/20 magistrates and priests (mentioned in this order!) are to take care of offerings; **12)** *IvO* 10 (*Staatsverträge* III 111; *SEG* XXVII 47*); ca. 475-450 B.C. ?; treaty of the Anaitoi and the Metapioi; collaboration of proxenoi and seeers in excluding violators from the altar: again the civic precede the sacral officials; **13)** *SEG* XXVII 631 (Lyttos-Afrati; ca. 500 B.C.; decree for the poinikastes Spensithios, the city-scribe who is responsible for both profane and cultic matters (A L. 4; B LL. 1-6)).

1768. Inventories. Purpose and function. Cf. *SEG* XXXVIII 767; XXXIX 312. T.Linders, *SO* 67 (1992) 37-40, points to the prominent role of oral communication in ancient society and argues mainly on the basis of Athenian and Delian documents (434-ca. 300 B.C./ 430's-ca. 130 B.C.) that temple inventories and, to a lesser extent, temple accounts reflect the personal encounters of the administrators with other officials, especially members of the Council, during the παράδοσις procedure at the end of their term rather than being book-keeping records. The inscriptions are dedications to the gods and have symbolic character. They testify to the piety of the officials and of the city rather than being instruments of control. Contra e.g. S.Aleshire (*The Athenian Asklepieion* (*SEG* XXXIX 164) 107 with note 3) T. argues that the narrative form of these texts, with all entries following in a continuous flow of mostly at least 200 lines, prevents consultation for checking purposes. L. points to discrepancies in inventories from one year to another which are not necessarily the result of factual change (e.g. the phialai in the prodromos of the Apollo temple recorded in *IG* XI 2 287 LL. 33-46 (250 B.C.), not listed in *I.Délos* 442 B LL. 20-36 (179 B.C.), and again emerging in *I.Délos* 1450 (140/139 B.C.), and to changes in the orders of the votives, which are better accounted for on the assumption that the officials responsible composed their documents on the basis of actual inspection on the spot, selectively using the inventory of their predecessors as a starting point, than by consulting the temple archives. A vivid picture of an inspection by the treasurers and the Council, also showing the importance of temple slaves in providing oral information, is given by an inventory from Samos dated to 346/345 B.C.: C.Michel, *Recueil d'inscriptions grecques*, Brussels 1900, 832 (D.Ohly, *MDAI(A)* 68, 1953, 46-50) LL. 38-41.

1769. Law. Early legislation. K.-J.Hölkeskamp, *PCPhS* 38 (1992) 87-117, rejects the idea that the great 'arbitrators' and 'lawgivers' (e.g. Drakon) played a major role in the transformation of the archaic world into that of the classical city states at the turn of the 7th cent. B.C. The image of the great lawgiver as a towering figure is exclusively based on literary topoi. H. adduces a large number of inscriptions to show that early written laws, whether leges sacrae or other ('public'; 'private'; 'criminal'), are essentially single enactments containing very narrowly defined regulations and geared to concrete occasions to meet specific problems. They were self-contained statutes never intended to be subordinate parts of general codifications. Except perhaps for rules for the preservation of landed property (mostly provisions on inheritance), there are no legal fields in which early written laws seem to have been particularly common.

The emergence of written law presupposes several conditions: **1**) the validity and binding force of regulations had to be recognized and the actual implementation of a norm should be guaranteed (sanctions against the responsible magistrates); **2**) this in turn presupposes a solid foundation of 'statehood', especially a framework of established institutions with a differentiation of clearly separated executive, judicial and priestly functions; **3**) the potential of writing as a medium must already have been developed and recognized. Written statutes stood out clearly against diffuse concepts as θέμις, δίκη and νόμος, which, however, they could not replace or supersede. H. also discusses the function of inscribing laws on stone or bronze and of their public display in the very center of the polis (in the agora, mostly kept in sanctuaries under the protection of the god(s)). This fixation suggested tangible objectivity as well as durability; the laws hereby acquired a special status, escaping from the power of the polis as assembly to change them. The many small steps in early legislation, induced by dissatisfaction with aristocratic social values, led to a genuinely institutionalized form of community. Only after the political identity of the polis had been established, could the community itself be the explicit object of legislation in its own right (reorganization of civic structures, e.g. Kleisthenes). Cf. also our lemma no. 794bis.

1770. Linguistics. Cretan ethnics. Cf. our lemma no. 797.

1771. Linguistics. The Thessalian accent. J.Chadwick, *Glotta* 70 (1992) 2-14, collects examples from Thessalian inscriptions, inter alia *SEG* XXXVI 548 (Metropolis) and *IG* IX 2 517 (*DGE* 590; Larissa) showing that syllables which in standard Greek carried the accent were liable to syncope and vowel-change. Consequently the rules for the position of the accent in Thessalian were different from those in standard Greek. C. argues that Thessalian had a stress accent which was independent of the length and prosodic structure of the word; it was probably, though perhaps not exclusively, confined to the initial syllable. In *IG* IX 2 1229 (*DGE* 614; Phalanna) LL. 25/26 καρούλ[ξ]αντες (= κηρύξαντες) rather than καρούλ[σ]αντες should be restored. Discussed at more than average length are on 11/12 *IG* IX 2 257 (*DGE* 557; Thetonium) L. 6 (ΚΕΝ ΤΑΓΑ ΚΕΝ ΑΤΑΓΙΑΙ, 'both in war and in peace'; cf. already J.Chadwick in *Studi linguistici in onore di V.Pisani*, 1969, 231-234) and on 12/13 the metre of *IG* IX 2 270 (*DGE* 561; Cierium).

1772. Linguistics. Doric dialect in Megarian colonies. M.Slavova, *Index* 20 (1992) 169-171, points out that varying political and social developments in seven Megarian colonies in the Pontos area (Kallatis, Mesambria, Herakleia, Chersonesos, Byzantion, Kalchedon, Selymbria) brought about varying degrees of preservation of the Doric dialect. From a larger study based on ca. 300 dialect inscriptions she adduces two contrasting examples: **1**) an epitaph from Herakleia (*I.Heraclea Pontica* 15) showing that the inhabitants still spoke the dialect in the 2nd cent. A.D.; this survival was due to the isolation of the city of the rest of the Greek world; **2**) a decree of Chersonesos (E.G.Surov, *VDI* 1960, 3, 154-158) dating to the same period contains several hyperdorisms, showing that the official language was a pseudo-Doric dialect; after the mid 2nd cent., the koinē is used in the official and private documents. This change was due to the immigration of non-Doric groups: epichoric inhabitants, Greeks from Asia Minor and Roman troops from Moesia Inferior.

1773. Linguistics. Κα in Doric and Boiotian dialect. T.Molinos Tejada, 'La particule modale KA dans la littérature dorienne', *REG* 105 (1992) 328-348. On 329-331 comment on κα (= ἄν, κε(ν)) in inscriptions: abundant use in prose inscriptions contrasts with virtual absence of the particle in whatever form in epigrams from the 8th to the 5th cent. B.C. (the only examples are ἄν on the Nestor cup (*CEG* 454; our lemma no. 919) and possibly χ' in *CEG* 446), and with complete absence of κα in epigrams of the 4th cent. B.C. (against ten attestations of ἄν: *CEG* 488; 571; 575; 594; 622; 629; 645; 726; 732; 829): 'étrange décalage entre prose et poésie épigraphique', probably due to κα being felt as an extremely dialectical form, to be avoided in literary and poetical language. Cf. also *IG* IV^2 1 129, with two attestations of κα in the prose part (LL. 34/35) but four of κ', κε or κεν in the verses (LL. 8, 14, 26, 29); *IG* IV^2 1 131 (= D.Page, *Poetae Melici Graeci*, Oxford 1962, no. 935) with ἄν (= ἐάν) in L. 20, but Doric forms elsewhere; the Hipponion tablet (our lemma no. 903), with ἄν (αμ) in L. 1 but Doric dialect forms in other lines; *I.Cret.* II XIX 7 (in hexameters), with κε in L. 17 but Doric forms otherwise.

1774. Literacy. Orality and written records. R.Thomas, *Literacy and orality in ancient Greece* (Cambridge 1992), discusses a wide range of topics bearing on written and oral communication and their interaction in Greek society, with an epilogue on the Roman world (158-170). Much attention is given to the function of various sorts of inscriptions. The focus is on the archaic and classical period; throughout her work T. stresses that down to the 5th cent. B.C. writing was still largely at the service of speech, preserving and confirming pre-literate social conventions. On 52-73 T. deals with the introduction of the alphabet and its consequences. Earliest uses of writing (ca. 750-700 B.C.; not confined to scribes): poetry (e.g. the 'Nestor-cup' from Pithekoussai (our lemma no. 919) and the Dipylon oinochoe *IG* I^2 484 (*SEG* XXXIX 30*): written replications of a kind of poetic creativity in the context of the symposion preceding the coming of the alphabet); marks of ownership, facilitating exchange in a world of expanding trade (cf. also the earliest signature: our lemma no. 920, from Pithekoussai); names may also have been written 'in order to leave one' s memorial' (61); curses (e.g. the Tataia-lekythos: *IG*

XIV 865; *LSAG* 240 no. 3); dedications and epitaphs begin somewhat later (ca. 700-650 B.C.); pieces of writing (inter alia abecedaria) were dedicated for their own sake to Ζεὺς Σημιός at the Mt. Hymettos sanctuary (*SEG* XXVI 61); problem of single letters on pottery dedicated in sanctuaries ('Much archaic writing was also highly experimental (...) - or simply faltering'; 61).

Much early writing, especially poetry, represents statements to be uttered aloud. The speaker often lends his voice to the object ('I am ----'; cf. also *IG* VII 2852); its primary purpose is often to offer mnemonic aid for oral communication, or to ensure immortality by its permanence (epitaphs), preserving and reinforcing earlier customs. From ca. 650 B.C. on public writing had its impact on the city state (65-73): written laws (e.g. from Dreros (*GHI* 2; *SEG* XL 770*; dr.)), also sacred laws (*LSAG* Suppl. 443 no. 9A; Tiryns); lists of officials. Whether written law can serve as a base for equality and justice, is a matter of the legal and political system it is part of; gradual transition: unwritten law continued to be respected; check on magistrates in control of written law (*I.Erythrai* 1; Dirae Teiae: *Syll.*^{3} 37/38; *SEG* XXXI 984). Importance of the μνήμονες on record also when written law was widely spread (5th cent. B.C.: e.g. in the Gortyn Code: *I.Cret.* IV 72 Col. IX LL. 31ff.; inscription from Halikarnassos: *GHI* 32 LL. 20/21). Role of the 'powerful scribe', e.g. the ποινικάστης Spensitheos (*SEG* XXVII 631; cf. μναμονεύω; dr.). Early written law can also be considered as an extension of dedications (mostly laws were erected in sanctuaries) and curses from the private to the public sphere. The aims of written law were not created but rather intensified by the introduction of writing (memorialization; preservation; magnifying or dignifying actions; magical/ritual force). On 78-88 discussion of the non-rational use of writing (symbolic, magical, monumental); artistry applied to writing, as visible e.g. in the symmetric disposition of the letters on the Mantikles statuette from Thebes: *LSAG* 94 no. 1; *CEG* 326; dr.); symbolic value of boustrophedon, stoichedon and the playing around with letters in curses; inscriptions are often assigned symbolic or actual power (cf. Dirae Teiae: see above and *SEG* XXXI 785D); choice of writing material (metal and stone as material of memorials; lead (folded!) for letters, whether commercial or addressed to the underworld (defixiones); pot-sherds; wooden tablets). Monumental inscriptions are symbolic memorials of acts/decisions rather than documents recording details for administrative purposes, though T. also reckons with accountability and accessibility as secondary functions. Contra L.Robert et alii T. argues that down to at least the 5th cent. B.C. the inscriptions on stone rather than the (papyrus) copies in the urban archives constituted the real archives. On 88-93 T. once more argues that literacy was effected by current customs and oral traditions. On 93-100 and 132-144 she discusses the use of documents and archives in detail: gap between record-making and re-use (no adequate storage system; no central city archive; information scattered over offices and, mostly, temples (divine rather than state protection; cf. e.g. *SEG* XXXIII 679 = our lemma no. 770); symbolic value of inscriptions prevails: confirmation of social values, or display of authority (e.g. the Athenian tribute lists); inscriptions as visible signs of honor or dishonor; increase of written documents during the classical period (enhanced respect for the written word in the 4th cent. B.C.); more prominent role of archives in the Hellenistic period which now include private documents, but still no 'archive-mentality'); great difference between individual city states, e.g. conscious opposition of Sparta (virtually no documents) versus Athens; for T.'s views on the situation in Athens (96/97; 137/138; 146-148) we refer to the detailed summary in *SEG* XXXIX 312. On 144-150 T. summarizes many of the aforementioned topics to show that

there is no straightforward relationship between political system (constitution) and the written word.

1775. Literature and epigraphy: Plutarch and inscriptions. In an article entitled 'Plutarch and Autopsy', J.Buckler, *ANRW* II 33.6 (1992) 4788-4830, on 4794-4799 reflects on Plutarch's use of inscriptions. Plutarch's repeated claim that he personally consulted inscriptions seems justified, though for Athenian inscriptions he sometimes relied on collections. In a few cases inscriptions adduced by Plutarch have been found: cf. inter alia *SEG* XLI 448.

1776. Literature. Paian. L.Käppel, *Paian. Studien zur Geschichte einer Gattung* (Untersuchungen zur antiken Literatur und Geschichte 37; Berlin-New York 1992), offers a comprehensive study of the paian as a literary genre in its diachronical development. The core of the study is an analysis of the form and structure of paians, both known from the manuscript tradition and on stone. The sections on the paian's social and religious functions ('Sitz im Leben'; 43-65) are also relevant to the historian. Paians are mostly connected with offerings in some form (as apparent e.g. from the sacred law of the Molpoi: *Milet* I 3 133 = *Syll.*^{3} 57 = *SEG* XXXVI 1050*; K. 59/60); they were sung in honor of a god (mainly Apollo and Asklepios, but also other gods, e.g. Poseidon, Zeus or Herakles) in various situations: to avert plagues; in wartime or other emergencies; at weddings and symposia; at festivals and on other cultic occasions [for the relation between paian and hymn cf. W.D.Furley, *JHS* 115 (1995) 31/32, Pleket]. In appendices K. presents 141 testimonia concerning the paian (293-354; = Test.) and the texts, mostly with app.crit., of the 52 known paians or paian fragments (355-395; = Pai.); both include inscriptions, which we list below in a comparatio numerorum. For the inscriptions adduced in the text see the index on 421/422. The following paians on stone are discussed at length (translations): Pai 36/37 (Erythrai; K. 189-200), Pai 40/41 (Epidauros; K. 200-206) and Pai. 39 (Delphi; K. 207-284).

IG	Käppel	*IG*	Käppel
II^2		**XIV**	
1078	Test. 116	1059; 1084 (*IGUR* 35; 77;	
1338 (LL. 1-19)	Test. 117	no texts)	p. 341
4473	Pai. 41		
4509	Pai. 37	***F.Delphes* III 2**	
4533	Pai. 34	48	Test. 92
IV		78	Test. 95
132	Pai. 34	137/138 (= *CID* III 1/2; cf.	
IV^2 1		our lemma no. 447)	Pai. 45/46
128	Pai. 40		
V 1		***Syll.*^{3}**	
209/210, 212 (no texts)	Test. 108	57	Test. 111
		450	Test. 95

Syll.^{3}	Käppel
711L	Test. 92
885	Test. 116
1110	Test. 121
LSCG	
8	Test. 116
***IGR* I**	
1154	Pai. 37
I.Erythrai	
205	Pai. 36-38
***Milet* I 3**	
133	Test. 111

LSAM	Käppel
50	Test. 111
SEG	
XXXII	
540	Test. 95
552	Pai. 39
XXXIV	
192 (XXIII 126)	Pai. 41
Bernand, *Inscr. métriques*	
176	Pai. 37
G.P.Oikonomos, *Ἐπιγραφαὶ τῆς Μακεδονίας* I (1915)	Pai. 37

1777. Music. M.L.West, *Ancient Greek Music* (Oxford 1992), is a comprehensive monograph on all aspects of Greek vocal and instrumental music: its place in society; instruments; rhythm, tempo, melody and form; scales and modes; notation; ancient theory. It is mainly based on literary sources; in the sections on instruments and instrumentalists archaeological evidence also plays an important role, while some inscriptions are adduced in the notes. On 271/272 W. briefly discusses the epigraphical evidence for rhythmic and melodic notation (ῥυθμογραφία and μελογραφία) as subjects studied in Ionian schools (*CIG* 3088; *Syll.*^{3} 960; cf. *SEG* XXXVIII 1956). In chapter 9 ('Notation and Pitch') W. studies the system of musical notation on record in documents from the 3rd cent. B.C. to the 3rd cent. A.D. (table of symbols on 256). In chapter 10 (277-326) 51 musical documents (papyri; inscriptions; manuscripts) are listed in chronological order, most with transcriptions in modern staff notation (Greek texts in transcription; translations). The inscriptions are: no. 1 = *SEG* XXXIV 57 (cf. W. 120, contra A.Bélis' attempt to identify the notes: 'meaningless syllables'); no. 11 = *SEG* XXX 390 (XXXIV 297; cf. XXXVI 350); nos. 12/13 = *F.Delphes* III 2 137/138 (= *CID* III 1/2; cf. our lemma no. 447); no. 14 = our lemma no. 1011; no. 15 = *SEG* XXXVI 1008.

1778. Onomastics. Greek names in Latin inscriptions. Cf.our lemma no. 968.

1779. Onomastics. Adoptive and Polyonymous Nomenclature in the Roman Empire. Under the above title O.Salomies (Commentationes humanarum Litterarum 97; Helsinki 1992) examines numerous inscriptions mainly of the 1st and 2nd cent. A.D. including the Severan period for the light they shed on changes in nomenclature after adoption, both 'real' and testamentary. The emphasis is on Latin texts from Italy and the western part of the empire,

since 'Greeks with Roman citizenship in Greece, Asia Minor and in other eastern regions obviously did not always follow the same onomastic rules' (5). However, many Greek inscriptions are adduced bearing on prosopographical problems (full indices of all inscriptions on 160-168). On 16 note 3 a collection of phrases indicating adoption in Greek documents: φύσει δέ; θέσει δέ; καθ' υἱοθεσίαν vel sim.; διὰ τὴν υἱοθεσίαν; καθ' υἱοποιίαν. On 20-52 a catalogue of adoptions classified in seventeen sections according to differences in the order of the constituent onomastic elements; on 53-60 S. presents additional comments. On 61-82 he discusses polyonymous, but non-adoptive nomenclature including items inherited from the mother or other relatives. Since it is often difficult to distinguish between adoptive and non-adoptive names, S. lists and discusses a great number of non liquet-cases in an appendix (90-154). General conclusions on 83-89.

1780. Onomastics. Onomastics and etymology. O.Masson in *op. cit.* (cf. our lemma no. 797) 257-265, stresses the importance of Greek anthroponyms (composita based on elements belonging to the lexicon; sobriquets of which the meaning is known) for the study of etymology and vocabulary (many archaic forms because of conservatism in name-giving). After a survey of the achievements in this field so far, M. offers some further examples: **1)** Κλεῖτος (cf. also names starting with Κλειτο- or ending in -κλειτος); cf. Homeric κλειτός ('famous'), assumed to derive from *κλεϝετός. This etymology is confirmed by the name Κλέβετος/ Κλεβέτα (= Κλέϝετος, -α; cf. *SEG* XL 1687); **2)** names like Δρωπίδᾱς/-ης, Δρωπύλος, Δρώπακος containing the element 'δρώψ' = 'man' (cf. *SEG* XXXVII 1803); **3)** Ἀλίδιος (Ὀαλίδιος), on record once as ϝαλίδιος (*IG* VII 1888 a-h and d L. 11); the latter confirms the lost adjective ἀλίδιος (< *ϝαλίδιος) assumed to have existed side by side with the adverb ἄλις ('enough', 'sufficient'); **4)** Μαλέ̄qō (patronymic in the genitive on record in *LSAG* 130 no. 1 = *SEG* XI 191 L. 6 (Corinth; 8th/7th cent. B.C.)) shows that μάληκος, explained by Herodian (I p. 151 ed. Lentz) as ὄνομα ὀρνέου, has a long history; see O.Masson, *Mélanges de linguistique ... offerts à P.Chantraine*, Paris 1972, 119-122 , with further references. M. briefly deals with many other examples of rare nouns and adjectives on which corresponding names shed light, inter alia adjectives denoting physical qualities (e.g. μύσκελλος - Μύσκελλος; see *SEG* XXXIX 1817) or colors (e.g. κιλλός - Κίλλης), sobriquets (e.g. κίρων - Κίρων), animal names (cf. e.g. *SEG* XXXVI 1557). In some cases modern Greek clarifies ancient names: for Τρέλλος (*IG* II^2 12552; cf. also Τρέλλων) cf. modern Greek τρελλός ('mad').

1781. Onomastics. Σπίνθηρ, Λαμπιτώ and other names in -ιτος/-ιτώ. O.Masson, *ZPE* 91 (1992) 107-120, studies the following names: **1)** (on 107-111): Σπινθήρ ('étincelle') (so rather than Σπίνθηρ). Derivatives are Σπινθέρας, Σπίνθαρος, Σπίνθων (diminutive). Σπινθέριχος in *IG* II^2 1570 L. 87 (cf. *SEG* XVIII 44) does not exist. Σπίν-[θ]ε⟨ρ⟩ο[ς] / Σπίνθηρος (?) in *IG* XII 9 56 L. 372 (cf. *SEG* XLI 778-795 in fine) is unacceptable; **2)** (on 118-120): Λαμπιτώ (variation: Λαμπιθώ; Λαμπιδώ in literary texts does not seem to be correct) and Λάμπιτος, both based on λάμπω. M. discusses other names formed with -ιτος/ -ιτώ: Φίλιτ(τ)ος, Φιλιτώ, *'Αλέξιτος (cf. 'Αλεξιτίδης), 'Αλεξιτώ, *Μένιτος,

Μενιτ(τ)ώ, Ἀνγέλιτος, Μόνιτος, *Σά(ϝ)ιτος (cf. Σαΐτιος, Σάϊττος), Πανιτώ (not Carian). The name Ἀρήϊτος (in Alkman) must be rejected in favor of Ἀρήϊος (later Ἄρειος; not Iranian).

1782. Onomastics. Βάσσιλλος and Καστορίς. P.Weiß in *op.cit.* (cf. our lemma no. 998) 167-169, discusses the name Βάσσιλλος/Βασσίλλη on record in Greek inscriptions and on coins from Mysian Ankyra, where erroneously Βασσίλαος was read. He refers to Latin Bassillus/Bassilla. Βασσίλαος is a ghost-name.

On 171/172 note 34 he mentions in passing the woman's name Καστορίς on record on a coin from Phrygian Eumeneia and in Greek inscriptions.

1783. Onomastics. Βερενικιανός. T.Ilan, *The Jewish Quarterly Review* 82 (1991/1992) 361-381, reflects on the validity of criteria for the identification of persons known from different sources (361-368: chronology; geography; names; titles) and on the basis of the rare patronymic identifies Iulia Crispina, daughter of Berenicianus, on record in two papyri from the Babatha archive (N.Lewis (ed.), *The documents from the Bar Kokhba period in the Cave of Letters: Greek papyri*, Jerusalem 1989, nos. 20 and 25) as the granddaughter of Berenice, who called her son Berenicianus after herself (Fl.Jos., *BJ* 2.221; *AJ* 20.104). On 374-377 I. comments on the name Βερενικιανός on record in twenty-two inscriptions and two papyri (374/375 note 57, based on information provided by the Oxford *Lexicon of Greek Personal Names*) and argues that Berenice's son was the first person of that name. The earliest dated inscription is *IGLS* 556: 143 A.D. In *LBW* 2557c (found in Rakhle, at the foot of Mount Hermon, in the vicinity of Chalkis, Queen Berenice's kingdom) the date was read ἔτους δμτ΄ (cf. M.Renan, *Mémoires de l'Institut Impérial de France, Académie des Inscriptions et Belles Lettres* 26, 1870, 559/560); in the computerized information of the *Lexicon* the inscription is dated according to the Seleukid era (beginning 312 B.C.; year 344 yields 32 A.D.), but I. argues that ἔτους δμτ΄, [Ξ]ανδί[κ]ου, ἐπὶ ἀρχῆς Ἀβιλάνου points to the calendar of Abila, beginning in 63 B.C., resulting in 281 A.D. (and consequently postdating Berenice's son). Gaius Iulius Alexander Berenicianus on record in *I.Eph.* 278 could be identified with Berenicianus, son of Alexander, the proconsul of Asia in 132/133 A.D. on record in an inscription from Klaros erected by Laodikeia (B.Haussoullier, *RPh* 22, 1898, 260/261). The latter was identified by W.H.Waddington, *BCH* 6 (1882) 289-291, with the grandson of Alexander, the last Herodian king of Cilicia (Fl.Jos., *AJ* 18.140). Most of the inscriptions recording a Βερενικιανός come from Syria and Lebanon, which may reflect Berenice's popularity during her life and after her death.

1784. Onomastics. Γλαυκίας. P.J.Sijpesteijn, *ZPE* 91 (1992) 80, argues that Γλαυκίου in *SB* 8066 L. 199 from Hermoupolis is the genitive of Γλαυκίας (not of Γλαύκιος), and that Γλαυκίας in E.Breccia, *Iscrizioni greche e latine. Catalogue général des antiquités égyptiennes du musée d'Alexandrie* (Cairo 1911) 211 from Alexandria is the masculine proper name in the nominative (not the genitive of a female name Γλαυκία, which does not exist).

1785. Onomastics. Κόλχος. Cf. G.R.Tsetschladze in *Vestnik Charkovskowo Universiteta* 316 (1988) 80-84 and id.-D.Braund, *Soobchenija Akademii Nauk Gryzii* 136, 2 (1989) 497/498, for reflections on the name Κόλχος: they argue for a Greek origin of the name; cf. Σκύθης, Σίνδος etc. Non vidimus; cf. J.G.Vinogradov, *BE* (1995).

1786. Onomastics. Σίρρας. *SEG* XXXIII 556; XXXVIII 720; XL 561. K.Mortensen, *AW* 22, 1 (1991) 51/52, briefly summarizes the discussion about the origin of the name Σίρρας; she opts for an Illyrian rather than a Macedonian origin; discussion of Sirras' Illyrian kingdom. But cf. now also E.Kapetanopoulos, *AW* 25 (1994) 9-14.

1787. Onomastics. Σύβαρις. In a review of E.Miranda, *Iscrizioni Greche d'Italia: Napoli* I (Rome 1990; cf. *SEG* XL 845) O.Masson, *Epigraphica* 54 (1992) [1993] 305/306, comments on some names (Ἔμαυτος; Μάμαρκος; Πανέρως), especially on Σύβαρις on record in Miranda 28 (= *IG* XIV 734) as the name of a man (cf. Hor., *Od.* 1.8.3: Sybaris). Σύβαρις, derived from the homonymous city name, was only attested as a female name so far (cf. *SEG* XL 1678 sub 1). Masson now regards Συβάριος in a graffito from the Athenian Agora (*Agora* XXI D 6 = *SEG* XXXVIII 49(d): Γοργίας ho Συβάριος) as a patronymic rather than a metronymic. He adduces Μέμφις, equally used for men and women alike, as a parallel. Cf. also our lemma no. 81.

1788. Phoenicians, Syrians, Arabs. F.Vattioni, *AION* (ling) 9/10 (1987/1988) 91-124, studies Phoenicians (cf. also *SEG* XLI 1800), Syrians and Arabs going abroad from the Achaemenid to the late Roman period and recorded in Greek or bilingual inscriptions. He first (91-99) reflects on: **1)** the motives behind their emigration: commerce (search for precious metals abroad; marketing of own products; cf. also *SEG* XXXVII 1768); war; piracy; artists (sculptors) and athletes are minor categories; **2)** the criteria for identifying emigrants: indications of provenance (city and/or ethnic); onomastics (non-Greek name or patronymic); Phoenician, Aramaic/Syriac, Nabataean, Palmyrene, Mynean or bilingual documents; specific cults (cf. also *SEG* XL 1722 and M.-F.Baslez, *'Cultes et dévotions des Phéniciens en Grèce: les divinités marines'*, *Studia Phoenicia* 4, 1986, 289-305). On 100-109 V. collects 26 Semitic or bilingual inscriptions testifying to the presence of Aramaeans in Samos and Eretria, Palmyrenes in Kos, Nabataeans in Kos, Delos and Miletos, Phoenicians in Athens, Delos and Kos, and Myneans in Delos (for bilinguism see also *SEG* XL 1691). On 110-124 he collects and briefly discusses 107 names of Semitic origin in Greek transliteration on record in inscriptions (cf. also *SEG* XLI 1524; 1791).

On 93 note 12 V. collects some proper names in Athenian inscriptions derived from names of perfumes or incense (' Ἄραψ ἀτμός'; cf. *F.Delphes* III 2 137 (= *CID* III 1) L. 13).

1789. Pigeons and pigeonries. F.Chamoux, *CRAI* (1992) 623-642, reports on a large ancient pigeonry found near Apollonia in Kyrenaika. On 637-642 he collects and discusses

literary, papyrological and epigraphical evidence concerning pigeons (περιστερά) and pigeonries (περιστερεών). Greek inscriptions shed light on their commercial and religious functions: *SEG* IX 187/188 (XXXI 755*; pigeon-breeding and commerce in Kyrenaika); *LSAM* 86 (Aphrodisias; prohibition to catch, scare or hold doves; the latter was a privilege reserved to Aphrodite); sale of birds and dung by the Apollo sanctuary of Delos (cf. P.Bruneau, *Recherches sur les cultes de Délos*, Paris 1970, 420); *LSAG* 39 (*Syll.*^{3} 375) LL. 23/24 (offering of pigeons in Athens); *SEG* XXXIX 1672/1673 (tower on a tomb in Philadelphia, serving as a dovecote; this columbarium is called νηός in 1673 L. 8, implying that it belonged to a temple of Zeus situated nearby); similar columbaria of large dimensions are on record in *IGLS* 2145, 2173a, 2381, 2474 (*GV* 264, 270, 655, 1983). Cf. also L.Robert, *JS* 1971, 81-105 (= *OMS* VII 159-183) and *Hellenica* XI-XII 296-327.

1790. Politics. Alliances in archaic Greece. K.Tausend, *Amphiktyonie und Symmachie. Formen zwischenstaatlicher Beziehungen im archaischen Griechenland* (Historia Einzelschriften 73; Stuttgart 1992), studies the ἀμφικτυονία (alliance centered around a common sanctuary), the συμμαχία (ἐπιμαχία) and other, less permanent, forms of political and/or military alliances and coalitions between Greek city states from Homer to the Persian Wars.

The first part of the book deals with facts and events (1-188), while the second (188-256) offers a structural analysis of symmachiai. In the latter T. discusses the following variables: types of states involved (size; strength of army; economic resources; geographic situation; technical and financial possibilities), numbers of participants (bi- and multilateral treaties), geographic extension (neighboring and/or distant states), responsibility (noble families or the whole community), motives (booty; conquest of land; defence; commercial interests), duration and renewal (ranging from ad hoc coalitions to permanent alliances) and diachronic developments. The emphasis is on literary sources, since there are only three epigraphical treaties: **1**) between the Sybarites and the Serdaioi (*SEG* XXII 336; XL 381*; *LSAG* Suppl. 456 no. 16; Meiggs-Lewis, *GHI* 10; from Olympia; ca. 550-525 B.C. ?); T. 129/130: φιλία-alliance (LL. 3-4: ἐπὶ φιλότατι) to be distinguished from a symmachia (the latter involves mutual military support if one partner is at war). K. identifies the σύνμαχοι of Sybaris (L. 2) with Kroton and Metapontum on record as Sybaris' allies against Siris in Iustin. 20.2/3, who also mentions a slightly later coalition of Lokroi and Siris against Kroton. On 131-136 comment on the character of these alliances: military agreements, temporary in spite of the term symmachoi; cf. our lemma no. 374; **2**) between Sparta and the Aitolian Erxadieis (*SEG* XXVI 461; XXXVIII 332*; Meiggs -Lewis, *GHI* 67 bis; from Sparta; ca. 500-470 B.C. ?); K. 174-177: φιλία + συμμαχία-alliance (LL. 2/3). K. follows F.Gschnitzer's text and interpretation (*SEG* XXVIII 408): the treaty testifies to Sparta's hegemony and is a typical example of incorporation of a new member into the Peloponnesian League; cf. our lemma no. 308; **3**) between Elis and Heraia (*LSAG* 220 no. 6; Meiggs-Lewis, *GHI* 17; from Olympia; ca. 500 B.C.); K. 178/179 and 254: treaty between two members of the Peloponnesian League; no concrete motive: probably the purpose was to strengthen the partners' position versus Sparta within the League.

On 70-73, 221/222 and 245 K. discusses the alliance of four Ionian cities (Samos; Miletos; Priene; Kolophon) against Melia in the 'Meliac War' (ca. 700 B.C.), on record in two Hellenistic

inscriptions (*I.Priene* 37 and *OGIS* 13 (*RC* 7); cf. *SEG* XXXVI 781 and 1009; XXXVII 876). Later territorial conflicts between the partners, notably between Samos and Priene (cf. K. 74/75), show that the coalition of the four cities was a short-term military alliance rather than a lasting symmachia. Its principal aim was the conquest of territory. However, the conflict may also be interpreted as a Sacred War about the Panionian sanctuary in Melia [cf. also *SEG* XXXVII], which gives the alliance an amphiktyonic character.

1791. Politics. Anaplerosis of the citizen-body with enfranchised foreigners. R.Lonis in *op.cit.* (cf. our lemma no. 548) 245-270, reflects on inscriptions recording the rapid integration of large numbers of enfranchised foreigners in a citizen-body which had suffered severe losses; this procedure is to be distinguished from individual grants of citizenship, isopoliteia-decrees [cf. now also J.Bousquet - P.Gauthier, *REG* 107, 1994, 319-347, especially 328-339] and sale of citizenship. L. briefly discusses the following cases of rapid and massive ἀναπλήρωσις on record in inscriptions: *IG* IX 2 517 (*Syll.*^{3} 543; *SEG* XIII 389; Larissa; L. rejects Helly's explanation concerning the origin of the new citizens, for which cf. *SEG* XXXVII 481); *IG* IX 2 234 (*SEG* XL 486, unknown to L.; Pharsalos); *IG* IX 2 1228 (Phalanna; cf. P.Gauthier, *BE*, 1993, no. 161); *Syll.*^{3} 529 (*SEG* XI 1260; XL 393; Dyme); *Milet* I 3 33-38; *OGIS* 338 (*SEG* XXXVIII 1266; XLI 1869; Pergamon). The procedure is exceptional, presupposes a lively civic spirit, aims at creating new citizens-soldiers, mostly recruited among people on the spot (resident foreigners (metics); mercenaries) after a δοκιμασία.

For the provision of new citizens with land and houses cf. D.Hennig, *Chiron* 24 (1994) 327 note 65 and 339.

1792. Politics. The ἀπάτριδες. M.-F.Baslez in *op.cit.* (cf. our lemma no. 548) 17-41, notes the presence of apatrides, i.e. of people who do not mention a demotikon or ethnikon, in official documents in Athens and on Delos from the second/first century B.C.: ephebic and other lists where apatrides occur side by side with Athenian citizens-with-demotikon and with foreigners-with-ethnikon; several mechanisms may explain this status: freedmen; children of mixed marriages; in the latter case the deliberate omission of an ethnikon implies that one did not want to be included among the plain xenoi, and expected soon to be integrated in the citizen-body.

On 37-40 a list of Athenian and Delian apatrides; on 41 a stemma of the family of Dositheos from the deme Myrrhinous (*IG* II^2 3478 and 3488; *I.Delos* 1417 B II L. 110; 2593 L. 8); B. suggests connecting the two sons of Theodotos on record in *I.Delos* 2631 (Dositheos and [---]o[--]) with this family. She suggests restoring [Πρ]ό[τιμος]. Cf. also our lemmata nos. 141 and 158.

1793. Politics. Lysimachos. H.S.Lund, *Lysimachus. A study in early Hellenistic kingship* (London-New York; two maps), offers a detailed reconstruction of the life and political career of Lysimachos (361/351-281 B.C.) based on literary and epigraphical sources. Inscriptions are adduced in a quantity defying enumeration (no epigraphical index). See especially Chapter 5

on Lysimachos' relations with the Greek cities, temples and indigenous inhabitants (λαοί) of his empire (107-152); on 140-146 discussion of royal officials (στρατηγοί) on record inter alia in inscriptions; on 173/174 epigraphical and other attestations of the king's cult titles.

We restrict ourselves to an, inevitably somewhat arbitrary, selection of documents mentioned or (occasionally) briefly discussed in the text: ***IGBulg*** III 387 (pp. 38/39) and 1731 (pp. 29 and 31); ***IG*** **II²** 485a (p. 66); ***SEG*** XXXIII 1034 (pp. 149/150); ***OGIS*** 9 (*I.Eph.* 1452; *I.Klazomenai* 505; pp. 84/85), 11/12 (= *I.Priene* 14/15; see below), 214 (*Milet* I 3 123; *Syll.*^{3} 368; pp. 136/137), 218 (*I.Ilion* 25; pp. 121/122) and 730 (p. 194); *Syll.*^{3} 374 (pp. 86/87) and 381 (pp. 93 and 194); ***I.Priene*** 1-4, 6/7, 14/15 (pp. 207/208: summary of earlier views on the relations of Alexander and Lysimachos with Priene), 16 (*RC* 8; pp. 150/151) and 37 (pp. 122-123); ***I.Sardis*** 1 (p. 149). [For a review of Lund (and of two other recent monographs on Lysimachos: F.Landucci Gattinoni, *Lisimaco di Tracia. Un sovrano nella prospettiva del primo ellenismo* (Milan 1992) and C.Franco, *Il regno di Lisimaco. Strutture amministrative e rapporti con le città* (Studi Ellenistici VI, Pisa 1993)) cf. A.Bresson, *DHA* 21, 1 (1995) 83-88, Pleket].

1794. Politics. Polis and monarchy under the Seleukids. Y.Golubtsova, *AAntHung* 33 (1990-1992) 243-246, briefly reflects on the varying relations between poleis and kings in the Seleukid empire, ranging from friendly alliance to overt conflict. G. adduces some literary and epigraphical sources: *I.Priene* 156 (*Syll.*^{3} 277; *SEG* XXX 1362); *RC* 5 (*OGIS* 214; *I.Didyma* 424; *SEG* XLI 952*); 15 (*OGIS* 223; *I.Erythrai* 31; *SEG* XLI 984*); 31/32 (*OGIS* 231/232); *OGIS* 213 (*I.Didyma* 479).

1795. Politics. The 'Syrian War of Succession'. A.Mastrocinque, *AIIS* 10 (1987/1988) 65-92, argues that the conflict in 280/279 B.C. between Antiochos I and Ptolemy II known as 'Syrian War of Succession' or 'Carian War' is a modern invention. He deals with the literary, epigraphical and numismatical evidence which played a role in the discussion and concludes that there is no explicit reference to this war; nor is there any evidence from which its existence might be deduced. Discussed in detail (68-75) is *I.Ilion* 32 (*OGIS* 19; *SEG* XLI 1053*; Italian translation). M. argues that this decree honors Antiochos III rather than Antiochos I, as is shown by a comparison with documents concerning A. III, notably *I.Ilion* 37 (*IGR* IV 192; *RC* 42; *SEG* XLI 1054*), *SEG* XLI 1003-1005* (Teos-dossier), *Amyzon* no. 9 (*RC* 38; *I.Eph* 223; *SEG* XLI 906*), *I.Iasos* 4 (*OGIS* 237; *SEG* XLI 928*) and *OGIS* 234 (*F.Delphes* III 4 163; *SEG* XXXVII 393*). The conflict in the Σελευκίς (LL. 4-6) is an internal revolt. M. dates the document between ca. 213 B.C. and 204 B.C., presumably ca. 204/203 B.C. [M.'s views are much the same as F.Piejko's, for which see *SEG* XLI 1053].

On 80-82 M. analyzes the political vicissitudes of Miletos ca. 280 B.C. In the list of stephanephoroi *Milet* I 3 123 (*Syll.*^{3} 322) LL. 37/38 Antiochos I is on record as stephanephoros for the year 280/279 B.C., while for the year 279/278 B.C. a donation of land to the city by Ptolemy II is mentioned. M. sketches an alternative scenario for the common view that the year in between saw Ptolemy capturing Miletos: the city rather belonged to the Egyptian sphere of influence since 295/294 B.C., when it liberated itself from the rule of Demetrios Poliorketes with Ptolemaic

support, while the election of Antiochos as stephanephoros testifies to the good relations between the Seleukids and the Ptolemies in 280 B.C. Evidence allegedly testifying to actions of Lysimachos South of the Maeander ca. 285 B.C. is not compelling: the prisoners and ships of Troizen on record in *IG* IV 750 may have been captured by Seleukos I rather than Lysimachos; the paying of tribute or tax by Miletos to Lysimachos ca. 284/283 B.C. (*Milet* I 3 138) does not imply the latter's sovereignty over the city; the tribute on record in *Milet* I 3 139 (*RC* 14) LL. 5-7 was paid to Demetrios Poliorketes rather than Lysimachos.

On 83-92 M. discusses the situation at other places in South West Asia Minor, Lycia, Cilicia and Pisidia, which scholars sometimes believed to have been conquered by Ptolemy in the 'Syrian War of Succession'. Many inscriptions testify to Ptolemaic rule some time after 280 B.C., but these documents only provide termini ante quos rather than evidence of a war in that year; others confirm that Egyptian rule was established already in the eighties. M. argues that most of the cities in question came under Ptolemaic power either in 309 B.C. or in 295 B.C.; he holds the latter year to have been the most important. Brief discussion (83-88) of inter alia *SEG* I 363 (shortly after 280 B.C.; Samos, implying Ptolemaic rule in Samos, Miletos, Myndos and Halikarnassos; as to Samos, the arbitration by Lysimachos in a conflict between Samos and Priene on record in *OGIS* 13 (*RC* 7; cf. our lemma no. 1790; 283/282 B.C.) does not imply that Lysimachos ruled over the island, which was rather a free ally of the Ptolemies since 309 B.C. or 295 B.C.); *OGIS* 24 (277-262 B.C.; Herakleia-under-Latmos); *I.Stratonikeia* 1002 (*SEG* XV 652; 274/273 B.C.; Lagina; on 88 note 93 M. argues that the king on record in *I.Stratonikeia* 1001 (*SEG* XLI 947*) may have been Seleukos II rather than I (so also F.Piejko; cf. *SEG* XLI); it is improbable that the area was in Ptolemaic possession in 274/273 B.C. if one assumes that Seleukos I, who affirmed his power in Asia Minor in 281 B.C., reigned shortly before - 'a meno che non supponiamo una guerra' [!]); *Amyzon* nos. 6 (Ptolemy I, no year) and 3 (274/273 B.C.); *SEG* XXVII 929 (288/287 B.C.; Limyra); *SEG* XXVIII 1224 (279 B.C.; Telmessos); L.Robert, *DAMM* 53/54 (Termessos; 278/277 B.C.).

1796. Politics. Urban elites in the Hellenistic and Roman periods. F.Quass, *Gymnasium* 99 (1992) 422-434, studies the emergence of the 'Honoratiorenherrschaft' (typology of M.Weber) in the Hellenistic period. His analysis of honorary decrees shows that some citizens and their families acquired great social prestige from their merits for their city. Upon this prestige their leadership was based; wealth, of course, was a necessary condition. Q. argues that the ideology that acknowledged political success as personal merit, arose in the last third of the 4th cent. B.C. (contra P.Gauthier, *Les cités grecques et leurs bienfaiteurs*, cf. *SEG* XXXV 1801, who sees a decisive change only in the 2nd cent. B.C.). Two factors played an important role in the rise of the 'Honoratiorenschicht': firstly, the fact that only wealthy and educated citizens enjoyed good personal relations with kings or Roman authorities; this was of the greatest importance for a solution of the political and economic problems of the cities; secondly, the fact that many civic duties, like embassies, and regular offices, like the agoranomia, agonothesia, gymnasiarchia, implied the spending of private money ('leitürgische Ämter'). As a consequence only the rich were able to hold these functions; their position in the cities became monopolistic. All this happened within the political context of a formally democratic structure.

F.Quass, *Die Honoratiorenschicht in den Städten des griechischen Ostens. Untersuchungen zur politischen und sozialen Entwicklung in hellenistischer und römischer Zeit* (Stuttgart 1993), has now published a full and well documented study of the same topic in the Hellenistic and Imperial periods. He amply discusses the following themes: **1)** The appreciation of the public activities of the notables and their families by the city and the self-esteem and self-image of the notables; **2)** the activities of the notables in foreign politics: their relations with Hellenistic rulers and Roman authorities, their role in the defence against pirates and barbarians and in military conflicts; **3)** their activities in domestic politics: public buildings, the grain supply, magistracies and liturgies (especially those connected with festivals and education, the eponymous office, the office of secretary); **4)** the people and its political power: the participation of the citizens in the assembly, the restrictions of the political power of the demos (especially in domestic politics), the changes in the composition of the council during the Imperial period, the co-operation of assembly, council and magistrates. Q. sketches a general picture of cities deprived of real political independence, unable to arrange their own defence, always short of money. The cities inevitably came to depend on their own wealthy citizens for the acquisition of grain, protection or privileges from the rulers and for the performance of municipal tasks. The power of the demos was seriously restricted, for example in the elections, because wealth and willingness to hold office had become necessary qualifications for candidates. The assembly increasingly lost initiative; the council was gradually transformed and became an instrument in the hands of the central government (for a more positive though not wholly convincing view of the assembly in Imperial Ephesos, see *SEG* XLI 974). Q. bases his views on a great many sources, mainly epigraphical but also literary, from the 4th cent B.C. to the 3rd cent. A.D.

For some criticism of Q.'s conclusions, see P.Gauthier, *BE* (1994) no. 194. G. finds that Q. does not give enough attention to the historical evolution within the period and to the situation of the individual cities. In particular, he rejects Q.'s criticism of his view about the change in ideology in the cities (see above). G. also points out that the epigraphical documentation is inevitably biased. The honorary decrees, usually awarded in years of crisis, do not reflect the situation in the cities in normal years [in the same sense, J.H.M.Strubbe, *Gnomon* (forthcoming)].

1797. Prosopography. The equestrian order in the Julio-Claudian period. S. Demougin, *Prosopographie des chevaliers romains Julio-Claudiens (43 av. J.-C.-70 ap. J.-C.)* (Coll. de l'École franç. de Rome 153; Rome 1992), is an expanded version (brief discussions; bibliography) of the list of 770 knights in id., *L'ordre équestre* --- (*SEG* XXXVIII 2007) 821-847. Almost all of the inscriptions are in Latin. Full indices; epigraphical index on 691-706.

1798. Prosopography. Plutarch's friends. B.Puech, *ANRW* II 33.6 (1992) 4831-4893 (six stemmata), presents a prosopographical study of Plutarch's contemporary relations mentioned in his works. Many of them are on record in Greek inscriptions, especially from Athens. Puech's alphabetically arranged list completes and updates that of K.Ziegler, *RE* XX 1 (1951) 665-696. For some additional comment on the rhetor Glaukias (*Quaest. Conv.* 1.10; 2.2; 8.9; 9.12) see S.Follet, *BE* (1992) no. 61; for Philopappos see our lemma no. 1801.

1799. Prosopography. Late Roman Empire. J.R.Martindale, *The prosopography of the Later Roman Empire* vol. III: *A.D. 527-641* (Cambridge 1992; 2 vols.), completes volumes I and II published in 1971 and 1980 respectively. Alphabetical list of elite members on record in literary sources, papyri and Greek and Latin inscriptions of the period indicated; twenty-four stemmata on 1540-1555; table of 415 monograms on 1556-1573; no index of inscriptions. For some additional observations on lead seals and bronze or glass weights see D.Feissel, *BE* (1993) no. 735.

1800. Prosopography. The Peticii: a merchant family. Elaborating on a study by P.A.Gianfrotta in *Dalla villa di Ovidio al santuario di Ercole* (Sulmona 1989) 177-183 (non vidimus), A.Tchernia, *MEFR* 104 (1992) 293-301, distinguishes three or probably four members of this family involved in commerce: **1**) a grain merchant Peticius who saved Pompey after the battle of Pharsalos in 48 B.C. (Caes., *B.C.* 3.96; Plut., *Vita Pomp.* 73.3.6); **2**) C.Peticius on record on an amphora found in Carthage (*CIL* VIII 22640(65); ca. 43-15 B.C.); **3**) C.Peticius/Γάιος Πετίκιος: bilingual proskynema in the Paneion of Wadi Hammamat (ph.): A. Bernand, *De Koptos à Kosseir* (Leiden 1972) 120/121 (*CIL* III 1 29; probably reign of Tiberius); **4**) Peticius Marsus, known from an inscription on a dolium from the ship-wreck of Diano Marina in Liguria, who was identified by G. with M.Attius Peticius Marsus, the dedicator of a bronze statuette of Hercules in the temple of that god at Sulmo (ca. 50 A.D.). **1** could be identical with **2**, or **2** with **3** on the assumption of a long career, but T. prefers four generations.

He draws attention to a fragmentary funerary relief representing in the upper register a dromedary carrying wine amphoras (in the Museum of Chieti, like the statue of Hercules mentioned above; possibly from Peltuinum; last quarter of the 1st cent. B.C.: cf. H.R.Goette, *Studien zu römischen Togadarstellungen*, Mainz 1990, 28, 109 no. 61). On the basis of **3** T. assigns it to a now lost funerary monument of the Peticii: the dromedary illustrates the wine-transport from Koptos to Kosseir supervised by C.Peticius. The combined evidence yields a glimpse of a family of great Italian negotiatores directly involved in Oriental commerce.

1801. Prosopography. Philopappos and his family. M.-F.Baslez, *DHA* 18, 1 (1992) 89-101, collects the literary and epigraphical evidence concerning the life, career, cultural interests and family of the Kommagenian prince Philopappos, especially known from his famous funerary monument at Athens (*IG* II^2 3451; D.E.E.Kleiner, *The Monument of Philopappos in Athens*; cf. *SEG* XXXIII 178). Discussion of: **1**) the religious and cultural activities of his father and himself in Athens, Eleusis (*IG* II^2 3450; 4511) and Lykosoura (*IG* V 2 524 = *OGIS* 407, to be connected with the exile of the royal family in the Peloponnesos since 72 A.D.); **2**) his role in public life in Athens (*IG* II^2 1759; 3112); **3**) his visit to Egypt (94-96 A.D.) and his contacts with Alexandrian men of letters, among others T.Statilius Maximus Severus (cf. A. and E.Bernand, *Inscriptions grecques et latines du Colosse de Memnon* no. 48; mentioned together with Philopappos in the proskynema J.Baillet, *Inscriptions grecques et latines des Tombeaux des Roix ou Syringes à Thèbes* , Cairo 1921-1926, no. 76, written by Timotheos, probably a compatriot of Philopappos: he came from Pselkis, where the Ala Commagenorum was stationed between 83

and 96 A.D.; A. and E.Bernand no. 29 is a poem by Philopappos' sister Julia Balbilla clarifying the stemma of the family up to their grandfathers); **4)** his Roman cursus from 108 until his death shortly before 118 A.D., on record on his grave monument (*IG* II^2 3451). The assimilation and brilliant career of Philopappos are evidence of the fusion of eastern and western elites and the preference for a mixed culture.

For another account of Philopappos' activities see B.Puech, *art. cit.* (cf. our lemma no. 1798) 4870-4873, essentially based on the same sources. Cf. also our lemma no. 162.

1802. Public information and inscriptions. Cf. our lemma no. 226.

1803. Religion. Epigraphical sources for Greek religion. B.Le Guen-Pollet, *La vie réligieuse dans le monde grec du Ve au III ^esiècle avant notre ère. Choix de documents épigraphiques traduits et commentés* (Toulouse 1991) [1992], offers French translations of 85 inscriptions (no Greek texts) and one literary source (*FGrHist* 76 F 13 = Le G.-P. no. 58) dating from the 5th to the 3rd cent. B.C. and bearing on all aspects of Greek religion. Each text is presented with a commentary and a concise bibliography. Several indices based on the translations conclude the volume. The texts translated are those of *LSCG*, *LSCG* Suppl. and *LSAM* for the greater part. We present a comparatio numerorum with *LSCG*, *LSCG* Suppl. and *LSAM*, with the major corpora and with *SEG*; as to the latter we have not systematically researched all *SEG*-volumes for references. Unfortunately Le G.-P. herself only refers to Sokolowski where possible and in her Index of inscriptions (239) does not refer to her own nos. [Parke = H.-W.Parke, *The oracles of Zeus, Dodona, Olympia, Ammon* (Oxford 1967)].

LSCG	Le G.-P.	*LSCG*	Le G.-P.
7	60	69	40
12	38	70	56
14	31	72	33
15	5	74	77
18	61	75	12
19	2	96	63
28	46	100	20
32	32	102	49
34	81	112	21
35	53	116	17
36	1	118	4
37	16	119	42
41	54	120	45
45	6	130	24
46	7	136	136
47	8	150	18
68	27	151	62

LSCG	Le G.-P.
152	15
154	39
155	34
158	11
159	35
165	65
LSCG Suppl.	
4	13
33	26
35	76
39	78
41	79
43	52
48	3
49	22
50	14
52	51
53	19
LSAM	
2	9
7	47
11	37
16	85
23	80
24	57
IG	
I²	
24/25	38
80	5
94	31
II²	
204	32
337	81
403	53
839	54
1177	1
1237	2
1283	7
1356	46

IG	Le G.-P.
1361	6
1362	16
1363	60
1534A	55
2499	8
IV² 1	
122	74
V 2	
514	27
VII	
235	40
303	56
422	10
3055	77
3169	12
XI	
1032	51
1299	82
XII 1	
677	136
XII 3	
183 (+ XII Suppl. 183)	24
XII 5	
126	21
XII 7	
1	20
4	49
XII Suppl.	
303	3
1337	84
Syll.³	
63	38
204	32
264	53
280	81
338	136
921	2
980	24
984	16
986	17
987	4

Syll.^{3}	Le	G.-P.
994	12	
999	27	
1002	44	
1004	40	
1010	9	
1013	42	
1015	43	
1016	41	
1018	37	
1024	63	
1025-1027	62	
1028	65	
1038	60	
1097	8	
1165	70	
1185	33	
1219	85	
SEG		
II		
571	83	
III		
18	13	
394	76	
IV		
267	23	
X		
101	13	
XI		
1258	26	
XIV		
3	5	
XV		
385	68	
393a/b	71	
716	29	
XIX		
427	73	
XXI		
20*	38	
541	61	
XXII		

SEG	**Le**	**G.-P.**
131	61	
XXIII		
80	60	
XL		
969	50	
***CID* I**		
8	78	
13	79	
OGIS		
6	86	
I.Délos		
68	22	
69	14	
I.Didyma		
479	36	
I.Erythrai		
205	57	
206	80	
I.Iasos		
220	41	
I.Kalchedon		
13	9	
I.Kyme		
41	59	
I.Labraunda		
1	50	
I.Pergamon		
40	37	
I.Priene		
195 (+ add. p. 311)	83	
205	25	

I.Priene	Le G.-P.	Parke	Le G.-P.
362 (= add. p. 312)	64	261 no. 6	72
		262 no. 7	73
I.Stratonikeia		268 no. 17	70
2	23	269 no. 21	67
		270 no. 23	71
Guarducci, *EG* IV		271/272 no. 26	68
p. 84	66	272 no. 27	69

1804. Religion. Amulets: Αρωριφρασι(ς). M.Waegeman, *AC* 61 (1992) 237-242, comments on the meaning of this 'secret name' of Aphrodite on record on several amulets representing Aphrodite binding (rather than combing or drying) her hair: A.Delatte - P.Derchain, *Les intailles magiques gréco-égyptiennes* (Paris 1964) nos. 242-245; C.Bonner, *Studies in magical amulets chiefly Graeco-Egyptian*, Ann Arbor 1950, no. 41. It consists of two parts: ΑΡΩΡΙ and ΦΡΑΣΙ (often split up this way on the amulets). She connects the first with ἀρόω ('to plough', 'to sow', 'to beget'; cf. Ἄρουρα, the poetical name for the fertile woman) and argues that the second is an anagram of ΣΑΦΙΡ (= Hebrew saphir, Greek σάπφειρος), 'lapis lazuli', a symbol of heaven and the celestial character of Aphrodite Ourania. Most of the amulets mentioned above are of blue or bluish stone; for lapis lazuli as a symbol of heaven W. refers to Philostr., *Vita Apollonii* 25. Discussion of the use of Aphrodite amulets on the basis of *Cyranides* 1.5.27-31 (love charm) and 1.10.39-42 (in court: persuasiveness, cf. Πείθω).

1805. Religion. Anatolian cults. R.Lebrun in *op. cit.* (cf. our lemma no. 1196) 357-363, points to the persistence of traditional Anatolian elements in the cults of Lycia and Pamphylia in the Greek period. He discusses the cults of Perge, Tlos and Telmessos - cities with pre-Hellenic roots - on the basis of epigraphical, literary and archaeological sources. We mention the cults for which L. uses Greek inscriptions: Artemis Pergaia (*SEG* XXX 1517; cf. XXXVIII 1395; ϝανάσσα, 'Reine, Suzeraine', testifies to continuity from the Hittite-Luwian to the Greek period); also Artemis' mother Leto was worshipped in Perge (*BCH* 7, 1883, 263 no. 5). A goddess assimilated to Leto is attested for Tlos in Lycian inscriptions; her son Apollo is on record in a Greek-Lycian bilingual (*TAM* I 25 L. 15). Three

Greek inscriptions testify to the non-Greek cult of Kronos: see L.Robert, *Hellenica* VII 52-54; *JS* (1978) 43-48 (= *OMS* VII 421-426); *JS* (1983) 249 (= *OMS* VII 539). In Telmessos the cults of the warrior-god Kakasbos (*TAM* II 7-13; L.Robert, *Hellenica* III 2-21), the Dioskouroi (*SEG* XXXIII 1168, with further references) and of Leto and the Letoids (πατρῷοι θεοί; *TAM* II 496; *SEG* XXVIII 1224 LL. 37-45) have strong indigenous roots.

1806. Religion. Cult tables. D.Gill, *Greek Cult Tables* (New York 1991), publishes a revised version of his 1964 Harvard dissertation, which consists of a general discussion of the

form and function of stone sacrificial tables in Greek cult (1-30), followed by a catalogue (68 items) of surviving tables and fragments of tables (31-86). In almost every case the catalogue descriptions are illustrated by drawings and photos and are based upon autopsy in the 1960's. Thirty-four of the tables bear inscriptions whose texts G. prints, together with provenance, present location, inventory number, physical description, bibliography, and commentary. For the inedita see our lemmata no's 50/51, 195/196, 768 and 1677.

We present a concordance for G.'s catalogue.

Publication	Gill	Publication	Gill
Attica		**Oropos**	
IG I^3 981 [I^2 783]	37-39 no. 8	*IG* VII 493	78/79 no. 62
IG II^2 1246	70-73 no. 56	**Naxos**	
2343	42/43 no. 12	*IG* XII Suppl.	55 no. 27
3189	40/41 no. 10	p.104 no. 196	(see our lemma
4745	45-47 no. 15		no. 768)
4833	75-77 no. 59	**Delos**	
4835	74/75 no. 58	*IG* XI 2 1272	65 no. 41
4997	62-64 no. 39	*I.Délos* 1807	66 no. 44
AD 11 (1927/1928)	48-50 no. 19	1841	66 no. 43
40/41 no. 4	(see our lemma	2154	65/66 no. 42
	no. 112)	2361	67 no. 46
Aigina		2444	66 no. 45
IG IV 6	53/54 no. 23	2788	67 no. 48
SEG XI 4	51-53 no. 22	*Délos* XVIII fig. 56	67 no. 47
Epidauros: Asklepieion		**Lesbos**	
IG IV^2 1 161	58/59 no. 32	*IG* XII 2 535	67 no. 49
Troizen		**Cyprus**	
IG IV 773	60/61 no. 37	*JHS* (1888) 239 no. 46	54/55 no. 26
Lykosoura		**Palermo ?**	
IG V 2 521	48 no. 19	*IG* XIV 295	41 no. 11
522	47/48 no. 18	**Aphrodisias**	
		MAMA VII 445	61/62 no. 38

1807. Religion. The cult table in Christian churches. Cf. E.Chalkia, *Le mense paleocristiane. Tipologia e funzioni delle mense secondarie nel culto paleocristiano* (Studi di antichità cristiana 47; Città del Vaticano 1991), who refers to the following four texts: *SEG* XL 210/211 (59/60 and 221), A.C.Bandy, *Hesperia* 32 (1963) 229-231, from Crete (201) and *MAMA* VI 84 (224).

1808. Religion. Demeter Thesmophoros. Starting from the sanctuary in Bitalemi near Gela U.Kron, *AA* (1992) 611-650, reconstructs various aspects of the cult practice during

women's festivals in sanctuaries of Demeter Thesmophoros on the basis of literary and mainly archaeological sources. Occasionally she adduces inscriptions in notes; discussed in the text at some length are: **1)** *IGDS* 155, identifying the sanctuary of Bitalemi as a Thesmophorion: ἱαρὰ Θεσμοφόρῳ, ἐκ τᾶς Δικαιῶς σκανάς (614/615; 620 note 52; 623; dr.). The σκηνή is a temporary construction ('Bude', 'Laubhütte', not to be identified with any of the buildings found in Bitalemi; for skenai during religious festivals see 620-623) for a small cultic group, in this case headed by Dikaio (priestess ?; leader of a 'Zeltgemeinschaft' ?) rather than a cultic community (so *IGDS*); **2)** inscriptions from Delos (P.Bruneau, *Recherches sur les cultes de Délos*, Paris 1970, 288) and Mylasa (*I.Mylasa* 303 = *LSAM* 61 = *SEG* XV 646) testifying to the presence of a male μάγειρος during the Thesmophoria, and adduced by M.Detienne in M.Detienne - J.P.Vernant, *La cuisine du sacrifice en pays grec*, 1979, 183ff., as evidence for the view that only men were allowed to use the sacrificial knife, which is supposed to reflect male fear of female massacres. Contra K., who argues (641) that these texts reveal a need for luxury typical of a later development (3rd/2nd cent. B.C.); the mageiros has a culinary rather than a cultic function.

1809. Religion. Gentilician cults of the western Greeks. B.Bergquist, *OAth* 19 (1992) 41-47, draws attention to inscribed and uninscribed stelai referring to gentilician cults from sanctuaries in Selinous (*IGDS* 45 = *SEG* XVII 441 a III (ph.); *IGDS* 47 (ph.)), Naxos and Metapontum (D.Adamesteanu, *PP* 34, 1979, 281/282; ph.; M.T.Manni Piraino, *PP* 23 (1968) 421 note 7 (ph.); *SEG* XXIX 955 = our lemma no. 910; dr.). She argues that the stelai, which unlike their counterparts from mainland Greece (mainly Thasos, Thera (*IG* XII 3 372) and Kos), crown sacrificial deposits without an altar vel sim., mark the place of the worshippers' sacral meals. The stele was placed in the fire together with the litter from the meal as a commemoration of the collective sacrifice, the origin of the feast. This is either a western Greek cult practice or a western Greek variant of initiatory, gentilician cult practices.

1810. Religion. Hosios and Dikaios. R.A.Kearsley in *New Documents* 6 (1992) 206-209, reflects on the cult of Hosios-Dikaios and the role of angels in religion in Asia Minor; discussion of *SEG* XXVIII 929; *SEG* XXXI 1130; *TAM* 1 246; Hosios and Dikaios as ἄγγελοι; discussion of the supposedly Jewish influence on the pagan ἄγγελος-concept [For Hosios and Dikaios cf. now M.Ricl's detailed studies: cf. *SEG* XLI 1836].

1811. Religion. Isis Tapos(e)iris. Starting from an unpublished statue formerly in the possession of Auguste Rodin, now in the Musée Rodin in Paris, and representing the mourning Isis (seated; chin cupped in hand: obvious influence on Rodin's 'Penseur'!) L.Bricault, *BIAO* 92 (1992) 37-49, collects twelve similar statues. One of them bears a Latin dedication to Isis Taposiris (*CIL* XI 1543 = *SIRIS* 563; ph.). B. argues that Taposiris/Ταποσ(ε)ῖρις is the epithet of Isis mourning for her husband/brother Osiris and collects two papyri and four Greek inscriptions recording it. The inscriptions are W.Brashear, *ZPE* 17 (1975) 33/34 (ph.); *I.Délos* 2064 (cf.

SIRIS p. 72); *IG* VII 3426 (= *SIRIS* 62) L. 8; *IG* II^2 1950 (= *SIRIS* 30) L. 13. He also discusses literary sources for the mourning Isis and adduces literary and epigraphical evidence for three epithets referring to the dark cloths worn by Isis on that occasion: μελανείμων, μελανόστολος and μελανηφόρος (a cult association of Μελανηφόροι is attested on Delos, in Eretria and in Rome).

1812. Religion. Iuppiter Tonans. F.Landucci Gattinoni, *Contributi Istituto Storia Antica* 15 (1989) 139-153, studies the cult of Iuppiter Tonans; on 147/148 brief comments on dedications to Ζεὺς Βροντῶν in Rome (*IGUR* 138/139 and 163/164; in Latin dedications from Rome Bronton, and not Iuppiter Tonans, is mentioned); on 149/150 comment on the cult of Ζεὺς Βροντῶν in Phrygia. Speculation on a possible link between this Phrygian Zeus and Augustus' decision to build a temple for Iuppiter Tonans (Suet., *Aug.* 29.3).

1813. Religion. Jews and their epitaphs. *SEG* XLI 1839; cf. P.W.van der Horst, *'Das Neue Testament und die jüdischen Grabinschriften aus hellenistisch-römischer Zeit'*, *Biblische Zeitschrift* 36 (1992) 161-178: numbers and spread of Jewish epitaphs; predominance of Greek; values in epitaphs (in addition to pagan epithets like φιλάνθρωπος etc., also typically Jewish epithets: φιλόνομος, φιλέντολος, φιλόλαος; epithets high-lighting the study of the Tora: νομομάθης, νομοδιδάσκαλος, σοφῶν μαθητής etc.); proselytes and θεοσεβεῖς [cf. *SEG* XLI 918, 1840]; belief in after-life.

1814. Religion. Lenus Mars. In an article on healing gods and sanctuaries in Gaul based almost exclusively on Latin inscriptions J.Scheid, *MEFR* 104 (1992) 25-40, on 37-39 discusses a bilingual epigram from the Martberg near Augusta Treverorum dedicated to Λήνος/Mars (*ILS* 4569; for a bibliography see H.Merten, *TZ* 48, 1985, 19-22). On the basis of other documents S. argues contra Merten (*l.c.* 12ff.) that Lenus Mars is a warrior- rather than a healing god. His defensive and protective forces, however, (cf. the terms servare and προφεύγειν in our epigram) were sometimes also invoked for curing diseases.

1815. Religion. The hero Leukaspis. *SEG* XXXIV 1743. N.Cusumano, *Rendiconti Acc. Napoli Archaeol.* 61 (1987/1988) [1992] 125-141, reflects on the cult of this Sicilian hero and in the process discusses the inscriptions mentioned in *SEG* XXXIV.

1816. Religion. Magic: apotropaic statues. C.A.Faraone, *Talismans and Trojan horses. Guardian statues in ancient Greek myth and ritual* (New York-Oxford 1992), focuses on statues or images erected according to special rituals in order to protect from and/or to avert evil from places, mostly at the entrance of houses or at city gates. Though F.'s study is mainly based on legends and historical accounts preserved in literature, inscriptions bearing on the following

subjects are adduced or briefly discussed: **1**) theriomorphic demons (amulet: *I.Cret.* II IX 7; 45/46; translation); **2**) the apotropaic role of Herakles (58; Ἡρακλῆς Καλλινῖκος in a iambic couplet engraved above the lintel of houses, inter alia *SEG* XXVII 648, from Gela; statues of Herakles with drawn bow and of Dionysos with thyrsos at the gates of Thasos: *IG* XII 8 356); **3**) erection of statues of Apollo the archer during the great plague of 166 A.D.: three oracles of Klaros (61-63; Kallipolis: *I.Sestos* 11; translation; cf. our lemma no. 654; Caesarea Troketta: KP I 8-12 no. 16 = *IGR* IV 1498; Hierapolis: G.Pugliese Carratelli, *ASAA* 41/42, 1963/1964, 360-365; cf. M.L.West, *ZPE* 1, 1967, 184/185); **4**) protection from evil by binding or burying statues (see also *SEG* XLI 1843): binding of Ares in a Klarian oracle found in Syedra (*SEG* XLI 1411; 75/76; translation); burial of the Kyrenaian κολοσσοί on record in the Cathartic Law *SEG* IX 72 (XXXVII 1670*; *LSCG* Suppl. 115) § 18 (= LL. 111-121; 81-84; translation; see also 64 for a discussion of § 1 = LL. 4-7).

1817. Religion. Magic: defixiones and other curses. J.G.Gager (ed.), *Curse tablets and binding spells from the Ancient World* (Oxford 1992), presents 134 documents from the 5th cent. B.C. to the 5th cent. A.D., followed by 34 literary passages pertaining to magic. No Greek texts, only translations. Index of the most important magical terms. The texts are classified according to categories: contests, love, jurisdiction, business [cf. F.Kudlien, *MBAH* 13, 1 (1994) 29], revenge and varia.

A.López Jimeno, *'Las cartas de maldición'*, *Minerva* 4 (1990) 131-143, reflects on similarities and differences in form and contents of magical papyri and curses on lead (defixiones). Brief discussions of *SEG* XXXIV 952; R.Wünsch, *Defixionum Tabellae Atticarum* (= *IG* III 3; Berlin 1897) 103; A.Audollent, *Defixionum Tabellae* (Paris 1904) 43/44.

P.Poccetti, *'Forma e tradizioni dell' inno magico nel mondo classico'*, *AION* (Filologia) 13 (1991) 179-204, discusses the relation between magical hymns and Greek defixiones and sketches the development of the formulas used in the latter (197-203).

1818. Religion. Mithraicism: Cryphii and Nymphi. A.Blomart, *Latomus* 51 (1992) 624-632, argues in the wake of W.Vollgraff (in *Hommages à W.Deonna*, Brussels 1957, 517-530) that cryphii (κρύφιοι) are young aspirants for initiation, to be distinguished from nymphi, the second Mithraic grade. His study is mainly based on Latin inscriptions (*CIL* VI 751a and 753 = *ILS* 4267 c and e; *CIL* VI 751b; M.J.Vermaseren - C.C.van Essen, *Excavations in the Mithraeum of the Church of Santa Prisca in Rome*, Leiden 1965, 155-158), but on 629/630 he adduces graffiti from the Mithraeum in Dura Europos (240-256 A.D.) reading νύμφῳ and ἀγαθῷ νύμφῳ; on 630 note 36 B. briefly comments on other Mithraic terms on record in these inscriptions (F.Cumont, *CRAI*, 1934, 90-111; M.J.Vermaseren, *CIMRM* no. 63): κόραξ; στρατιώτης; λέων (qualified as ἄβρός or ἄβρος: cf. E.D.Francis in *Mithraic Studies* I, Manchester 1975, 444); Πέρσης; πατήρ; μελλολέων; ἀντιπατήρ; στερεωτής (cf. Francis 442/443); σοφιστής (Francis 443).

1818bis. Religion. Mithraicism: the worshippers. M.Clauss, *Cultores Mithrae. Die Anhängerschaft des Mithraskultes* (Heidelberger Althistorische Beiträge und Epigraphische Studien 10; Stuttgart 1992), is a catalogue of 997 Mithraists on record mainly in Latin but also in Greek inscriptions (no index of inscriptions); non-epigraphic testimonia are also listed. The order is alphabetical per province/region and ancient place (where possible; total of 462 sites). The results for each province or region are presented in tables at the beginning of each section, those for the whole empire as a whole in a concluding chapter. Discussion of diachronic developments (earliest evidence ca. 90-120 A.D.; strong growth ca. 150-250 A.D., with a peak between 180-190 and 230-240 A.D.). The bulk of the evidence comes from the West (cf. *SEG* XL 1720).

C. argues that the cult of Mithras was founded and developed in central Italy rather than imported from Persia via Asia Minor, and that it spread from Italy to other cult centers mainly via the army, whose officers acted as its colporteurs. The cult was linked with that of Sol Invictus (cf. *SEG* XL 1721); many dedications were made on behalf of the emperor. The seven grades are priesthoods rather than successive initiations. Its earliest members were slaves, then freedmen, while by the 3rd cent. A.D. we also find some equestrians. It seems that Mithraicism was attractive to the socially mobile. For the geographical distribution of the cult and its social context see also id., *Mithras* (---1990) 31-50.

For an exhaustive review-article see R.Gordon, *JRA* 7 (1994) 459-474, who questions some of C.'s views. As to social mobility, there is no reason to presuppose any specific context for the votives. If all grade-holders were deemed to be priests, the frequent indication πατήρ - which often coïncides with words denoting priesthood - would be otiose. It would also be surprising that inscriptions on stone hardly mention grades at all; the many graffiti recording grades are personal commemorations on entry into grades rather than priesthoods. On 469-471 G. reflects on 'What counts as a Mithraic inscription?'; he points to three inscriptions from Anatolia not included by C. which weaken the supposition of an Italian origin: M.Dunand, *BMB* 26 (1973) 27-44 (Sidon; 140 A.D.); *MAMA* X 449 (Savçilar, near the western limits of the Aizanitis; date: 'year 162'; Sullan rather than Aktian era, i.e. 77/78 rather than 131/132 A.D.); S.Mitchell, *RECAM* II (cf. *SEG* XXXII 1263) 306/307 no. 404 (near Kirşehir, North Galatia; 1st cent. A.D.; the context of this fragment could be a Mithraic festival, presumably the Mithrakana). G. concludes that both theories, viz. foundation in and diffusion from Rome, or diffusion from Anatolia, cannot be validated at the moment. On 471-474 comment on details, inter alia on *IG* XIV 998 (*IGR* I 79; *IGUR* 125; rejected by C. 17 note 2; the inscription has been refound in Cape Town and is probably *not* a forgery) and *IGUR* 106/107 (cf. C. 23; πατήρ probably means (Mithraic) pater rather than natural father).

1819. Religion. Osiris' cold water. On the formula δοίη σοι ὁ Ὄσειρις ψυχρὸν ὕδωρ cf. our lemma no. 1506.

1820. Religion. Paionian religion. Cf. V.Bitrakova Grozdanova, *ZAnt* 41/42 (1992) 67-75, for some reflections on the Hellenization of the Paionian deities Sun, Dyalos and Artemis. Sun is replaced by and identified with Apollo; she refers to the epithets of Apollo on record in the

area of Prilep: Ὀτευδανός, Ὀτευδανικός, Ἐτευδανι(σ)κός, Ἐτευδαιεικός. Dyalos is identified with Dionysos and was the god of vegetation, of birth, death and renewal; for this aspect of indigenous Paionian religion she refers to the inscription mentioning Δράκων: cf. *SEG* XLI 577.

1821. Religion. Sacred stones. On the basis of mainly archaeological and literary sources U.Kron in *op. cit.* (cf. our lemma no. 1016) 56-70, discusses the role of sacred stones (both aniconic divine images and unprocessed natural stones) in Greek cults. Among the so-called ἀργοὶ λίθοι (64-69; plain stones, either serving as cult statue or as object dedicated) she adduces three inscribed examples: **1**) 64 (ph.); from Antipolis; the stone carries an epigram in which 'Terpon' calls himself a servant of Aphrodite (*IG* XIV 2424; *LSAG* 288 no. 3; *CEG* I 400; *SEG* XXXIX 1081; ca. 450-425 B.C. ?); K. interprets Τέρπων as a demon serving Aphrodite (*LSAG* 287: 'a dedication by someone to Aphrodite'); **2**) 67 (ph.): boulders from Velia inscribed EP (= Ἔρ(ως)); cf. B.Neutsch, *ASMG* 19 (1979) 354; id. in *Festschrift E.Manni* V (1979) 1613ff.; the old-fashioned idol fits in with Parmenides' concept of Eros as 'Urgott'; **3**) 68 (ph.): a pebble-stone with dedication to Aphrodite from Kamarina (*SEG* XXXIV 943).

1822. Religion. Temples. Cf. T.Linders - B.Alroth (edd.), *Economics of cult in the ancient Greek world. Proceedings of the Uppsala Symposium 1990* (*Boreas*: Uppsala Studies in Ancient Mediterranean and Near Eastern Civilisations vol. 21; Uppsala 1992).

Relevant for epigraphists are the contributions by T.Linders (9-12; on the revenues and expenditure of temples, especially of Delos; cf. also our lemma no. 730), S.Isager (15-19; on sacred animals (cattle) owned by gods/sanctuaries; discussion of *IG* V 2 3 from Tegea; Apollinian ἀγέλαι and θρέμματα in Delphi: *Syll.*^{3} 826 G; sacred animals on Delos: *I.Délos* 503; *IG* XI 2 242 LL. 5-12; for another view cf. *SEG* XLI 631), J.Tréheux (21-23; on the monetary and weight standards used by the Delian hieropoioi who apparently used the Attic or Alexandrian drachma as the only 'unité de compte'), C.Ampolo (25-28; especially on *IG* XIV 645, cf. *SEG* XXXIX 1042*, from Italian Heraklea and on the texts from the Lokrian archives (cf. *SEG* XXXVIII 994*); perpetual and five-year leases and rent in barley in Heraklea, no clear evidence of a pastoral economy; in Lokroi Epizephyrioi, Zeus owned and leased land, with the rent paid partly in kind, partly in money; brief comment on *SEG* XXVII 657 (XXXIX 987): Archon is a defaulting tenant of temple land), I.Strom (41-51; on pre- or proto-monetary obeloi, with special discussion of *SEG* XXIV 361 (a 4th cent. B.C. temple inventory from Boiotian Chorsiai; cf. *SEG* XXX 441), *SEG* XXXVIII 1014 (XLI 882; interpreted as an inventory by S.) and a text from Krisa or Delphi, discussed by Raubitschek in *YCS* 11, 1950, 295/296), M.Vickers (53-71; on the metrology of gold and silver plate; V. argues that the weights of gold and silver vessels in temple inventories can often be read in terms of Persian sigloi; analysis of the Rogozen vessels (cf. *SEG* XXXVII 618; XL 580), of the silver vessels in the Parthenon inventories, mentioned in *IG* I^3 pp.305/306, 318 and 331/332, of the silver items in the keeping of the treasurers of the Other Gods (*IG* I^3 383 LL. 65-79), in *I.Délos* 442 B LL. 73-85 and *IG* XI 2 161 B, of the gold objects on record in *I.Didyma* 424 (cf. *SEG* XLI 952), of the phialai in the Samian Heraion

(*MDAI* (A) 68, 1953, 46-49), of the inventories of Imbros (*IG* XII 8 51; *SEG* XLI 715) and the Rhodian Peraia (*SEG* XIV 687) and of the προυσιάδες mentioned in *I.Didyma* 463 (*SEG* XL 1733)). Cf. also our lemmata nos. 26 and 130.

1823. Religion. Temples. In some of the eight contributions to A.Schachter (ed.), *Le sanctuaire grec, Vandoeuvres-Genève 20-25 Août 1990* (Fondation Hardt; Entretiens sur l'antiquité classique 37; Geneva 1992), inscriptions are used. We restrict ourselves to those three in which they are adduced in substantial quantities.

A.Schachter (1-57; inscriptions mentioned in bibliographical notes), examines the relations between a sanctuary and the people who use it and the deity worshipped at it in the Late Dark Age and the archaic period. He discusses the main sanctuaries in Argos, Corinth, Eretria, Thasos, Thebes, Athens and Sparta, focusing on the cults of Apollo, Athena, Aphrodite, Zeus, Demeter, Hera, Poseidon, Dionysos, Artemis and on hero-worship. He concludes that the selection of sanctuary sites and of its cult(s) was never haphazard; 'It was a balance (...) between the needs of policy and the needs of the cult' (57).

F.Graf (159-199), studies sanctuary and ritual in the Greek and Roman cult of Asklepios. Greek inscriptions are adduced concerning inter alia sacred woods (ἄλσος; 181-183 [cf. now also *Les Bois Sacrés. Actes du Coll. Intern. organisé par le Centre Jean Bérard et l'École Pratiques des Hautes Études* (Ve Section), *Naples 23-25 Novembre 1989* (Naples 1993)]); connections between the cults of Asklepios and Artemis (185/186); incubation halls (ἐγκοιμητήριον; ἄβατον; ἄδυτον) and prescriptions required before entrance (186-189; on 188 note 149 G. points out that in *LSAM* 14 (*I.Pergamon* 264) L. 1 the entrance into the ἐγκοιμητήριον rather than into the temenos as a whole is meant); 'rites d'agrégation' (193-195).

We summarize in greater detail F.T.van Straten, *'Votives and Votaries in Greek sanctuaries'* (247-284), who pays much attention to the, often inscribed, objects themselves. The emphasis is on the classical period and on Athens. He discusses: **1**) 248-254: the placement and arrangement of votive offerings (often in an elevated position: cf. ἀνάθημα; ἀνατιθέναι): pillars, columns, pedestals as support for votive offerings, inter alia stone reliefs; figurines/statuettes; objects nailed to the wall and now lost (wooden πίνακες, gold and silver repoussé reliefs (τύποι)) can sometimes be found in temple inventories (e.g. a temple key in *I.Délos* 1444 Aa LL. 47/48); **2**) 254-274: the worshipper's view of votive offerings, as apparent from representations of offerings, e.g. votive tablets including in their scene a votive tablet (sometimes inscribed, inter alia the Telemachos monument: *IG* II^{2} 4960; 4961; 4963; *SEG* XXV 226; XXXIX 240*) or other types of offerings (e.g. surgical instruments; anatomical ex votos). On 268-274 literary and epigraphical testimonia; discussion of ἄγαλμα, κόσμος, κοσμεῖν: the votive as something beautiful to be enjoyed and as object of sightseeing; rules restricting the placement of votives (*LSCG* 43 (*IG* II^{2} 995); *LSCG* Suppl. 107 (*SEG* XVI 456; Rhodes); 123 (*Milet* I 3 32); see also the discussion on 285/286); inalienability of votives (*LSAM* 74 (Loryma); cf. the procedures for melting down old gold and silver ex votos: *IG* II^{2} 839 (*LSCG* 41)), showing that they constituted a sort of permanent link between the worshipper and his god; **3**) 274-284: the worshippers (largely based on iconographical material). Serial epigraphical evidence such as the inventories from the Asklepieion allow quantification, e.g. of the proportion of male and female

worshippers (slightly more women); discussion of the composition of groups of dedicants represented on votive reliefs from Brauron (women mentioned in inscriptions as the sole dedicants, but the reliefs show that women's dedications were basically a family affair). For votives from the Athenian Asklepieion see our lemma no. 130.

1824. Religion. Temples and archives. Cf. A.Krug in A.Krug (ed.), *From Epidaurus to Salerno. Symposium held at the European University Centre for Cultural Heritage, Ravello, April 1990* (PACT 34, 1992; Rixensart 1992) 187-200, for some reflections on archives and libraries in Asklepieia, especially those in Epidauros, Pergamon and Kos: *IG* IV^2 1 456; C.Habicht, *Die Inschriften des Asklepieions* (A.v.Perg. VIII 3; Berlin 1969) 84/85 no. 38; relation between wooden pinakes, healing inscriptions and archives in Epidauros.

1825. Religion. Theos Megas. Cf. J.Zelazowski, *'Le culte et l'iconographie de* Theos Megas *sur les territoires pontiques'* in *Archeologia* (Warsawa) 43 (1992) 35-51, for a study of Θεὸς Μέγας in Odessos, Histria and Dionysopolis, based on numismatic and epigraphic sources. Discussion of *I.Histriae* 145 (ph.), *IGBulg* I^2 13, *IGBulg* I^2 67, 150 and 186 ter (ἱερεὺς Θεοῦ Μεγάλου), 47, 47 bis and 48 (ἱερωμένου Θεοῦ Μεγάλου Δερζελα; cf. the agon of the Δαρζάλεια; no evidence for the title νεωκόρος in Odessos), *IGBulg* II 768 (ph.; Κυρίῳ Δαρζαλᾳ); reflection on the relation between the Θεὸς Μέγας and the Thracian rider-god (*IGBulg* I^2 281; ph.), Pluton and Sarapis.

1826. Religion. Theos Hypsistos. Cf. our lemma no. 726.

1827. Religion. Women and religion. R.S.Kraemer, *Her Share of the Blessings. Women's Religions among Pagans, Jews, and Christians in the Greco-Roman World* (New York-Oxford 1992), is intended as a companion volume to her sourcebook on women's religions *Maenads, Martyrs, Matrons, Monastics* (*SEG* XXXIX 1846). It covers material mainly from three sections in the latter: 'Observances, Rituals, and Festivals', 'Researching Real Women' and 'Religious Office'. K. pretends to 'undertake the formidable task of extracting and testing the evidence for women's religious activities from the morass of androcentric sources' (11), using a model of the relationships between religion and society by M.Douglas as a framework throughout her book (tabular summary on 15). Though inscriptions and papyri are considered 'sources ... less vulnerable to the biases of gender that affect the transmission of literature' (10), the emphasis is on literary sources. Many of the inscriptions listed in the comparatio numerorum of *SEG* XXXIX 1846 are adduced or briefly discussed (no index).

We give a survey of the contents: importance of female Greek deities (Artemis, Hera, Demeter; 22-29), Adonis (30-35), Dionysos (36-49) and Isis (71-79; on 74 brief discussion of Isis as a women's goddess in *I.Kyme* 41 and other aretalogies); rites of Roman matrons (50-70); women's offices in pagan cults (80-92; on 84-88 discussion of inscriptions, inter alia *IG* II^2

1136, *I.Histriae* 57 (*SEG* XXIV 1112*; XXX 796*), *IGR* III 800-802 and *CIJ* 738, often recording benefactions by priestesses; religious office is linked with membership of an ancient, wealthy family rather than gender); Jewish women in rabbinic sources (93-105) and in the Greco-Roman diaspora (106-127; cf. also 193/194; inscriptions are adduced on 118-127, many recording offices in the synagogue; on 121-123 discussion of *CIJ* 741 (*IGR* IV 1452; *I.Smyrna* 295); for details we refer to *SEG* XXXVIII 2015 and XLI 1839; for *CIJ* 741 and other inscriptions see now also R.S.Kraemer, *'Jewish women in the diaspora world of late antiquity'*, in J.Baskin (ed.), *Jewish Women in Historical Perspective*, Detroit 1991, 43-67); the role of women in early Christianity (128-156) and heresy (157-173); in the section on women's leadership and offices in the early Christian communities (174-190) some inscriptions concerning deaconesses and female elders are adduced on 183; Jewish and early Christian attitudes towards women's offices (191-198). The introduction (3-21) and the final chapter (191-198; 199-208) are largely devoted to methodological problems.

1828. Religion. The Christian formula ΧΜΓ. Cf. *SEG* XXXIII 1605; XXXVI 793; XXXIX 1838. T.Derda, *JJP* 22 (1992) 21-27, adduces epigraphical and papyrological evidence containing additional elements or variations which may help to clarify its meaning (ΧΣΜΓ; ΧΘΓ; ΚΜΓ; ΘΜΓ; ΓΜΧ; ΧΜΓΡ, ΧΜ). He reviews the various solutions put forward:

1) reference to Christ: **a**) Χ(ριστὸν) Μ(αρία) γ(εννᾷ); Χ(ριστὸς) Μ(αρίας) γ(έν-να)/γ(έννημα) or possibly even Χ(ριστοῦ) Μ(αρία) γ(εννήτρια)/γ(ενήτειρα); cf. also ΧΣΠΣΓΑ: Χ(ριστὸ)ς Π(ατρὸ)ς γ(έν)α, perhaps a doctrinal reaction against ΧΜΓ understood as a Marian slogan; **b**) Χ(ριστὸς) Μ(ιχαὴλ) Γ(αβριήλ): generally rejected; **c**) Χ(ριστὸς) μ(άρτυς) γ(ένηται)/γ(ένοιτο); **2**) isopsephic: χμγ΄ = 643 = (most likely) Θεὸς βοηθός; **3**) χ(ειρός) μ(ου) γ(ραφή): generally rejected, but cf. our lemma no. 673. T. argues that the meaning of ΧΜΓ varied at times (e.g. due to new interpretations according to local traditions or ideological controversies), though this cannot be tested; consequently 'it is quite possible that we never will be sure what the symbol did mean' (27). Cf. also our lemmata nos. 1512-1514 and 1558.

1829. Sculptors. Ateimetos. P.R.Franke in *Studies Theocharis* 370-375, focuses on a series of coins issued by the Thessalian League during the reign of Nero and showing on the reverse representations of Apollo Lykeios and the inscriptions Ἀτεί|μη|τος | ἐποί(ησε) or Ἀτει|μή|του. He argues that the Apollo is a work of a sculptor Ateimetos in Larissa, which would yield the first attestation of an artist's signature on a coin (other than those of die-cutters). Ateimetos is perhaps identical with the Ateimetos on record in a 1st cent. A.D. epitaph from Rome (*IG* XIV 1716; *IGUR* 640) [however, the latter is not a sculptor: D(is) M(anibus) | Γ(άιος) Ἰούνις Ἀλτείμητος ἐποίησε Ἀτ||ειμήτῳ υἱῷ ζήσαντι ἔτη ιγ΄ indicates that Ateimetos erected rather than created the stele; in *IGUR* the inscription is rightly classified among the epitaphs rather than the sculptors' signatures; for the Ateimetos-coins cf. *SEG* XL 1727, unknown to Franke, Tybout].

1830. Sculptors. Boethos. Cf. S.Aneziri - D.Damaskos, *Archaiognosia* 6 (1989/1990) [1992] 183-192, for a survey of the literary and epigraphical sources mentioning a sculptor Βόηθος. They argue that there were three homonyms: the first in the 3rd cent. B.C. (*I.Eph.* 511; Βόηθος Ἀπολλοδώρου Καρχηδόνιος; 3rd cent. B.C.); the second in the period 200-150 B.C. (*I.Lindos* II 165; *I.Délos* 1540 = *OGIS* 250; Βόηθος Ἀθηναίωνος Καλχηδόνιος) and the third in the period 150-100 B.C. (Βόηθος; *I.Délos* 1703; probably a relative of no. 2, who may have continued no. 2's workshop). The Βόηθος Καλχηδόνιος (ἐποίει) on the bronze herm found in the Mahdia wreck may be no. 2 or 3 [For the Βόηθοι see now A.Linfert in G.Hellenkemper Salies (ed.), *Das Wrack. Der antike Schiffsfund von Mahdia*, Band 2 (Köln 1994) 831-847, with a stemma of the Boethos family from Kalchedon and a hypothesis about the transfer of the Kalchedonian workshop by individual members to Rhodes, Delos and Carthage. L. assigns the Boethos from *I.Eph.* 511 to the period 180-146 B.C. and identifies the Boethos from *I.Lindos* and *I.Délos* 1540 with the homonym from Mahdia, Pleket].

1831. Sculptors. Kleomenes. G.Susini, *La statua del guerriero ferito. Storia, prospettive esegetiche, restauri di un originale greco* (Florence 1992; non vidimus; cf. M.Sève, *BE*, 1993, no. 88) 51-54, reports on the very worn signature of the statue of the classical period inv. no. 232 in the Uffizi read by L.Beschi as Κλεομένης | Κλεομένους | Ἀθηναῖος | ἐποίησεν. Its place (on a fold of the garment) is very unusual; the lettering seems to combine characteristics of the late 5th/early 4th cent. B.C. with those of the 2nd cent. B.C. Consequently the signature is not contemporary with the statue: either an ancient restoration by the oldest known homonymous sculptor or a humanistic forgery. In the latter case the traces of wear have been made deliberately in order to authenticate the text.

1832. Sculpture. Poseidippos and 'Ps.-Menander'. K.Fittschen, *MDAI(A)* 107 (1992) 229-271, continues his research on seated statues of Greek poets (cf. *SEG* XLI 1862) with a study of two Roman copies of Greek statues found together in Rome on the Viminalis. They represent Ποσείδιππος (inscription on the plinth: *IG* XIV 1203 = *IGUR* 1541; ph.) and an anonymus, presumably also a poet ('Ps.-Menander'; perhaps the New Comedian Philemon of Syracuse, of whom Roman imperial statues are known, inter alia *IG* II^2 4266). F. presents a reconstruction of both Greek originals (ph.), which he dates to ca. 275-250 B.C. They may have stood in the Dionysos theater at Athens like the statue of Menander (cf. *SEG* XLI 1862). Both Roman copies, possibly made ca. 50-25 B.C., were reworked into portraits of Roman elite members, probably in the Augustan period. The inscription identifying 'Poseidippos' was either 'zugeschmiert' (240) or was rendered invisible by sinking the plinth down into a new base. An inscription possibly identifying 'Ps.-Menander' may have been lost on the same occasion.

1833. Sculpture. Restoration of statues. T.Pekáry in *op.cit.* (cf. our lemma no. 1231) 343-347 and H.-J.Drexhage, *ibid.* 348-355 (focusing on Egypt), collect all sorts of evidence for the restoration and maintenance (washing; polishing; waxing) of statues in antiquity. P.'s study

is based on literary sources; on 344 he briefly comments on *I.Eph.* 25 concerning the presence of worn imperial images in the bouleuterion. D. uses papyri and occasionally inscriptions; on 348-350 he discusses the terminology for statues in Egypt: ἀγάλματα (gods and rulers); εἰκόνες (mostly paintings, but also bronze statues and stone busts; gods, rulers and other prominent persons); προτομαί (busts; gods and rulers); ἀσπιδεῖα (imagines clipeatae; painted shield-portraits of gods, rulers and others; cf. *SEG* XXXVII 1849); ἀνδριάντες (statues of gods, rarely of rulers or others). In spite of the omnipresence of statues in Egypt, references to repairs or maintenance are rare. Ἀποκαθίστημι in *I.Akoris* 7 L. 9 probably indicates the repair of the statues involved.

1834. Silver plate. Distribution and ownership of late Roman silver plate. K.S.Painter in F.Baratte (ed.), *Argenterie romaine et byzantine: Actes de la Table Ronde, Paris 11-13 octobre 1983* (Paris 1988) 103, argues that most Roman silver plate of the 4th/5th cent. A.D. was distributed by the emperor in the form of largitiones to high officials.

Contra A.Cameron, *JRA* 5 (1992) 178-185, who maintains that the greater part was made for purchase by private citizens, often local grandees without connections to the court, whether for their own use or intended as a gift. Inscriptions play a role in establishing the owners of the Mildenhall, Kaiseraugst, Esquiline and Sevso silver treasures. Like Παυσυλύπου Θεσσαλονίκης on the Achilles plate from Kaiseraugst (*SEG* XXXVII 841), Εὐθηρίου on two platters of the Mildenhall treasure refers to the craftsman rather than to the owner. Painter (*The Mildenhall Treasure*, British Museum 1977, 22/23) identified Eutherius with the homonymous chamberlain of the emperor Julian in Gaul from 355 to 361 A.D., and constructed a complex 'fairy tale' (C. 182) to explain the treasure's presence in Britain.

1835. Slavery. S.R.Llewelyn, *New Documents* 6 (1992) 72-81, discusses *SEG* XXXI 543 and 579, and reflects on the background of manumission in Delphi and Larissa in the 2nd and 1st cent. B.C.

1836. Slavery. The export of slaves from Kolchis. Cf. *SEG* XXXIX 1859. Cf. now also G.R.Cecchladze, *AAntHung* 33 (1990-1992) 255-260, with substantially the same argument as in his two earlier studies summarized in *SEG* XXXIX.

1837. Slavery. Slavery in the eastern provinces of the Roman empire, 1st-3rd cent. A.D. L.P.Marinovič - E.S.Golubcova - I.Š.Šifman - A.I.Pavlovskaja, *Die Sklaverei in den östlichen Provinzen des römischen Reiches im 1.-3. Jahrhundert* (Übersetzungen ausländischer Arbeiten zur antiken Sklaverei 5; Stuttgart 1992), is a translation of *Rabstvo v vostočnych provincijach Rimskoj imperii v I-III vv.* (Moscow 1977). It contains four studies; those of M. and G. are based on a large number of Greek inscriptions, often discussed in detail; Š. uses Semitic and some Greek inscriptions. P.'s study on slavery in Roman Egypt (165-270) is

essentially based on papyri. Several indices conclude the volume (277-283). The contributions of M., G. and Š. deal with the following subjects.

Marinovič discusses slavery in the province of Achaia (7-76). **Section I** (7-27) contains a general introduction on slavery in Greece during the Roman Empire based on literary and epigraphical evidence. Discussion of: the economic decline in Greece, which does not correspond to a general crisis in slavery (fewer manumissions in the Imperial period than in the 2nd/1st cent. B.C.), though there seems to be a reduction of slaves active as craftsmen; slaves serving the wealthy at home; relations of Herodes Attikos to his freedmen [cf. now also the M.Aurelius-dossier in *SEG* XXIX 127; XXXV 108, Pleket]; provenance of slaves (mainly house-born slaves and θρεπτοί; imports from Asia Minor); situation of slaves: occasionally minor improvements (participation in festivals; visits to gymnasia and baths; asylia in some temples), but also corporal punishment. In **Section II** (28-76) M. studies manumission inscriptions from Delphi (28-52 [cf. also *SEG* XXIX 1744bis, Pleket]), other Phokian cities (52-56), Western Lokris (56/57) and Mantineia (57-59). Those from Delphi are the most important evidence: 132 texts dating between 20 B.C. and 85 A.D. (listed on 32/33 notes 84/85). M. comments on procedure (sale to Apollo, under state control during the Imperial period); form (brief and more elaborate inscriptions) and terminology (flourishing of formalism); the manumitted: provenance (mostly from Delphi; those from outside mainly from Western Lokris); 180 slaves are on record: σῶμα (γυναικεῖον, ἀνδρεῖον, κοράσιον, παιδάριον), οἰκογενής, θρεπτός (house-born slave : σῶμα (bought ?) = 1 : 2.5 to 3); 2-8 persons per manumission; three times as many women than men; ca. 1/4 children (i.e. recorded as such; perhaps a higher proportion in reality); family relations are not acknowledged, except that of mother/child; manumittors: slightly more women than men; some freedmen; prices: large discrepancies; average of 3-5 minae (against 2-4 minae in the Hellenistic period), apparently for slaves without special qualifications; higher prices for manumissions with than without παραμονή clausula. No information on slave occupations and social conditions of manumittors. On 59-76 M. focuses on παραμονή, provided for in 62.3% (80% in the case of men only) of all manumissions (against 26.3% in the Hellenistic period; probably the increase is due to the general decline of Greece in the Imperial period). Mostly paramone lasted until the death of the manumittor; in some cases the slave was awarded full freedom only after paying an additional sum to the manumittor's children; women were frequently manumitted on the condition of leaving a child (whether the woman's own or another) with the manumittor's heirs. Occasionally slaves (mostly female) manumitted under paramone could acquire full freedom during the manumittor's lifetime by ἀπόλυσις. Though formally there is no legal difference between manumissions without and with paramone, conditions of slaves manumitted only provisionally did not actually improve, the paramone often including a clause on absolute obedience to the former owner.

Golubcova focuses on slavery and other forms of dependence in Asia Minor (77-138), distinguishing between the situation in the cities mainly in the west (I: 83-109), and the rural areas mainly in central and eastern Asia Minor (II: 109-138). **I. Cities**: benefactions as a source for social stratification; servi publici (δοῦλοι δημόσιοι): urban slaves charged with public functions (e.g. various sorts of guards; grammateus; rarely craftsmen [but for *IGR* IV 914 (cf. p. 85) see L.Robert, *Études Anatoliennes*, Paris 1937, 375-378: the 107 slaves in question belonged to an estate-owner, who lost them to the city in a trial, Pleket]); involvement of the city

in slave trade (taxation on slaves; honors for σωματέμποροι); imperial slaves (Κυρίων Καισάρων δοῦλοι/δοῦλοι τοῦ Κυρίου; οὐέρναι); occasional prosperity of urban and imperial slaves thanks to their relative independence; the same applies to freedmen [G. repeatedly uses funerary monuments as an indicator of prosperity, which seems hazardous in view of the possibility that masters financed their slaves' tombs]; mixed marriages (freedman/slave; free/slave) did not change the legal status of slaves; the offspring got slave status; relations of masters/mistresses with their domestic slaves, often θρεπτοί (τροφοί, σύντροφοι; Θρεπτός/Θρέπτη, Τροφός, Σύντροφος and Δοῦλος occur as names); occasional employment of threptoi outside the domestic sphere, e.g. as surveyor of building activities; manumissions (far more frequent than in the Hellenistic period): procedures (presence of urban official; ἀπελευθερωτικοὶ νόμοι); legal protection of the status and rights of freedmen; frequent occurrence of names without patronymic points to the rise of a 'Zwischenschicht' between full citizens and slaves; occupations of its members are rarely mentioned (many were probably craftsmen); members of collegia, soldiers and veterans are frequently on record without patronymic. **II. Rural areas** (i.e. villages, whether belonging to the territory of a city or not): characteristic were the more patriarchical relations, as apparent e.g. from the burial of slaves or freedmen in the graves of their (former) masters, or from epitaphs or honorary inscriptions for slaves erected by grateful masters; more threptoi than in cities (foster children; adoptive children; slaves; other terms for domestic servants: οἰκεῖοι; συνεποικιανοί; συνγαινεῖς); καταγραφαί: manumission of threptoi (never douloi) through dedication to a divinity, e.g. Ἀπόλλων Λαιρβηνός/Λαιρμηνός [cf. also *SEG* XXXV 1378, Pleket]. On 124-138 discussion of the status and conditions of ἀπελεύθεροι: broad range from poor to wealthy; freedmen as owners of slaves; recorded family relations are mostly limited to those between parents and children; main activities: farming and crafts; no full assimilation to freeborn people during several generations. The situation in the villages was different from that on private or imperial estates; in the latter far more δοῦλοι than θρεπτοί, who could acquire property also without manumission; many of them were οἰκονόμοι (πραγματικοί; πραγματευταί), though poor οὐέρναι are attested as well. Freedmen, especially imperial freedmen, could rise to high positions in the state administration (e.g. ἐπίτροπος) and become great benefactors [for imperial freedmen and slaves in Asia Minor cf. now inter alia *SEG* XL 1232/1233 and 1289/1290, Pleket].

Šifman studies the situation in Syria (139-152) and Palaestina (152-164). Š. argues that in both areas, in spite of the presence of numerous slaves, slavery as a social institution had outlived itself by the Roman period. The legal status of slave and freeborn did not necessarily correspond to reality any more, wealth being decisive for social position. Slaves, though remaining someone's property (cf. e.g. the Palmyrene tax law *SEG* XXXIX 1587*, III Col. I LL. 22/23: σώματα and οὐετερα[νά]: mancipia veterana = 'old' slaves who already served for at least a year), can be active in business. They sometimes acquired considerable property, which they could leave to their offspring, while freeborn people are sometimes found in paramone-like positions. The section on Palestine is entirely based on Hebrew literary sources; for Syria Š. adduces mainly Syriac and some Greek and bilingual inscriptions, as well as papyri and some literary evidence.

1838. Social mobility in Roman Asia Minor. Cf. E.Frézouls in id. (ed.), *La mobilité sociale dans le monde romain* (Actes Coll. Strasbourg, Nov. 1988; Strasbourg 1992) 231-252, for a study of Greek citizens who received civitas Romana and acceded to the equestrian and senatorial order; the study is based on the inscriptions from ca. forty cities in Asia, Bithynia-Pontos and Lycia; distribution of imperial nomina among the various cities (Ἰούλιοι, Κλαύδιοι, Φλάουιοι, Οὔλπιοι, Αἴλιοι, Αὐρήλιοι); recruitment of Roman knights, equestrian officers and procurators, and of Roman senators (descendants of Italian colonists; scions of old indigenous royal families; enfranchised elite-members of cities).

1839. Spoons. Inscriptions on early Byzantine silver spoons. S.R.Hauser, *Spätantike und frühbyzantinische Silberlöffel. Bemerkungen zur Produktion von Luxusgütern im 5. bis 7. Jahrhundert* (*JAC* Ergänzungsband 19; Münster 1992), collects 228 silver spoons dating from ca. 450 to ca. 650 A.D. (catalogue on 99-135, with inscriptions in majuscles only; ph. of nearly all objects) and studies their typology, chronology, weight and function, both liturgical and symposiastic. Many have Latin and Greek inscriptions on one, two or three facets of the prismatic handle (in niello unless stated otherwise) and/or monograms incised on the disc connecting the cavity and the handle; the former are generally engraved on spoons from the West, the latter on spoons from the East. Because of the inaccessibility of most of them we present a complete survey of the Greek texts presented by H. (ph. unless indicated otherwise; we refrain from mentioning christograms and illegible texts), indicating new readings of H. with an asterisk, all in the rubric 'Monograms' (below sub **C**); date and provenance are given where H. offers them. The inscriptions on eight spoons from Lampsakos are presented in a separate lemma (no. 1096).

A. Inscriptions: various (cf. 74)

1 ΙΑΚΑΙΡΩΣ λύπη (115 no. 116; Touna el-Ğebel)
2 Μὴ περίεργος (118 no. 131; Touna el-Ğebel)
3 Ζωή (118 no. 134; Touna el-Ğebel)
4 Ἦν φιλῖς, μισῖ σε (116 no. 118; = *SEG* XXXVIII 1927)
5 Ἀρκοῦ τοῖς παροῦσιν (119 no. 135; eastern Mediterranean ?)
6 Φίλι τοὺς φίλους (121 no. 148)
7 ΑΥ † ΑΛ (122-124 nos. 153-159; Lampousa on Cyprus; before 653/654 A.D.)
8 Θεότοκε, βοήθι (124 no. 162)
9 Καλοῦ οἴνου (135 [no no.]: bronze spoon; no ph.).

B. Inscriptions: names (cf. 75/76)

I. Owners

1 Κοσταντι (107 no. 69; two cursive graffiti in the cavity; Carnuntum; early 6th cent. A.D. ? [probably = Κο(ν)σταντί(ου)])

2 ΟΥΛΛ (109 no. 83; graffiti on the disc and the handle; Orşova ?)
3 Ἰμὴ [= εἰμὶ] Παύλου (112 no. 101; inscription punched)
4 Ἰωάννου, | Θωμᾶ | τῶν Θεοφίλου (122 no. 149; the two names in monograms on the disc connecting cavity and handle; the patronymic on the handle; Kaper Koraon; early 7th cent. A.D. ?)
5 † Ὑπὲρ εὐχῆς | Ἡλιωδόρου (122 no. 150; Kaper Koraon; ca. 550 A.D.)
6 Θεοδώρου (127 no. 176; inscription punched; Lampousa; before 653/654 A.D.).

II. Apostles

1/2 † Σαῦλος / † Παῦλος (115 nos. 113/114; Sutton Hoo ship-burial; before 633/634 A.D.)
3 † Σίμον (115 no. 117)
4-10 4) † Εὐλογία | τοῦ ἁγίου | Θωμᾶ; 5) † Εὐλογία | τοῦ ἁγίου | Λουκᾶ; 6) † Εὐλογία | τοῦ ἁγίου | Μάρκου; 7) † Εὐλογία | τοῦ ἁγίου | Πέτρου; 8) † Εὐλογία | τοῦ ἁγίου | Μαθθέου ; 9) † Εὐλογία | τοῦ ἁγίου | Φιλίππου; 10) † Εὐλογία | τοῦ ἁγίου | Παύλου (119/120 nos. 136-142; area of: Antiochia, Syria; ca. 600 A.D.)
11-16 11) † Μαθθῆος; 12) † Μᾶρκος; 13) † Λουκᾶς; 14) † Ἰακώβος; 15) † Πέτρος; 16) † Σίμων (130/131 nos. 196-201; Lampsakos; cf. our lemma no. 1096).

C. Monograms (owners) (cf. 64-66; dr.; see also above sub **B** I 4 and our lemma no. 1096)

1 Μαρ(ί)ας (111 no. 95; Kaper Koraon; late 6th cent. A.D.)
2 Ἀμ(μ)ωνίου (* 118 no. 134; cf. above sub **A** 3)
3 Παμηνίου (* 118 no. 131; cf. above sub **A** 2)
4 Ἀρτεμίου (* 118 no. 133; Touna el-Ğebel)
5/6 Ἐνδίου (* 116 nos. 121/122; monograms punched; Kotiaion ?)
7 Λεωντίου ? (* 119 no. 135; cf. above sub **A** 5)
8 Κοσμᾶ (* 124 no. 162; cf. above sub **A** 8)
9-16 Τιμοθέου (* 124 nos. 160/161; Lampsakos; 130/131 nos. 196-201; cf. above sub **B** II 11-16)
17 Ἰακώβου (* 121 no. 148; cf. above sub **A** 6)
17-23 Δόμνου (119/120 nos. 136-142; cf. above sub **B** II 4-10).

A 5. '... kann sowohl auf Christi Wiederkehr, als auch als profane Aufforderung zur Standhaftigkeit interpretiert werden', H. (74) || **C.** H. on 65/66 presents dr. without transcriptions of the monograms on nos. 116 (above, **A** 1), 117 (above, **B** II 3) and 116 no. 119 (Syria ?) || **C 17.** according to M.Lazovic (et alii), *Genava* 25 (1977) 11 the same monogram is also found on a cup (like the spoon in the Musée d'art et d'histoire in Geneva); rejected by H. (67; dr.), who reads the monogram on the cup as ΕΥΣΕΒΙω rather than ΚΥΡΙΕ Βω[ΗΘΗ] (so N.Dürr, ibid. 37) || on 45-49 H. deals with the treasure from Kaper Koraon (M.Mango, *Silver from early Byzantium. The Kaper Koraon and related treasures*, Baltimore 1986) and discusses its dedicatory inscriptions.

1840. Theatre. The satyr play in dramatic contests. On the basis of inscriptions P.Ghiron-Bistagne, *Dioniso* 61, 2 (1991) [1993] 101-108, presents a survey of the place of the satyr play in dramatic contests from the classical to the Hellenistic period. In the 5th cent. B.C. the satyr play had its fixed place in the contests of the Great Dionysia at Athens as the fourth piece of the tetralogies written by three competitive tragic poets (*IG* II^2 2318), while it was absent from the Lenaia where two tragic poets with two tragedies each competed (*IG* II^2 2319). In the first half of the 4th cent. B.C. revived tragedies and satyr plays were performed at the Lenaia (*IGUR* 223/224, 227, 229: contests of old plays at the Lenaia and on Rhodes). In the later 4th cent. B.C. the dramatic contests of the Great Dionysia were opened with a (revival of a ?) satyr play followed by a revived tragedy, both 'hors concours' (*IG* II^2 2320). Contamination of genres occurred: satyr plays were sometimes written by comic poets (2320 L. 17: Timokles is also known as the author of comedies; cf. also *IGUR* 224 (351/350 B.C. ?): satyr play by the comic poet Karkinos); a comedy entitled Σάτυροι is on record already for 437 B.C. (*IG* XIV 1097 L. 4). In the 3rd cent. B.C. the satyr play became a genre of its own, competing in a separate category (*LBW* 92: Teos; *IG* VII 540 = *SEG* XLI 481*: Tanagra). In an appendix on 109-119, G.-B. presents texts of *IG* II^2 2318-2320 (French translations); VII 540 (*SEG* XLI 481*; transl.); XIV 1097; *IGUR* 223/224, 227, 229 (transl.); B.D.Meritt, *Hesperia* 7 (1938) 116-118; *LBW* 92 (transl.). Cf. also our lemma no. 142.

1841. Theatre. Euripides' Autolykos. R.Kannicht, *Dioniso* 61, 2 (1991) [1993] 91-99, collects and discusses the evidence for this lost play, inter alia the catalogue of plays on a statue of Euripides *IG* XIV 1152 and three scenes on a relief cup (2nd cent. B.C.) starring Αὐτόλυκος, Ἀντιόκλεα (sic), Λαέρτης and Σίσυφος: U.Hausmann, *Hellenistische Reliefbecher* (1959) 56 (HB 33); U.Sinn, *Die homerischen Becher* (1979) 114 (MB 58).

1842. Trade and transport. F.Meijer - O.M.van Nijf, *Trade, Transport and Society in the Ancient World. A source-book* (London-New York 1992), provide translations of a number of inscriptions.

M.-Van N. nos.		M.-Van N. nos.	
34	Meiggs-Lewis, *GHI* 44 B	79	*I.Délos* 1520
35	Meiggs-Lewis, *GHI* 16	80	*I.Délos* 509; *Syll.*^{3} 975
45	*SEG* XXVI 845; XL 609*	81	*IG* XII 5 129
47	Tod, *GHI* II 162	82	*IG* XII 9 1186 LL. 28/29
48	Meiggs-Lewis, *GHI* 45	84	*SEG* XXXVI 1046 Block II and III LL. 1-7
55	*IG* II^2 207 LL. 1-10		
59	*Syll.*^{3} 304	85	*Syll.*^{3} 525
60	Tod, *GHI* II 189	100	*SEG* XVII 828
75	*SEG* XI 1026	101	*Syll.*^{3} 838
77	*Syll.*^{3} 493	109	*SEG* XXXIX 1180 §§ 1-9 and 25

M.-Van N. nos.		M.-Van N. nos.	
121	*Syll.*^{3} 354	147	*IG* II^2 903; *SEG* XXXII 132
122	Meiggs-Lewis, *GHI* 30	148	*SEG* XV 108
123	Tod, *GHI* II 196	158	*SEG* XXVIII 537
130	*Chiron* 1 (1971) 325	159	*TAM* V 2 932
132	*I.Erythrai* 15	173	*IG* II^2 1673
137	W.Judeich, *Altertümer von Hierapolis* 156	176	*SEG* XXVI 1392
		220	*Syll.*^{3} 1229
143	*IG* XII Suppl. 347; *SEG* XXXVI 791	230	*IG* XII Suppl. 348
		238	*SEG* XIX 684

1843. Vocabulary. Ἀδελφός and συγγένεια. Cf. *SEG* XXXVIII 2028. In a note on the συγγένεια of Jews and Spartans (*Macc.* 1.12.6 and 21; 2.5.9; 2.14.20) O.Curty, *Historia* 41(1992) 246-248, briefly discusses some inscriptions of cities proclaiming that they are συγγενεῖς (e.g. *I.Magnesia* 35 LL. 12-15; *SEG* XXXVIII 1476A LL. 17-30) or ἀδελφοί (e.g. *I. Lampsakos* 4 = *Syll.*^{3} 591 LL. 26/27) of other cities. In the wake of L.Robert (*Documents d'Asie Mineure*, Paris 1987, 78-90; 173-186) C. stresses that these relationships have a 'real' foundation in stories concerning the kinship of mythological founders, or, in the case of ἀδελφοί, of a common metropolis; cf. also our lemma no. 793 and more in general O.Curty, *Les parentés légendaires entre cités grecques* (Genève 1995).

1844. Vocabulary. Αἰτησαμένου and Εἰσαγγείλαντος. P.Weiß in *op.cit.* (cf. our lemma no. 998) 167-180, studies the term αἰτησαμένου + genitive of a person, on record on coins. Contrary to L.Robert, who interpreted the expression as referring to a petition addressed by the person concerned to the Roman emperor, in which he asked permission for the city to emit coins, he argues that the word indicates that the person proposed and promised to the council and assembly to finance an emission [cf. also P.Herrmann, *MDAI(I)* 44 (1994) 207/208 with note 16].

W. points to the word ψηφισάμενος (misread as αἰτησάμενος) on a Mylasean coin and to εἰσαγγείλαντος on record on a coin from Phrygian Eumeneia. For the latter term he quotes various inscriptions (e.g. *IG* XII 3 325 (= *Syll.*^{3} 852) and 326; cf. *SEG* XL 1694 on p. 525; *IGR* IV 562; cf. also *SEG* XXXIII 1619) showing that εἰσαγγέλλω means 'to make a proposition' to assembly or council (cf. εἰσφέρειν ψήφισμα and ψηφίζομαι meaning 'to bring about a psephisma'; cf. ψηφισάμενος on the Mylasean coin). The term ultimately denotes a promise made in a proposition presented to the boule/assembly. The same message is conveyed by ἀνέθηκα/-εν on coins [For the same interpretation cf. R.Ziegler, *op.cit.* (cf. our lemma no. 1289 in fine) 135 note 39; for Latin parallels on coins cf. R.Pera in A.Mastino - P.Ruggeri (edd.), *L'Africa Romana. Atti del X Convegno di Studio Oristano, 11-13 dicembre 1992* [Sassari 1994] 439-443; P. refers to her article *'Riferimenti all' evergetismo nelle leggende monetali'* in *Atti dell' Accad. Ligure di Scienze e Lettere* 49 (1992) [1993] 3-17].

1845. Vocabulary. Ἥρυς. J.Chadwick in B.Brogyanyi - R.Lipp (edd.), *Historical Philology: Greek, Latin, and Romance. Papers in honor of Oswald Szemerényi II* (Amsterdam Studies in the Theory and History of Linguistic Science, Series IV - Current Issues in Linguistic Theory vol. 87; Amsterdam/Philadelphia 1992) 99-102, argues that ἥρυς is a ghost-word to be deleted from the lexica. HPYΣ, on record as feminine to ἥρως in an epitaph from Lilybaeum (*SEG* IV 42; M.T.Manni Piraino, *Iscrizioni greche lapidarie del Museo di Palermo*, Palermo 1973, no. 20; 1st cent. B.C.-2nd cent. A.D.), is an erroneous spelling of ἠρω ις rather than a dialect form. An imperfect writer of Greek seeing HPΩIΣ probably pronounced it as disyllabic, and ignoring the distinction of O and Ω it would have been indistinguishable from HPOIΣ, which could easily be written as HPYΣ.

In M.P. no. 23 (incomplete text in *SEG* IV 43) C. reads ἥρ[υ]ς ἀ ἀγαθά rather than ἥρυσα ἀγαθά, rejecting M.P.'s interpretation of ἥρυσα as yet another dialect form for the feminine of ἥρως.

1846. Vocabulary. Κτίστης and οἰκιστής. S.Follet in *op.cit.* (cf. our lemma no. 797) 241-254, points to the combination κτίστης καὶ οἰκιστής on record in a honorary inscription for Hadrian from Mysian Stratonikeia (*SEG* XXVII 809 LL. 6/7), which shows that the two terms are not synonymous. A survey of the use of the terms shows that in the late 4th cent. B.C. κτίστης (often Hellenistic kings) superseded οἰκιστής (the founders of the colonial era); in the Imperial period both terms occur frequently (emperors; state officials; local benefactors; unlike κτίστης, οἰκιστής is used without object indicating the foundation). F. examines dedications, honorary and building inscriptions mentioning Hadrian as ktistes or oikistes, with special attention to the nature of the foundation. She concludes that in spite of a partial semantic overlap, ktistes was used in a more material sense (e.g. constructions), while oikistes mainly focuses on population. Cf. already W.Leschhorn, *'Gründer der Stadt'* (*SEG* XXXIV 1721 (1)) 3/4: 'Erbauer' versus 'Siedler'.

1847. Vocabulary. Λίβελλος/Λιβλάριος. Cf. *SEG* XLI 1871. In an article on the Babatha papyrus archive, B.Isaac, *IEJ* 42 (1992) 62-75, on 73/74 discusses the term librarii, indicating either military clerks who were granted the same ranks as professional soldiers, or commercial copyists of formal documents. On 74 note 41 he agrees with G.W.Bowersock (cf. *SEG* XLI) that λίβελλος is used in Greek texts of the Roman period as a term for 'petition', but he rejects his view that λιβλάριος, on record in the Babatha archive, should be equated with libellarius (few attestations in the Byzantine period only) rather than librarius.

1848. Vocabulary. Μερίς. B.Meissner, *ZPE* 90 (1992) 167-191, studies the merides in the Latin cadaster of Orange. On 179/180, he surveys the meaning of μερίς in Greek inscriptions and papyri. One of the meanings of the word is a piece of land: part of a larger unit, defined by the indication of its borders or neighbors (inter alia *OGIS* 221, *DGE* 163) and often used for gardening (legumes, fruit).

1849. Vocabulary. Προσευχή. I.A.Levinskaya, *Tyndale Bulletin* 41, 1 (1990) 154-159, argues that προσευχή, meaning 'house of prayer' (synagogue), is exclusively Jewish. She suggests that in *IG* IV^2 1 106 L. 27 (4th cent. B.C.; cf. our lemma no. 292) τᾶς ποτευχᾶς means 'vow, prayer' rather than 'house of prayer'; in an inscription from Amastris (3rd cent. A.D.; E.Kalinka, *JÖAI* 28, 1933, Beibl. 61 no. 8; now also in C.Marek, *Stadt, Ära und Territorium in Pontus-Bithynia und Nord-Galatien*, Ist.Forschungen Band 39, Tübingen 1993, 165 no. 27: Θεῷ ἀνεικήτῳ Ἀσβαμεῖ κα[ὶ] Γῇ Κυρίᾳ προσευχῇ εὐξάμενος καὶ ἐπιτύχων ἀνέθηκα --- εὐχαριστήριον) she rejects L.Robert's suggestion (*OMS* III 1610/1611) to read κα[ὶ] τῇ κυρίᾳ προσευχῇ ('and to the dear association (of worshippers)') and to think of Judaizing influence; instead she suggests Γῇ Κυρίᾳ προσευχὴ⟨ν⟩ εὐξάμενος = εὐχὴν εὐξάμενος ('having made a vow, a prayer'). As a result L. interprets προσευχή in *CIRB* 64, 70/71 and 73 as synagogue [J.G.Vinogradov, *BE* (1995), suggests restoring in L. 27 of the Epidaurian text something like ἐρ[γώναι δοῦναι τοὺς ἐπιμελητὰ]ς τᾶς ποτευχᾶς καὶ τοῦ βωμοῦ etc. and to translate 'the commissioners/curators of the temple and the altar'. In the Amastrian text he tends to interpret προσευχή as 'additional, repeated vow']. For προσευχή cf. also our lemmata nos. 713 and 1501.

1850. Vocabulary. Architecture. Cf. R.Ginouvès, *Dictionnaire méthodique de l'architecture grecque et romaine*; vol. II: *Éléments constructifs, supports, couvertures, aménagements intérieurs* (Athens-Rome-Paris 1992). For vol. I cf. *SEG* XXXVI 1598. For Delos cf. our lemma no. 735. Cf. also *SEG* XXXVIII 2024.

1851. Vocabulary. Coinage. *SEG* XLI 1877. Cf. M.Cacamo Caltabiano, P.Radici Colace, *Dalla premoneta alla moneta. Lessico monetale greco tra semantica e ideologia* (Studi e Testi di Storia antica 3; Pisa 1992): a collection of earlier articles, with special reference to δοκιμαστής, δοκιμάζειν, ἀργύριον δόκιμον (55-57; cf. *SEG* XXVI 72); δαρεικοί (cf. *SEG* XXXIX 1774), φιλίππειοι, ἀλεξάνδρειον νόμισμα and other coins named after Hellenistic kings (109-114).

1852. Vocabulary. Commerce. L.Soverini, 'Parole, voce, gesti del commerciante nella Grecia classica', *ASNP* 22 (1992) [1993] 811-884, is almost completely based on literary sources. Occasional reference to inscriptions: 825/826 note 29: *SEG* XVIII 347 (XXXVI 790; *Recherches* -- *Thasos* I no. 7: wine law of Thasos, ca. 480 B.C.); LL. 7-9 probably show that a ὅρκος was normally used to guarantee one's ignorance of anomalies concerning the wine marketed; 829 note 39: D.M.Robinson, *AJA* 37 (1933) 602-604 (Olynthos; dedication by the ἀγορανόμοι to Πειθώ, Hellenistic period; cf. *SEG* XLI 1848 and L.Robert, *OMS* III 1570-1571, with reference to *Syll.*^{3} 354 L. 5) illustrates the positive role of persuasion in commerce; its negative counterpart ('Πειθὼ κακή' in literature) appears inter alia in defixiones aiming at binding and injuring a merchant's tongue (e.g. *Syll.*^{3} 1175, from Peiraeus, 3rd cent. B.C.; cf. 838 note 67).

1853. Vocabulary, Dionysiac: εὐαί, ὄργια. M.Garcia Teijeiro, *'Langage orgiastique et glossolalie'* , *Kernos* 5 (1992) 59-69, is mainly based on literary and papyrological evidence. On 63, he comments on ecstatic exclamations and semi-articulated names like εὐαί, εὐάν, εὐοῖ, εὐοί, σαβάν, σαβοῖ, euhoe, euhan and euhius which played a role in the orgiastic cult of Ἴακχος. He mentions in passing an inscription from Olbia which seems to play with variations of these cries: cf. our lemma no. 721.

A.Motte, V.Pirenne-Delforge, *'Le mot et les rites. Aperçu des significations de ΟΡΓΙΑ et de quelques dérivés'*, *ibid.* 119-140, is based on literary sources; some references to inscriptions on 129: ὄργια can be used either in the concrete meaning of cult objects (Milesian funerary epigram; 3rd/2nd cent. B.C.: *GV* 1344 L. 3; cf. A.F.Henrichs, *ZPE* 4, 1969, 223-241), or in general to denote celebrations in honor of Dionysos (cult regulations from Miletos; 276/275 B.C.: *LSAM* 48 L. 15; cf. also *SEG* IV 598 L. 19: decree of thiasotai from Teos; late 1st cent. B.C.). In other inscriptions its precise meaning is unclear, e.g. in the Delphic oracle *I.Magnesia* 215 L. 28 (ca. 50 A.D.) and in the Delphic paian by Philodamos *SEG* XXXII 552 L. 34 (ca. 340 B.C.). For ὄργια see also *Milet* I 3 133 (*Syll.*^{3} 57; *SEG* XXXVI 1050*; 5th cent. B.C.) L. 4, briefly adduced by B.C.Dietrich, *ibid.* 41 (*'Orgia* originally conveyed a neutral meaning describing the cultic *dromena*, that is calm, unexcited ritual and sacrifice'), in his article *'Divine madness and conflict at Delphi'* (41-58).

1854. Vocabulary. Vase names. M.-I.Gulletta, P.Radici Colace, *Lexicon vasorum graecorum* I. Volume Primo: Ἀβάκιον-Ἄωτον (Pisa 1992). Non vidimus. Cf. M.Sève, *BE* (1993) no. 141.

For τρύβλιον (cf. *SEG* XLI 1878) see now also H.Van Effenterre, *REG* 105 (1992) 262/263, who referring to his article in *RPh* 37 (1963) 41-46 defines the tryblion as 'une poterie creuse, une "toupine", faite pour les liquides et les mets en sauce, et utilisée spécialement pour les anchois en saumure', which fits in with the results of L.Villard - F.Blondé (see *SEG* XLI). He rejects, however, Blondé's identification of certain types of stemless bowls with the tryblion.

1855. Women. Cf. our lemma no. 1827 for data on 'women and religion'.

1856. Women. R.A.Kearsley, *New Documents* 6 (1992) 24-27, briefly discusses the role of women in public life, on the basis of A.Balland, *Fouilles de Xanthos* VII (*SEG* XXXI 1316) 251 no. 81, the decrees for Iunia Theodora from Corinth, *I.Eph.* IV 1017 and *SEG* XXXVII 1099 bis [Unfortunately, K. could not take into account M.Wörrle's discussion of this text: see *SEG* XL 1197; K. continues to insist on high-priestesses of Asia holding office *in their own right*; cf. also our lemmata nos. 1067 and 1239, Pleket].

1857. Women. Marriage. H.Maehler, *Quaderni di Storia* 30 (1989) 5-24, studies marriage-contracts in Greek papyri and devotes some attention to the Isis-aretalogies *IG* XII 5 739 (Andros) and *I.Kyme* 41.

1858. Writing. Errors in inscriptions. R.Wachter, *WJA* 18 (1992) 17-31, points to the significance of writing errors in Latin and Greek inscriptions for linguistic observations. Especially interesting from a linguistic point of view are errors in directly inscribed texts (mainly dipinti and graffiti on vases). Not significant are errors in inscriptions engraved on the basis of an intermediary copy; in the latter case masons, who in W.'s view are mostly illiterate, frequently commit errors by going back and forth from copy to stone. W. distinguishes three types of errors: **1)** omission of parts of the text, the smallest element being the omission of part of a letter, which may result in a sign resembling another letter. In other cases omitted letters reflect phonological phenomena (cf. our lemma no. 437); a specific case is the omission of vowels: see *SEG* XLI 1881; **2)** repetition of parts of the text; **3)** substitution of parts of the texts by alien elements (two does not, and three may or may not correspond to a 'lautliche Realität'). He gives examples of each type, and comments on the role of specific writing materials in committing errors and on the conditions in which they may occur. For the Greek examples W. mainly draws on inscriptions on Attic and Corinthian vases: see our lemmata nos. 83 and 269.

1859. Writing. Under the title *'The Reader and the* eromenos*: The Pederastic Paradigm of Writing'*, J.Svenbro, *Phrasikleia* 187-216, devotes a chapter to developing an elaborate and highly speculative theory about writing and reading in ancient Greece. He uses the following vase inscriptions:

a) Gela. Attic kylix, ca. 500-480 B.C. *SEG* XXXI 824; XXXIX 987, 1006; XLI 1876: ὁ δὲ γράψας τὸν ἀννέμο⟨ν⟩τα πυγίζει

b) Athens. Attic lekane, ca. 475-440 B.C. *Agora* XXI C 18: Σωσίας καταπύγων· ὥς φησι ὁ γράψας [for which S. uses an obsolete text]

c) Cumae (Italy). Attic cup ?, 5th cent. B.C. *Hesperia* 22 (1953) 218 no. 4: Σωσ[ίας] κατα-πύγ[ω]ν ὁ γρά[ψας φησίν]

d) Attica. Mt. Hymettos. Attic geometric cup. *AJA* 38 (1934) 10/11 no. 1: [---]ίδες καταπύγον.

S. maintains, 'to write is to behave as an *erastes*; to read is to behave as an *eromenos*, either *kalos* or *katapugon* as the case may be. To write is to be dominant, active, triumphant, as long as one finds a reader prepared to be amenable. To read is to submit to what the writer has written, to be dominated, to occupy the position of the one overcome... To read is to lend one's body to a writer who may be unknown ... reading ... had to be practiced only in moderation if it was not to become a vice ...' (189-193) and much more of the same for several pages.

1860. Writing tablets. E.Lalou (ed.), *Les tablettes à écrire de l'Antiquité à l'époque moderne* (Bibliologia; Elementa ad librorum studia pertinentia 12; Turnhout 1992) 61-161,

contains contributions on writing tablets in the Greek world; the greater part is devoted to wooden tablets found in Egypt and consequently belongs to the domain of papyrology. We mention the two remaining articles: G.Cavallo, *'Le tavolette come supporto della scrittura: qualche testimonianza indiretta'* (97-104; literary and archaeological sources for writing tablets), and Y.Solier, *'Les tablettes de plomb languedociennes inscrites en caractères grecs et en Ibère'* (107-125); on 109-111 text and translation of the Pech-Maho-lead tablet (*SEG* XXXVIII 1036; XLI 891*; ph.; dr.).

ADDENDA ET CORRIGENDA

1861. Addenda et Corrigenda to *SEG* XXVII-XLI.

***SEG* XXVII 55:** D.Knoepfler, *Chiron* 22 (1992) 482/483 no. 141, points out that this text is *IG* VII 2879 (cf. *SEG* XXXVI 425/426)

***SEG* XXXVII 388:** in the app.crit. ad L. 12 we erroneously referred to *SEG* XXIX 806 as recording both father and son; in fact 806 mentions the son only; father and son do occur together in *IG* XII 9 952 (A.Martin, *AC* 62, 1993, 425)

***SEG* XXXVII 746:** identical with *I.Cret.* IV 48 and 50; read ΘSOS (= Θιοί) instead of SOS⊗ (A.Martin, *ibidem*)

***SEG* XXXVIII 358** = *IG* V 2 179 (*GV* 130; Tegea)

***SEG* XXXVIII 794:** read Φαέστας instead of Φαέστος (O.Masson, per ep.)

***SEG* XXXVIII 808:** A.Martin, *art.cit.*, suggests Ἀρίστων [Ἐ]τευκλεῦς and refers to another epitaph from Nisyros: Ἐτευκλῆς καὶ Ἀρ[ιστοκλῆς ?] Ἀρίστων[ος] (W.Peek, *Wiss. Zeitschr. Halle* 16, 1967, 384 no. 27)

***SEG* XXXVIII 839** = C.Michel, *Recueil* 1145 (1st cent. B.C.)

***SEG* XXXVIII 859** = *IG* XII 8 536 (A.Martin, *ibidem*)

***SEG* XXXVIII 883** = *IG* XII Suppl. 190 no. 640

***SEG* XXXVIII 1184** = *I.Eph.* 3490 = *SEG* XXXII 1186

***SEG* XXXVIII 1185** = *I.Eph.* 3903 = *SEG* XXX 1321

***SEG* XXXVIII 1186** = *I.Eph.* 3905 = *SEG* XXX 1322.

For ***SEG* XL** (Thessaly) we owe the following corrections to A.Kontogiannis (per ep.):

***SEG* XL 478:** read κατὰ πότταγμα instead of κατὰ πρόσταγμα

***SEG* XL 480** = *SEG* XXXV 639; read Νεικασίπολι instead of Νεικασιπολί

***SEG* XL 481:** read Λουκίαν Ἰνγένουαν instead of Λουκίαν ⟨Ἰ⟩νγένουαν

***SEG* XL 486:** in **L. 1** read Ἀ[γαθᾶ τύχα]; in **L. 14** read Παρμένι⟨χ⟩ος instead of Παρμενί⟨σ⟩κος; in **L. 40** read Δενδίλος instead of Δένδιλος; in **L. 138** read Φρυνίσσκος instead of Φρύνισσκος; in **L. 153** read Μελάνκρειος (lapis; *IG*) instead of Μελανιόρειος; in **L. 154** read Αἰσσχύλος (lapis; *IG*) instead of Αἰσσθύλος

***SEG* XL 492:** read † Κοιμητή[ριον] | διαφέροντα instead of † Κοιμητή[ρια] | διαφέροντα; K. refers to *SEG* XXXIX 515

***SEG* XL 1117:** in *IG* IX 2 1363 we should read [Φί]λιννα (lapis; now in the Museum in Halmyros) instead of Ἴννα.

***SEG* XLI 334:** in L. 1 read Σώσιος instead of Σῶσιος

***SEG* XLI 431:** in the 8th line from below read no. 53 bis instead of 531

***SEG* XLI 814:** M.L.Lazzarini (per ep.) points out that we should read Δ. Ἰουνίου | [...]ωνος

***SEG* XLI 1594:** W.Eck (per ep.) points out that the text belongs to Syria, since Cornelius Palma was governor of Syria; the date is ca. 104/105-107/108 A.D. (cf. *Chiron* 12, 1982, 340 ff.)

***SEG* XLI 1876:** D.Bain (per ep.) points out that there are no epigraphic examples of λαικάς; the reading of each of the alleged instances is λαικαστρία: cf. D.R.Jordan, *GRBS* 26 (1985) 165.

I. NAMES OF MEN AND WOMEN

Α-- 846
Ἀάρων 1648
Ἀβίδιος cf. s.v. Ἐάρινος
Ἀβραάμ 1658
Ἀβρόμαχος 472.23 ?
ΑΒΡΟΥΑΗ ? 1354
Ἀγαθάγγελος 995
Ἀγάθανδρος 749
Ἀγαθητύχη 968, 995
Ἀγαθίων 543bis
Ἀγαθοκλῆς 332
Ἀγαθοκλία 540, 541 ?
Ἀγαθόπους 1592
Ἀγαθοφέρων 1313
Ἀγαθῦς 1541
Ἀγάθων 503, 1119
Ἀγαλίδας 279.22
Ἀγασίας 822 ?
Ἀγάσιππος 320.2
Ἀγέλαος 543bis
Ἀγέλοχος 211
Ἄγης 483
Ἀγησιβούλα 851
Ἁγησύλις 851
Ἀγήσων 1051
Ἀγιληία cf. s.v. Χρήστη
Ἀγιλήιος cf. s.v. Εὔβουλος, Πάμφιλος, Σεβῆρος
Ἀγνή 576
Ἀγνίας 112.11
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Ἀγύλος 478
Ἀγύρανος 846 ?
Ἄγων 478
Ἀγώνιππος 1661
ΑΔΑΜΑΙ ? 1371 ?
Ἀδάμας 554
Ἄδιννα 995
Ἄδραστος 711, 990bis
Ἄδυμος 580 C.80
Ἀετίων 996 ?, 999 ?
Ἀετός 1217
Ἀζαρίων 687
Ἀθάναιος 692 ?
Ἄθανις 846 ?
Ἀθανόδωρος 412 ?, 429
Ἀθεμος 1428
Ἀθηνάδωρος 1167
Ἀθήναιος 1280 ?, 1290
Ἀθηναίων 1830
Ἀθήνιον 1445-1447
Ἀθήνις, Αὐρ. Νεστοριανὸς Ἀ. 1277 ?
Ἀθηνίων 583.22; 625
Ἀθηνόδωρος, Αὐρ. 571
Ἀθηνώδορος 922
Αἰάλαν 1666, 1670-1672
Αἴετος 258
Αἰθίδας 347
Αἰλία 174; cf. s.v. Κηφισοδώρα
Αἴλιος 1838; cf. s.v. Αλο--, Ἀπολλωνιανός, Ἀπολλωνίδης, Αὐρηλιανὸς Διονύσιος, Γλύκων, Ἐπίμαχος, Σεραπίων; Π. Αἴ(λ.)-- 1270 ?
Αἴλις cf. s.v. Σελλα--
Αιμ-- 1277
Αἰμίλιος cf. s.v. Ἀριστείδης, Φρόντων
Αἰμμυτου (gen.) ?? 1524
Αἴνητος 999
Αἴολος 867 ?
Αἰσσχύλος 1861
Αἰσχέας 112.11
Αἴσχρῶν 846 ?
Αἰσχυλίδης 502
Αἰτωλός 478
Αἰφικία 995
Ἀκάκιος 1381 ?
Ακειβας 1343
Ἀκίνδυνος 995
Ἄκκα 1113 ?
Ἀκκα 876-883, 882 ?
Ακκιβας 1343
Ἄκκιος cf. s.v. Ὀπτᾶτος
Ἀκυίλας, Λ.Κορνήλ. 836
Ἀκύλας, Τερτυλλιανὸς Ἀ. 610; Φλ.Ἴλλους Ἀ. 1292
Ἀκυλῖνος 1346, 1383
Ἀκυλλία 1168
Ἀλαπφίων 1424 ?
Ἄλβιος 873 ?
Ἀλεξάνδρα 604 ?; Κλαυδία 1048
Ἀλεξανδρεία, Οὐετουρία 1149
Ἀλέξανδρος 534 ?, 546, 580 B.30, 33, 44, C.59; 583.26; 599, 612, 746 A ?, 761, 922 ?, 986, 1017, 1048, 1195, 1431, 1521 ?, 1543, 1766
Ἀλεξᾶς 1343
Ἀλέξης 1425 ?
Ἀλέξιος 599, 614
Ἀλέξις 614
Ἀλεξιτίδης 1781
*Ἀλέξιτος 1781
Ἀλεξιτώ 1781
Ἀλίας 846 ?
Ἀλίδιος 1780
Ἀλκαῖος 75
Ἀλκιππίδης 1087
Ἀλκυάνα 594
Αλο--, Αἴλ. 411
Ἀλύπιος 1579 ?
Ἄλυπος 1419 ?, 1579
Ἀλφανα 1370
Ἄλφιος cf. s.v. Ἀνδρέας

Ἅλφις cf. s.v. Λοῦκις
Αμαιστας 661
Ἀμάραντος 995
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Ἀμβρύων 999 ?
Ἀμευσόπολις 494
Ἄμιλλα 995
Ἀμμία 592, 1082, 1116
Ἀμμιανός, Οὐεντουληνὸς 570
Ἄμμιλα 995
Ἄμμιον 1114
Αμμουκις 1248
Ἀμμώνιος 1357, 1546, 1549 ?, 1577, 1839
Ἄμπιους cf. s.v. Κρήσκης
Αμυτη 933 ?
Ἀμφέρων 1313
Ἀμφι(-) 703bis
Ἀμφικλείδης 786
Ἀμφίμναστος 293.22, 26, 28
Ἀμώμητος 498
AN-- ? 1371, 1412
Ἀναξίλας 889
Ἀναξίλεως 889
Ἀναστάσιος 1335 ?, 1421, 1732 ?
Ἀνάτιος cf. s.v. Γαλλίων Παῦλος
Ἀνγέλιτος 1781
Ἀνδρέας 421 ?, 746 A ?, 1096, 1138; Ἄλφ. 779 ?
Ἀνδρόμαχος 436
Ἀνδρομένης 582 C.42
Ἀνδρόνεικος 580 D.86; 582 A.1; 1107
Ἀνδρόνικος 749; Τ.Φλ. 581
Ἄνδρος 185
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Ἀνδρόσκυλος 846 ?
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Ἄνδρων 499
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Ἀνίας 830
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Ἀνπέλιος, Π.Ἀ. 399
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Ἀντιγένης 202
Ἀντιγλίτσα 355
Ἀντίγονος 580 B.10; 846 ?
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Ἀντιφέρων 1313
Ἀντιφῶν 4, 5
Ἀντίωχος 1117
Ἀντόνιος, Γ.Μ.Ἀ. 1455 ?
Ἀντωνία 1056; cf. s.v. Ῥηγεῖνα, Σαβεῖνα
Ἀντωνιανός 904
Ἀντωνῖνος 1431
Ἀντώνιος 1170, 1385-1406 C; cf. s.v. Ἀσκληπιάδης, Ἑρμῆς, Λόνγος, Φίρμος
Ἀνύσιος, Φλ. 1383, Φλ.Ἀ. Σέργιος 1471
Ἀνυτίνη 74
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Ἀπελλᾶς 580 C.61; 583.8
Ἀπέλλης 1699
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Ἀπέλλιχος 478
Ἀπελλώνιος 804
Ἀπία 833
Ἀπίων, Ἀ.Μᾶρκος 1057
Ἄποις 1522
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Ἀπολλόδοτος 749
Ἀπολλοδωρ-- 279.3
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Ἀπολλωνίδας 846 ?
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Ἀπολλουνία 522
Ἀπολλοφάνης 1357
Ἀπολλωνιανός, Πό.Αἴλ. 990bis
Ἀπολλωνίδας 478
Ἀπολλωνίδης 525 ?; Αἴλ. 1233, Μ.Αὐρ. 1058 ?
Ἀπολλωνίη 779
Ἀπολλώνιος 279.10; 528, 580 B.13, 18, C.47; 582 B.12, 27, C.28; 583.16; 587, 589, 652 ?, 712 ?, 749, 750, 890, 990bis, 1003 ? 1004 ?, 1082 ?, 1091 ?, 1101, 1104, 1516, 1528, 1529, 1577, 1603; Σέρου.Σουλπίκ. 995, Τ.Φλ. 582 A.1
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Ἀπολλωνίς 1055
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Ἄππας 1463
Ἀππουλειανός 1187
Ἀππουληιανός 1188

'Αππουλήιος 1187, 1188
"Απριλλα 1174 ?
'Απριχίδας 382
"Απρος, "Α.Σέξστ.Αὐγουρεῖνος 836
'Απφίας 1048
'Αραβικός, Α.Βαλέρ. 833
"Αρατος 191, 846 ?
'Αργέλαος 429 ?
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1544	1383	2812	990 bis	6492	926
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1846	135	4699	1500	49	229
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1854	745	4710	1499	81	100
1856	420, 821	4712(b)	1499	89	101
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8102	1501	8858	1499, 1500	123	1561
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8379	1499	9808	1500	E. Bernand,	*SEG* XLII
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8393	1500	10037	1500	*Égypte*	
8396	1500	10044	1500	14–17	1501
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322	847
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850	1501
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1143	1501
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1344	1853
1547	926
1613	208
1636	783
1732	1247
1805	1081
1812	688
1861	1501
1886	926
1976	1501
1989	723
2005	886
2037	1247
2069	995

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383	1109
548	1109
835	1109
1192	1109
1555	1100 bis
1631	1101
1654	1109
1698	1109
1709/1710	1109
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2087	1081

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6583
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753
1194
339
238
1758
1740
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SEG XLII
934
886
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